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The Blue Ridge Voice



OCTOBER

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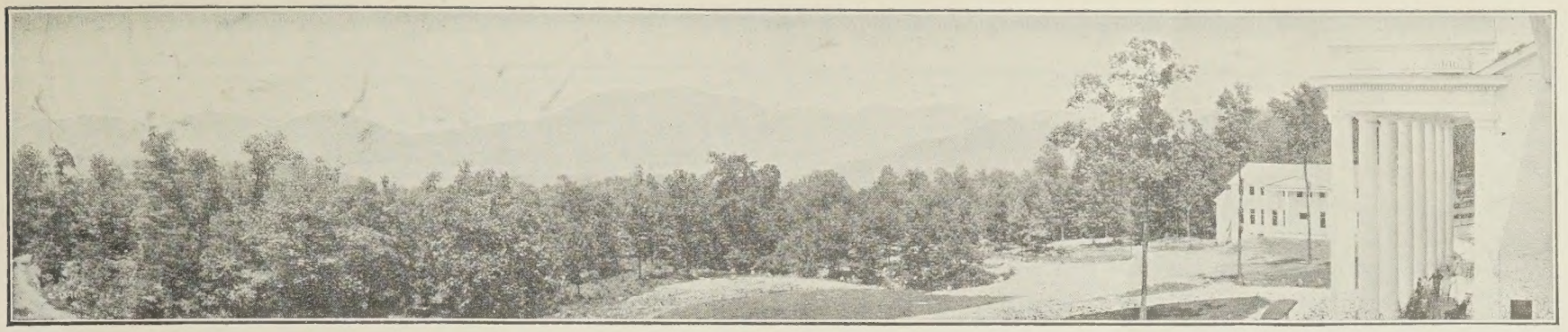
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A PRAYER

O GOD, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise thee for the arching sky and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn bush by the wayside is aflame with the glory of God.

ENLARGE within us the sense of fellowship with all the living things, our little brothers, to whom thou hast given this earth as their home in common with us. We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty, so that the voice of the Earth, which should have gone up to thee in song, has been a groan of travail. May we realize that they live, not for us alone, but for themselves and for thee, and that they love the sweetness of life even as we, and serve thee in their place better than we in ours.

WHEN our use of this world is over and we make room for others, may we not leave anything ravished by our greed or spoiled by our ignorance, but may we hand on our common heritage fairer and sweeter through our use of it, undiminished in fertility and joy, that so our bodies may return in peace to the great mother who nourished them and our spirits may round the circle of a perfect life in thee."



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What is There in Religion?*

REV. CHARLES W. GILKEY
Hyde Park Baptist Church, Chicago, Ill.

I SHOULD like to talk with you a little while this morning about one of the most fundamental of all questions: What Is There in Religion? Let me remind you first of three things about that question.

A General Question

One is that you and I belong to a generation that is asking that question more earnestly and more seriously perhaps than it has ever been asked before. College men and women are asking it right and left. Is there anything in religiou? You and I, who believe that there is something in it, must be able to answer that question intelligently. It will not be enough for us to say to these people, "Well, So-and-So says there is something in it." They will shrug their shoulders and say, "What does he know about it?" It will not be enough for you and me to quote even the Bible and say, "The Bible says thus," for they will immediately answer, "What reason have you for believing in the Bible?" You are thrown straight back on your own ability to answer for yourself in terms of your own experience, your own thought and your own faith this question, What is there in religion? You and I can not expect to go out into a world where this question is being asked right and left and play our full part as Christian college men and women unless we can answer it.

An Urgent Question

In the second place, you and I belong to a generation whose thoughtful leaders are keener on the answer to this question than has been true of any generation for a long time. One of the most striking things about our generation is that the men and women to whom we look for leadership are, with extraordinary agreement, saying, "We have got to find our salvation in religion." None of you who have opened Mr. H. G. Wells' books since the war began, can fail to see how expectantly he is looking to religion in order to save civilization. But I have been even more struck by a quotation I found in the concluding chapter of that two-volume work of Lord Bryce on "Modern Democracies," in which he discusses the whole future of democracy in the world:

"Thus the question of the permanence of democracy resolves itself into the question of whether mankind is growing in wisdom and virtue, and with that comes the question of what religion will be in the future, since it has been for the finer and more sensitive spirits the motive power behind morality. The future of democracy is, therefore, a part of two larger branches of inquiry, the future of religion and the prospects of human progress."

The most eminent authority of the last generation on democracy evidently thinks that the future of democracy is bound up with the answer to this question, What is there in religion?

Those of you who have opened Sir Philip Gibbs' book on "More That Must Be Told," remember how he discusses what hope there is for the future of the world and of civilization, and decides that that hope is most likely to come out of historic Christianity. But that is not so surprising on the lips of Sir Philip Gibbs as is this on the lips of George Bernard Shaw, to whom we do not usually look for reverence, and of whom we do

*Stenographic report of an address delivered at the Student Y. W. C. A. Conference, at Blue Ridge, North Carolina, June 7, 1922.

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not usually think as a particular friend of religion. But listen:

"I am no more a Christian than Pilate was, or you, gentle reader! And yet, like Pilate, I greatly prefer Jesus to Annas or Caiaphas; and I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery except the way that would have been found by Christ's will if he had undertaken the way of a modern practical statesman. Though we crucified him on a stick, he somehow managed to get hold of the right end of it, and if we were better men, we might try his plan."

You and I belong to a generation that not only with intellectual perplexities and curiosity, but with a desperate sense of need, is asking what there is in religion. And you and I must be able to give an answer.

A Personal Question

But there is another reason why you and I must be able to give an answer, and it is more personal than either of these. There is not one of us here this morning who can not reasonably count upon this: that be-



REV. CHAS. W. GILKEY

fore we get through with the business of living, life will stand us up against the wall with our backs against it and ask us point-blank, "What do *you* think there is in religion?" No "dope" will then suffice. It won't do to quote your father or your mother, or your minister, or the creed, or even the Bible. What do *you* think there is in religion? Nobody can be, as I have been, for twelve years a minister in one community, and not see that happen inexorably alike to people who thought they were religious and people who were not; both to people who called themselves Christians and to people who do not. Sooner or later on every one of us life presses that question inevitably and inexorably. Sometimes it is temptation; sometimes it is failure; sometimes it is sickness; sometimes it is disappointment; sometimes it is heart-break; sometimes it is tragedy; sometimes it is death; but always sooner or later it comes, and it will come to you. And when it comes, the only thing that will take your back away from the wall and let you walk straight ahead with your face forward and your eyes bright and your heart strong, is a real answer to this question, What is there in religion?

The Answer in Parable

Just about a year ago I spent a week in the high Alps at Wengen in Switzerland, close up under one of the most famous mountains in the whole world, the Jungfrau, a great curling crest of ice and snow rising 13,700 feet in the air, like a great tidal wave forever about to break on the Lauterbrunnen Valley deep below, and dominates the life of that whole region with that same silent, mysterious, mighty authority with which these mountains about us here dominate our life —only much more so. One of the strange facts about high mountains is that in spite of the fact that you can see them only part of the time, they are the central and dominant fact of the whole region. The very pension in which we lived was called the "Jungfrau blick," and from its garden and its windows, hour after hour and day after day, we watched the mountain in all weathers. There were rainy days when the clouds shut in like a low-roofed ceiling, grayish white like this ceiling here, and almost as flat and impenetrable. On those days you would never have known that the Jungfrau was there at all, unless you remembered that it was the Jungfrau herself who had summoned those clouds from the blue Mediterranean many miles away and gathered them about her. They were another evidence of her authority.

Then there were other days, one particularly that I never shall forget—not a cloud in the bottomless blue sky, and every foot of that shining crest, all the way up to the sparkling summit, sharp and white against the blue. The incredible glories of a perfect day in the high Alps, from the cold splendor of the sunrise to the indescribable pink of the evening afterglow, unrolled like a slow panorama before our incredulous eyes. It was just too beautiful to be true.

But then there was one other day, too, that I shall always remember. I was reminded of it this morning as I came down the steps of Robert E. Lee and looked over to the mountains yonder with the mist swathed around them. We went for a long walk that afternoon, and finally we sat down on a bench to watch the mountain. A very strange thing had happened. Some mists and cloud had wreathed themselves around the mountain's shoulders, just like a gray silk scarf about the shoulders of the maiden for whom the mountain is named. As your eye followed up from the valley to the green pines, to the fields where the grass ran out into the brown rocks, then to the wrinkled glaciers, you came suddenly to this gray silk scarf of cloud and there your view of the mountain stopped. But there above the cloud, hanging suspended in the sky, shining white with the sun on it, was something incredibly beautiful. It might have been a summer cloud, just

such as we all have seen often enough in July, big and fluffy and white, with the sun full on it; or it might be the summit of the mountain, snowy and spotless, shining in the sun.

Which was it? You could sit there for fifteen minutes and your eye could not tell you. What was there in that beautiful something up there in the sky?

Now in trying to answer, that question led us to look for an answer to the question, What is there in religion? For it is no original idea of mine that religion in human life is like a great mountain. It was the Psalmist long, long ago who first suggested that:

"Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains. . . . As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever."

What suggested that great figure of speech to the Psalmist long centuries ago? I think it must have been some of those same things that all of us feel here at Blue Ridge about the mountains yonder and that you feel even more in the Rockies or in the Alps, where the mountains soar above the snow line, with their glaciers and their shining summits. Religion in human life is silent like the mountains. It never makes a great noise; neither do they. It is mysterious like the mountains. Sometimes you can see it so plainly that there is no mistaking it, and sometimes again it seems hidden from your eyes. And it is authoritative like the mountains. Spite of its silence, spite of its mystery, it dominates us. We can not permanently get away from it, and it is the ultimate fact for all our living.

Nor was it simply the poet in the Psalms who saw that; a great many others have seen it before and since. When I was a student in Germany before the war, I picked up a German religious paper in which was a translation of an article that had recently appeared in the "Hibbert Journal," and as I read it in German it made such a profound impression on me that I hunted up the original English and wrote three sentences from that article down on a little card. The card has faded and is very much soiled with handling, but here it is in my hand, dated April, 1909:

"Religion, therefore, does not apologize for itself, does not stand on the defensive, does not justify its presence in the world. If theorists would vindicate religion, they may do so; but religion comes forth in the majesty of silence, like a mountain amid the lifting mists. All the strong things of the world are its children, and whatsoever strength is summoned to its support, is the strength which its own spirit has called into being."

And when this morning again, from the steps of Robert E. Lee, I watched the mountains yonder come forth in the majesty of silence amid the lifting mists, I felt again the beauty and truth of these words of a great British thinker that had so impressed me thirteen years ago.

Reality In Religion

What is there in religion? Now we can begin our answer. First, there is reality in religion. Of course there are plenty of American tourists in Switzerland who come hurrying in to Zernatt by the morning train on some cloudy, rainy day. They have heard all their lives about the Matterhorn and what a glorious mountain it is. They get off at the station, and look up, and all that their eyes meet is the low, gray ceiling of cloud, and with a shade of disappointment they say, "I don't see any Matterhorn. I wonder if there is any Matterhorn there." Then, being in a hurry, they take the evening train out of Zernatt and have to say, "We never saw the Matterhorn." Is their opinion about the Matterhorn worth very much? You might have come up to Blue Ridge this very morning hoping to see a beautiful view, and have looked out from the steps yonder and said, "Why, I thought there was a beautiful view from the steps of Robert E. Lee, but I guess there is some mistake." Just so there are plenty of people in this hurried world who go a few times to church, take a hasty look at religion and say, "I don't see anything. I don't believe there is anything in religion at all." And they go away often like the American tourists from Zernatt, like the half-hour visitor this morning at Blue Ridge, shrugging their shoulders and saying, "Religion? Nothing to it."

The Test of Insight

There is reality in religion. How do you know? Well, let us try the same tests by which you establish the reality of the mountain. In the first place, you can check your present perplexities by some clear past experience. How did I know that afternoon when the silk scarf was swathed about the shoulders of the mountain that that shining thing up there in the sky, incredibly beautiful, was not a summer cloud but the solid mountain? My eye could not tell me, but my memory could. That was three days after that perfectly clear day I told you about, and there had been impressed then on my memory the outline of that summit all the way up to the top, when you could see every foot of it. From that hour of clear insight I had gained an experience that let me check the perplexities which the cloud made, so that I could say, "No, that isn't a summer cloud; that is the shining summit of the mountain. It isn't going to dissolve in a few minutes and be gone. It is there and it is there to stay." Now there are some great moments like that in human life. They are comparatively few. They are as rare, sometimes even rarer, than bright, clear days in the mountains—one in a summer, perhaps even one in a life time. Conversion is one such experience. And a conference like this may be another. I hope and pray that



this will be to scores of you a time when the clouds lift and you see clearly. As Matthew Arnold put it:

"The tasks in hours of insight willed
May be an hour of gloom fulfilled."

There was one hour about sunset along the banks of the Cherwell at Oxford in 1910 that has made all the difference in the world in my whole life. I may never have such an hour again as long as I live, but then at least I saw how the land lay, and I knew what I had to try to do in the world, and I have been living ever since by the insight of that experience. Don't be surprised and don't be puzzled if you have to do that. It is just like the mountain that is not often completely clear. "Oh but," says somebody else, and perhaps some of you, "No, I never had such an experience. Other folks talk about conversion, and what a wonderful experience it is, and about sanctification, and the anointing of the Spirit, and the second blessing, and all the other phrases of religion. I don't know what they are talking about. I look up at religion, at religion's faith that there really is a loving God, that there really is an unseen world and a life immortal; I gladly admit it is very beautiful, but it looks to me like a summer cloud with the sun on it—exquisitely lovely, but with no more substantial basis than the cloud has. How can I find out whether religion is just a beautiful dream like that or whether it is a permanent and dependable fact like the mountain?"

The Test of Daily Living

Very well. Suppose there is not any such clear day that summer, and that yon can not see the summit of the Jungfrau all the time that you spend at Wengen. How are you going to find out about the mountain? The Swiss mountaineer can give you the answer. *Live with it.* Now the Swiss mountaineer is a very interesting person. I suppose by and large he does not see the summit of the mountain more than one day in two or three; and if he were to add up all the days of the year, there would probably be more when he did not see the Jungfrau than when he did. But he lives there all the year, and what does he discover in his daily experience? That the mountain is not a summer cloud at all, but a tremendous fact. That mountain makes his climate. It produces his rainfall; that makes his grass grow; that grass feeds his goats and cows and the wonder and beauty of that mountain summons visitors from all over Europe, from far-away America and from the ends of the earth. They bring their money and spend it, and that makes the prosperity of his little valley. More than that, that mountain has had such an influence over him and his ancestors for long generations, that the "real cradle of liberty" is not, as we provincial New Englanders sometimes imagine, in Faneuil Hall, but in those Swiss mountain valleys. Since the Middle Ages men there have loved and fought and died for their freedom with a tenacity and a continuity such as perhaps no other part of the world can match. That Swiss mountaineer and his fathers have lived with that moun-

tain so long that though it rain today and be cloudy tomorrow and thick the next day, they know the mountain is real.

So is it with the man or woman who lives with religion. There is plenty of mystery about it, plenty of things you can't understand; but as you live with it, it becomes the great central fact of life.

The Test of Personal Experience

There is one more test of its reality. I wonder if this one will appeal to you as much as it does to me. *Climb* the mountain. If you have the necessary persistence and determination and endurance, the hour may come when your foot shall be planted 13,780 feet above the sea on the very spot which you thought was a summer cloud, and you shall discover then that it is not a cloud at all but solid rock. Only, if you are going to undertake that, do not think that you can do it overnight. Your weak legs must be disciplined by many preliminary shorter climbs until they get hard and strong. Your palpitating heart must be strengthened until your wind will stand the climb, and your flighty head must be steadied until it will not get dizzy when you are on some high pinnacle looking down five thousand feet below you. If you have the self-discipline and the patience to fit your legs and your heart and your head for that test, you can climb that mountain and discover then that it is not a vision at all but rock. And so is it likewise with religion.

"But," says some one (and the universities that I know have many such), "I am a geologist, and I have been exploring the region around this mountain. What do you suppose I have found? We used to think that all the strata of the mountain lay this way, and I have discovered that this isn't the case. I found that they lie another way, and I am so surprised and perplexed that almost I wonder about the mountain itself." But that mountain will keep on summoning its storms and dominating the life of that neighborhood long after you and I are gone, whether the strata in its valleys lie this way or that. Just so some student of literature comes to me in a university and says, "I have been studying the Bible, and I always thought that all the Psalms were written by David; now I am not at all sure of it. I find now that there may have been a great many different people who wrote the Psalms. And I always thought that Moses wrote the whole of the Pentateuch; now I don't believe so at all. I thought all the book of Isaiah was written by a man named Isaiah; now I think there were probably three people who wrote it. I used to think the story of Jonah was a literal history, and now I think it is a parable. So I have come to the conclusion that there is not anything in religion." Then some student of biology comes to me in a university and says, "I used to think that men and women were created all at once, and now after my studies in biology I have come to the conclusion that, like Topsy, they have just 'growed.' Because I have come to believe in evolution, I don't see how I can believe in religion." Then I say to them just what I would say to a geological student who went to a mountain region and discovered that the strata lay not this way but that. Grant it. Suppose it is so. Does that make any difference with the reality of the mountain? Does it make any difference with the power of the mountain? You may think that the strata lie this way, and some one else may come a few years hence, dig a little deeper, and find that the strata lie that way; but the mountain will be there all the time, long after you are gone, in all its reality and beauty and power.

So when people try to tell either you or me that the truth and the power of religion depend upon this or that or the other view of the authorship or the nature of the Bible, or this or that or the other view of the



process of creation, it seems to me just as much beside the main point about religion as that report of the geologist could be beside the main point of the mountain.

Power In Religion

But there is more in a mountain than reality. In the second place, there is power there. In the railroad stations in Switzerland last summer there were some of the most attractive posters that I have ever seen, calling on the people of Switzerland to subscribe their savings for a government bond issue to electrify the railroads of the country. Some are electrified already. When you go to see the Matterhorn you will ascend the Vist Valley, at some places almost forty-five degrees steep; but the train will start so gently that you will hardly know when it starts, and it will slip up the grade so easily that you will hardly know you are moving. No chug-chug and no cinders. Where did the power come from to drive that train up the steep valley? You say it came from a dynamo. That is not the ultimate source; it is only a stage in the process. You say the waterfall. But where did the water come from that

drives the dynamo? From a mountain stream. And where did that come from? To answer that you must climb up to a place that from the valley you never see at all, where the mountain comes in contact with the invisible above it. There, behind a veil of cloud, the contact of the mountain with the moisture-laden air precipitates flakes of snow and drops of water that gather into brooks and rivers, leap over waterfalls, and turn a dynamo; and the railroads of Switzerland can be driven by that dynamo.

Is that the end of the mountain's power? By no means. That same stream runs down into the valleys of Switzerland and irrigates its crops. It runs on farther into the Rhine and the Rhone, where little boys with bodies shining like arrows jump in and swim across, and the river holds them up. It goes farther yet and bears up the commerce of a nation in ship and barge and ocean steamer. And where did all this come from? It started away up out of sight where the mountain touched the invisible.

That is the story likewise of the power of religion. Jesus said once, "Go into thy closet and shut thy door, and pray to thy Father who is in secret." And a great many people say about prayer just what people say about the summit of the mountain: "I don't see it." No—that is its very nature. Prayer is a hidden source of power just as the summit of the mountain is a hidden source of power. That power starts where men meet God; it drives heavy loads up steep paths; a little farther down, just as the Swiss women cleanse their soiled garments in that same stream, so people whose lives are soiled can purify them there. So people who have great burdens to carry are themselves upborne by that same stream, and find their lives becoming green and fruitful through its presence. All this power and purity and fruitfulness have come from the gracious and mighty results of that unseen relation with the Invisible God.

Revelation In Religion

There is one thing more in the mountain. There is revelation in it. I do not know whether you are built as I am or not; but when I am in the mountains those great snow-white summits are a perpetual invitation to high adventure. If you do not know what that spell of the mountain is, you will not understand what I am going to say now; but if you were born with a climber's temperament, you will know what it is that holds you there until your legs get hard and your heart and your head gets steady, and with your eye on that summit you want to climb. I got as far as the hut where we were to spend the night, ten thousand feet above the sea; but the next morning there was a snow storm, and we had to come back disappointed men. Adventure in the mountain, discovery, and revelation! You climb up ten thousand feet and see some things that you cannot see anywhere else. I have a friend who climbed the Matterhorn, and I wish you could hear him tell the story of what he saw from the summit. Discovery is no adequate word for it; it is revelation. It is the way the world looks from fifteen thousand feet. That is always the experience of men with religion. They start up to make a discovery and on the way they meet God. When they get up into His presence there is "revealed" to them (that is the word that religion always uses, and rightly) the way human life looks from where God is, from His point of view. That, in a word, is what the Bible is.

Only, if you really want to get up there, remember two things. A guide in Zermott told me that all the serious accidents in the Alps for many years had happened to people who were fools enough to think they could go up alone or without a guide. You must go in a company roped together over the dangerous places. That is why there is such a thing as the Church. That is why there are such things as Christian Associations. They are companies of people who are making the great climb together. And don't go without a guide. It is not done that way. In the village of Chamonix a year ago we stood beneath one of the most impressive monuments that I have ever seen, a commemorative group in memory of the first ascent of Mont Blanc in 1787. Standing erect is the Geneva naturalist, de Laussure, who had made his way to this isolated valley. The spell of the mountain, fifteen thousand feet high, shining in the sun, is all reflected in his eager face—and the mystery and the wonder of it. Beside him is Jacques Balmat, a resident of Chamonix, who had already climbed Mont Blanc the year before. He had been up there. He knows the way. His left hand points to the summit of the mountain, and his face is turned to the city man with a smile of welcome and assurance. You can almost hear him saying, "Come on, I know the way. I have been there, and I will take you." That is exactly what Jesus Christ does for men and women. He comes to us, puts His hand on our shoulder, as the wonder and the mystery and the invitation of religion bursts upon us, and with quiet confidence says to us, "Come, I know the way. I will show it to you; I will go with you, and we will meet God face to face."

SOME ATTRACTIONS FOR THE YEAR

Blue Ridge never had a stronger group of speakers than during the past season. The following are among those who were at the various conferences and appeared more than once on our programs during the summer, whose addresses we have ready for publication:

Drs. Alexander C. Purdy, Charles W. Gilkey, David

(Continued on page 14)

Sacrifice*

SHERWOOD EDDY

IN the passage we read tonight for our devotions Jesus had reached a great crisis in His life. He had been waiting patiently more than two years; His ministry was drawing toward its close. He wanted to know whether He could go away and trust the world to those twelve wen; if they would be faithful. And so He takes them away from the needy multitude—hungry, thirsty, sick, needing healing and teaching—for the world is at stake on these men. After prayer, wistfully, longingly, lovingly, He says, "Whom do men say that I am? And whom do you say that I am? What am I to you?" And Peter answers back, "Thou art the Christ, the Son of the living God. I have seen God in your life." O happy Simon, blessed art thou—not man, not flesh and blood; my Father showed this to you. Yes, I am the Messiah, the Anointed, the Christ of God, Savior. Yes, but a suffering Savior. Now you are ready for the great final truth of my life. A Savior, yes, but one who must die, for I have got to go to my cross. And then He tells them each detail. But Simon, impulsive, blind Simon, rushes forward to protest. Jesus said, "Get thee behind me. And if any man would come after me, let him deny himself, take up his cross and follow me." But Peter, blind with self-confident pride, was not able to understand.

In the very next chapter He goes aside again, leaves the multitude, needy as they were, and begins a second time to tell them in chapter nine of Mark, that He is to be betrayed, and every detail is told. But they do not get it. Their minds are elsewhere. He has failed. And when they came in, He said, "What were you disputing and arguing and quarreling about out there? What was that dispute you were having?" And they hung their heads with shame. They had been disputing which of them was the greatest. He had failed. He took a little child and put him in the midst and said, "If any of you would be great, let him be the servant of all. Let him be like this little child." They did not take it in.

In the next chapter He goes aside again. The shadow of the cross is already upon Him. They that followed after were afraid, and again He begins to teach them. We are going up to Jerusalem. I am going to be betrayed. You are going to be scattered. Betrayed and sentenced, mocked, spit upon, scourged, killed; every detail is graven into His mind. The awful agony of it, that He was to be rejected by the men He was to save. Just as He begins to speak of this Kingdom, James and John rush up. O yes, a kingdom. We want the right and left-hand places. We want to be first. And that makes Peter blind with jealousy. For the third time He has failed. O, you want to be first. Can you drink my cup of woe? Can you be baptized with my baptism of suffering? Can you follow me to my cross? Can you be the bond slave of all, and like me be willing to give your life a ransom for many and to die to save? But a third time He had failed.

The last night was upon Him. The dark shadows were closing in upon Him, and they came in that last night still disputing which was the greatest. None of



SHERWOOD EDDY

them kneeled down and washed the feet of the others. And He began to teach them the last time that He had to suffer and to be crucified, to be killed, and the third day rise again. Just as soon as He begins to speak of that Kingdom a dispute arose among them almost over His dead body. Who was to be first? Who was to have the glory? Who was to grab the most for his private profit? A fourth time, and the last time, He had failed. They are going out, one to deny Him, one to betray Him, the other ten to forsake Him and flee. He had said it all. He could say no more. Silently he gets up from the table and casts aside his garment and puts on the towel of a servant. He kneels down and comes before each one, these hot, quarreling, proud men, and Simon, with bitter tears of shame, says, "Not my feet, Lord." But there He kneels before Judas, washes the

*Stenographic report of an address delivered at the Student Y. M. C. A. Conference, at Blue Ridge, North Carolina, June 19, 1922.

feet of Simon, who is going out to curse and swear that he does not know who He is. One by one, silently, as they bow their heads in shame, Jesus washes their feet. But a fourth time He has failed, and they have not taken it in. And He goes out to that cross. They stumbled, were scattered and unprepared.

Fellow students, I believe that this night, just as truly as those four times, Jesus Christ, unseen, stands before us and is trying to tell us His way of life. And I believe we are just as blind as they were; so filled with our way, with our ideas, with our pride, with our prejudice, with our special privileges; so filled with our way that we do not



see His way. And again He tried to tell us tonight, "If any man would come after me, if any man would solve the international problem of war; if any man would solve the great industrial problem; if any man would solve the race problem; let him deny himself, take up his cross and follow me. This is my way of life. This is God's secret. This is the only ultimate way to save the world—the way of the cross."

O, fellow students, out from this company Jesus is calling a little group of cross bearers to go out and solve these problems and save this world. Are you going to be one of the company or are you going to fail Him and disappoint Him and go out, one to deny Him, one to betray Him, others to forsake Him and flee, others to curse and swear they do not know who He is, and to fail Him? He calls us first tonight out to these lands across the sea, to go out and win the world for Him; but, O my brothers, it is only going to be won in service, in love, in sacrifice. Take China; a great price must be paid; a great price has been paid. In my freshman year at college in Yale there was a young, unpopular, unknown freshman, Horace Pitkin, the only volunteer among the three thousand men in college. Before that man left senior year he had so lived the way of the cross that twenty-five of the strongest men in the university were raised up as volunteers, and in thirty years that fire has never died down. There has been a band of from twenty to thirty ever since for thirty years. Then this young fellow went out to China. He gave his life and his money. He took no salary. He began to found schools and give his money to hospitals, but before he learned the language the mob had gathered at the gate to kill him. He saw the fires going up across the city from the burning Presbyterian compound as they were all killed. Pitkin knew his turn was coming in the morning. No hope of escape. Hundreds of miles to the coast. Within the first day he would have been cut down. He went out that afternoon and watered the flowers for the last time. He sat with his Chinese friends and sent the last message home to his wife, sick in America. He said, "Tell her, if all the letters are found and destroyed, then send this one last message, that God was with me at the last, that His peace was my consolation. Tell her to send our little boy when he grows up, to Yale, and tell my little son when he becomes a man twenty-five years from now to come out and take up my work in China, for China will yet believe." He had not lived to win a convert, to learn the language. The mob was waiting to kill him. Last of all, having given his life and money, he gave his only son also. The mob broke through the gate. They shot him as he stood there trying to defend the women from death or worse than death. They cut off his head and hung it as a trophy on the city gate. They threw his body out unburied to the dogs and wolves; and I have stood on that dung heap where it was thrown and devoured, outside the city wall.

But standing by the gate as he watched him die was a Chinese soldier, like the centurion at the foot of the cross where our Lord was crucified. He saw him die. He saw Miss Morrow, a frail, timid young girl, so shy that she walked up and down outside that mission board room in tears at those great board secretaries, but was not afraid before the mob as she came out and faced them and said, "We have healed your sick, taught your children; we have loved you and ministered in your homes. Why do you want to kill us? But if you want to kill anybody, kill me." And the mob, ashamed, went away, but they came back the next day and killed them all. He saw her offer to lay down her life. He saw her die. He saw them all killed. And then he said, "What was that love, what was that power that made those

people lay down their lives for us?" and he went away and bought the Book that told of the religion of the foreign devils and read the way of the cross and came to the story of the crucifixion of Jesus. His heart was melted and he believed. He gave his life to follow the Master. When Dr. Mott and I were out there some years ago I came to Tin Tsing, and Dr. Mott to Pekin. This man came and stood in the back at one of the meetings in Pekin and heard the message. He believed. He signed the card that night. He joined a Bible class; he joined the church. Now I find the great General Fung, the one great Christian general in China—it was that common soldier that stood at the gate to watch my friend die, that signed the card in that student meeting, that joined the church. First one thousand of his men and officers were baptized and joined the church as he prayed for them. After a victory, instead of beheading an enemy, he forgave them all, gave them some money so that they would not have to loot, and sent them home, forgiven in the name of Christ. The number has risen from one to three thousand—several thousand already won, and the man is trying to win his army for Christ. "But out of the ground there blossoms red life that shall endless be." But the price had to be paid.

I stood under that tree where forty-six missionaries were drawn up in line to be beheaded. There were no denominational distinctions then. Catholic and Protestant, they stood together under one cross. Together they died, one in that last hour of agony. They called on Mr. Farthing first. His wife clung to him. He gently put her aside, knelt, bowed his head to have it severed in a stroke. Down the line they went, beheading them one by one, killing them one by one till the last two little girls. I was staying with them. They showed me the old white haired grandfather and grandmother. They brought out with trembling hands their treasure, the last letter written before they were killed. They showed me that letter. I never saw such a letter. The words are still, I think, in my memory. She said, "My Dear Ones: I have tried to gather courage to write to you once more. How can I tell you the terrible details of these days? I would rather spare you. The dear ones, including our lovely daughter, were taken by the governor's orders and beheaded. We are now awaiting our call home. I am preparing for the end very quietly and calmly. The Lord is wonderfully near. He will not fail me. I was restless and excited, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and O, the welcome of the Savior above. I can not imagine the Master's welcome. O that will compensate for all of these days of suspense. I think my little baby will go with me." It was still unborn. There in her weakness just before childbirth, too weak to flee. She was awaiting death. "Dear ones," she wrote, "Live near to God. Cling less closely to earth. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry that I have done so little." These all died in faith, having seen the promise and greeted them from afar, having taken up their cross and followed Him with bleeding footsteps. And fifteen thousand Chinese, rather than deny their faith, laid down their lives for Him. And I talked there to students that had seen father and mother, sister and brother killed, and had almost lost their reason.

I went down to Chow. The great meetings were gathering, the first access we ever had to the students as a whole in China, a kind of mass movement to hear Christianity. Before I went up to meet that great student audience of four thousand non-Christian students, two thousand in the great guild hall and two thousand outside waiting for an hour until they could come in—and every day that would be repeated twice, so that four thousand students could hear it, several thousand joining the Bible classes and three hundred the church, I went down to kneel beside the eleven graves of the martyrs who by their blood had opened that door of access, but who had never spoken to the students or those bigoted, proud, prejudiced classes. There was that family with limb torn from limb, the father and mother cut down by the sword. One little girl locked the door, hid under the bed, and then she thought, "They will break down the doors. They will find us all and kill my little brother, but if I just open the door, they may kill me and the others may escape." She opened the door, that little girl of twelve, got out in plain sight. The first stroke almost severed her knee. She was a cripple. They set fire to the house. Unconscious of her pain and limping, she dragged her baby brother out and that night prayed for the vacant places in the line left by her father and mother, that God raise up somebody to witness for China. Those children went back to England. England was fair and China was distant and cruel, but back to China three of those children went, two of them bearing the scars and the marks of the bond slaves of Jesus Christ—back to toil, back to live, back to die for the people that had killed father and mother and sister and brother. O China will be won, but it will be won by a cross of sacrifice—first to the Chinese that shed their blood and then by those who first came to tell the story like the Apostle Paul. Morrison beaten by his own servants, insulted, failing for years—twenty-five years before the whole group could gain the first ten converts—but out of great tribulation China will be won.

And India. I landed and went out to Singapore near the spot where William Carey landed, not allowed to speak as a missionary, building his own hut, his wife raving insane in the next room. I saw where he toiled in that library—great volumes; dictionaries and grammars and Scriptures translated into twenty languages.

I tried to get down to the little crutches that carried that feeble, tottering little frame, where that man put the Gospel into twenty languages and sent them across India. The first newspaper, the first printing press, the first great college, the first education for women, the first introduction of a Christian civilization. I saw where he paid his price. There was Judson, that great and brilliant valedictorian of Brown University, turning his back on ambition as he goes out there with his frail young wife, driven from India by the British, landing, as he goes up that shore about to be the most hated man in Burma. I can see him thrown into prison in that day of superstition, lying there in a foul, hot prison ten feet high, with a hundred of the coarsest



criminals lying there in their filth, lying there until they became so foul with dirt that they were hardly recognized; with his feet chained four feet off the floor, his head on the floor, so that all the blood would be in his head. His wife at home alone, her hair coming out with that awful spotted fever, bearing her child alone without friend or doctor or nurse. And when at last he saw them, the man's soul was running in agony at their suffering. I see him standing there beside the grave of the first little child, and then in the tropic heat with no doctors or nurse, burying the second child, and then the third child. I see that brilliant young poet-wife buried there in the foreign land. I see his second young wife buried, and then I see him. Thirteen years of toil to translate the Scriptures, and at last he manages it, and, worn with disease, he is shipped off to sea to recover alone. I can see him struggling to the last and dying without a friend, buried without a prayer as his wasted body was flung carelessly into the sea. And the little chapel built in his birthplace, his monument. His record is on high. These all died in faith, but Burma is becoming slowly but surely Christian; but only by the price of a great cross of sacrifice.

But my eye goes up to the arena where the aged Polycarp is struck down and his blood stains the arena and he lays down his life that they might know of Jesus Christ. I come across here and stand there near the spot where Raymond Lull laid down his life and where David Livingstone, offering his life, is rejected by the board—Livingstone was not brilliant enough, but perhaps he could plod in Africa. Let him try. And I can see him plodding on thirty long years, thirty thousand weary miles on foot as far as from Blue Ridge across to San Francisco and back to New York and back to San Francisco and up to Canada and down to the Gulf and up to Canada and back to New York and back to Blue Ridge and out to San Francisco and back and back across this continent again and again—thirty thousand miles, mostly on foot; his goods stolen, his medicine gone, his teeth out, carried from loss of blood, and at the last dragging himself to his knees, weak and worn and failing, in one last prayer for the dark continent of Africa—his body is found dead upon its knees. When I go into Westminster Abbey I pass those monuments of the kings and statesmen and warriors, generals, admirals, scientists, and I always go to stand over that one great monument there, that body carried over land and sea by faithful followers, and read that prayer: "God's blessing on him who will come to heal this open sore of the world." These all died in faith.

Was Paul Harrison here at Blue Ridge? That young doctor was out at Estes Park and at the other conferences. A boy was dying, and he said to his father, "There is no way now but to let blood." And straightway Paul Harrison joined up the veins of his own arm, poured his life blood into that boy and saved his life. He gave his own life blood and saved the boy. That is typical of all true missionary work. Love means the full sharing of life, even to blood, even to the bearing of a cross; and there is no other way. Brothers, tonight half the world in Asia and Africa can not read or write in any language. Half the world tonight in certain parts of China and of Africa is without medical knowledge worthy of the name. Half the world is poor tonight, a hundred millions in bitter poverty. Half the world is hungry, is poor, is in illiteracy. It is the half of the world that has not had our chance of the knowledge of God as the Father, revealed in Jesus Christ. And of every two thousand of us Christians we send one to this half of the world, and one thousand nine hundred and ninety-nine of us here to this half. "If any man would come after me, let him

deny himself and take his cross and follow me." And, fellows, I had no more idea of going as a missionary in my senior year in college than the man in the moon. I said I was not called and I wasn't. I was not within calling distance, but I remember the night He said, "Lovest thou me? Feed my sheep." "If you would come after me, deny yourself and take your cross and follow me." Only by a cross can those lands be saved. Who will go to save them? Only by a cross can this land be saved. Who will live to save it? Some student says to me, "I can't go abroad. Dad wants me in business with him. I have got to go into Dad's business." All right, if it does not keep you from my Father's business. I must be about my Father's business. My brother, only by a cross can this land be saved, and the curse today is that business is so largely for private profit, laying up for ourselves treasures on earth; young men going into business with the motive of private profit and money-making. O we will never solve these great problems at home or abroad save by this principle of sacrifice, and I ask you this question on the level. You say you are called to stay at home. For what? To get rich? To have a soft berth, to fulfill your ambition, to be at home with friends and relatives, to make your money? You are called to stay at home for what? Will you make the same sacrifice at home that they have to make who have gone abroad? And I believe tonight the call goes that Jesus Christ wants men to come out and solve these three great problems we have been facing. If any man would come after me to solve the industrial problem, let him deny himself and his ambition for private profit, laying not up treasure for himself on earth, take his cross and follow me into industry. Will you go into industry with that spirit?

Think of Malone sharing his life with the toiling poor in the slums of London. Grasping their condition, he founded the Anti-Sweat League, until sweated labor has practically been driven from the British Isles. He formed the Trade Board Act. Instead of wages being settled by the most miserly employer, now by the best brains of England. Half labor, half capital, and three experts appointed by the government settle wages on a just scale, until five million have been lifted from below a living wage, because that student went down to share his life and pour out his life blood in the slums of London. The other night in Chicago I stayed in Hull House with Jane Addams and saw those brave women living there to share their lives with the poor in Chicago. I spent a day with Mr. John Eagan in Atlanta. I see him going into business and I find that man today saying, "I will not take one penny of profit out of this business so long as one man in my employ is receiving less than a living wage, and many of them are. I am ashamed of their wages. I won't take one cent of profit out of this business. I will take my salary, but I will put back all the profit, and labor shall decide whether it will increase wages or profit sharing." He is putting it all back. He will not lay up treasure for himself on earth. I believe that John J. Eagan is as truly a missionary as David Livingstone in Africa. But I tell you I tremble when I see business eating up and getting away with so many men. Do not think that you can just say there is need in this country, therefore I will not go abroad; I will make money here. That is not going to solve any problem. I see John J. Eagan in that inter-racial committee, working to solve the race problem, to bridge that gulf. All day long as I rode with him he talked of only one thing. He was not interested in athletics, this or that trifle. All day long, "How can we solve the industrial problem? How can



we solve the race problem?" His heart was bound up there in those Negro quarters, bound up there in that injustice, those appalling limitations that weighed on his soul and that cut into his heart, and that man, I believe, is taking up his cross to solve this problem. Only as men like General Armstrong and Booker Washington stand together are we going to solve it; but I believe the call of Jesus Christ comes not to sit over there in your cabin and discuss this race problem, but to take up your cross and solve it. And He calls men to follow Him. There is Harold Hatch applying the principles of Jesus to business. Dare you do it here? he said to his board of directors, "We have either got to make this Christian or I have got to get out." Now they have Christ in business. Three of management, one of labor, one representing the community. Next the board that runs the business, half capital, half labor, then the lower committee that runs all the welfare. Not for profit. First, they jointly agree that they will pay labor a living wage. Second, they agree they will pay capital a living wage. They pay capital six per cent. Capital doesn't hog all the profits. A sinking fund, eighty-five thousand, to guarantee capital its six per cent in bad times and to guarantee labor half wages at

least in hard times. The remaining profits fifty-fifty. But as one great family they are working there to solve their problem. And I believe men are called just as truly to go into business with the motive of the bearing of the cross of Christ as they are called to Africa, but I believe that nine-tenths will fall by the wayside of selfishness. I believe He calls us to solve this great international problem of war and end it as we ended slavery, but it is only going to be ended with a cross. It is only going to be ended by paying a great price. I believe He calls us tonight to arise and save His Church. I remember when we heard Mr. Vanderlip in Berlin, with heavy heart he said to us, "Money won't solve the problem; credits won't solve it. They will just use the money to start fresh armies and war.



Nothing but a great spiritual revival of religion can save the world today," and I believe that is the need.

I have just come from the Estes Park conference where I was with one young man. He got the vision. There was a church. Six days a week you could not break into it. The boy went wrong. The church had no message. Out in San Francisco he started a million dollar fire. A second boy went wrong. He began to break in and steal. He got detectives and found the boy. Judge Lindsay said, "He needs a boys' club," and so my friend had a talk with the boy, and formed a boys' club in his own house. It was so popular that the girls wanted a club, and the grown people. They had to get a church. They built a community church for the whole neighborhood, everybody of all denominations. They dropped off the tag or label and there in the great central dome are four words, the four activities of that church, open now seven days and seven nights a week. Open to the whole people. It is the meeting place of God and man. Worship, work, education, recreation. Worship—and there is the church filled with worshippers of God. Does a man want to be baptized by immersion? There is the baptistry. Work—and they are out working six days a week to apply Christ in business, not merely get ready for a future heaven but live it out here. Education—the most modern, up-to-date spiritual education in that Sunday school. And recreation—it is the meeting place of old and young. Do they want up-to-date, the very best moving pictures? There in that wing for the young people they are. It is the happiest place in that city. And I saw that church, a great community church. It is so grown now that there are twelve in that city. It is spreading to other cities, because my friend started on that boy to win that boy. O for young men to go out, the best of our young men, into the ministry like Philips Brooks, who failed at teaching but gave his life to preaching. I believe God wants the very best men for His Church in the pulpit and in the pews, and I believe Christ is calling men to rise and follow Him to save His Church.

Tonight Jesus Christ is calling men to go back into our colleges, not for a dead and alive Association, with a dribbling few coming in, but for something that will grip that college. I believe He wants men to go back there in the power of God, and I believe if you are going back it has got to start on these grounds in your deputation. It has got to start in your life. Fellow students, I believe that Jesus has vast plans for this country and this world. I believe that we are the one country that comes out of the war enormously enriched by it. We have the money and the man power unimpaired. We can furnish the moral leadership. We can go out to save the world or we can save ourselves and rot with our own wealth and pride and isolation. God give us men to save the world. God give us men to go back and solve this race problem; not just talk about it, to wipe out the burning shame and disgrace of it, and treat our brother men as brothers, black or white. That will go back into this industrial problem, back to this war problem, back to the church, back to our country to the spirit of Jesus Christ, and back to our colleges with little groups that are going to shake this country. But it has got to begin in your heart and I believe that Christ calls every man tonight, "If any man would come after me, let him deny himself, his selfish life, his sinful life, his lustful life, his lust of wealth and power and sensuous pleasure. Let him deny himself and take up his cross and follow me."

But first they gave themselves to the Lord. Shall we begin by giving ourselves, but not end there? Fellows, I would not give fifteen cents for all your emotion and resolution in the future to be good and give your money if you do not begin with sacrifice here and now in life. I saw a young student of Yale, a young millionaire. The man was walking on air. He had seen the social vision, but he postponed it. They gave him nothing to do at college, and it evaporated. Five years passed, and I saw him the other day. He was old. He was cynical. He was pessimistic. He was bitter against labor. No milk of human kindness left in him.

His vision had evaporated. My friend had a high bred dog. Unfortunately, he was in a hotel and that dog was given a bone. He scratched his paws until they bled. That dog buried no bones. That instinct was dead within him. You will make no great sacrifice. You will solve no problems out in the world if you do not begin here and now on these grounds; here this summer, this year at college begin to sacrifice. You can do it. I do not care so much for the money, but for you—your life. First, they gave themselves to the Lord. But one part of yourself you give that represents yourself. That widow cast in her two mites, her all, and Jesus commended her. We have got to carry this message to colleges this year. We have got to carry this student work to colleges of the South this year. Are these colleges going to come out missionary? We have got to make strong this work, and you are given a chance. I thank God there is a chance, not to make some nice, sentimental resolution for the future, but to do something by way of sacrifice now.

Honor Roll Associations

From the Standpoint of the Blue Ridge Voice

DURING the past summer the following secretaries, practically all of whom were at Blue Ridge, subscribed for the Blue Ridge Voice to be sent to the members of their Boards of Directors. Those who were not at the summer school or whom we did not see there have subscribed since that time.

It is the purpose of the editor to run the list in each issue of our publication throughout the year, and out of the 198 associations in the South now having general secretaries, we are most eager to add to this roll each month a large number of other associations not having as yet availed themselves of the special offer made through a letter sent out from Blue Ridge on September 5 to each of the 198 general secretaries in our Southern Region.

IS YOUR ASSOCIATION IN THE LIST?

A. S. Arnold, Greensboro, N. C.
J. W. Bergthold, Auburn, Ala.
D. L. Buchanan, Richmond, Va.
W. E. Burrell, Russell, Ky.
L. A. Davis, Charlottesville, Va.
W. W. Edwards, Asheville, N. C.
Carl A. Foss, University, Ala.
C. O. Getty, Charleston, S. C.
P. M. Grist, Selma, Ala.
W. T. S. Hill, Mobile, Ala.
H. E. Hopper, Bogalusa, La.
C. J. Jackson, State Secretary, Alabama.
W. C. Journey, Laurel, Miss.
James W. Kight, Montgomery, Ala.
G. B. Lowry, Corbin, Ky.
W. I. McNair, Louisville, Ky.
R. E. Mell, Rock Hill, S. C.
A. H. Myers, Petersburg, Va.
C. M. Nichols, Ashland, Ky.
J. W. Oliver, Jacksonville, Fla.
W. B. Patterson, West Huntsville, Ala.
A. M. Pennybacker, Chattanooga, Tenn.
D. L. Probert, Charlotte, N. C.
V. S. Reed, Shenandoah, Va.
E. E. Redfearn, Norfolk, Va.
E. L. Spain, Nashville, Tenn.
J. L. Staples, Staunton, Va.



C. W. Turner, Piedmont, Ala.
E. L. Whittington, Helena, Ark.
F. C. Willcoxon, D'Lo, Miss.
C. H. Winston, Bemis, Tenn.

HOW ONE GENERAL SECRETARY FEELS ABOUT IT

"I sincerely believe that every Southern Association should subscribe to the Blue Ridge Voice to be sent to its board members. My belief in this and in the present and future possibilities which the Blue Ridge Association holds for the advancement of our Brotherhood prompted me to start this movement. You may bill the Association for the twenty-two subscriptions and I will gladly send you a check for the same."

W. C. JOURNEY.

OH, LIFT THINE EYES

By Evelyn Wilkes, Peabody College

Oh, lift thine eyes unto the hills, whence cometh strength to thee,
To follow Jesus Christ, who loved the hills of Galilee;
As here we stand and see the need for service down below,
Oh, may the vision still remain to guide us where we go.

Afar off down the mountain sides the multitude we see,
Appealing for the vital Truth which makes all men free;
Among these lofty mountains we are gaining high ideals;
The voice of Blue Ridge calls to us to answer their appeals.

As cities set upon a hill our lives will others view,
To see if what the Gospel says in practice can be true;
Oh, may the mountain's strength be ours that we may never fear,
But know the cloud that hovers 'round will surely disappear.

BLUE RIDGE CONFERENCE STATISTICS OF THE STUDENT Y. W. C. A.

Total Registration	452
Leaders	33
Local Secretaries	4
Faculty Members	4
Foreign Students	9
Colleges Represented	67
States Represented	10
Baptist	129
Methodists	131
Episcopalians	29
Christians	17
Presbyterians	101
Lutherans	4
Others	41

SOME ATTRACTIONS FOR THE YEAR

(Continued from page 6.)

J. Fleming, M. Ashby Jones, O. E. Brown, George R. Stewart, Harry F. Ward, W. D. Weatherford, J. L. Kesler, Gus Dyer, C. P. Wiles, J. O. Reavis, W. Russell Bowie, S. C. Mitchell, C. S. Gardner, W. L. Poteat, C. Alphonso Smith; Bishops Theodore D. Bratton and Logan H. Roots; Messrs. Charles R. Towson, R. B. Wolfe, E. T. Colton, George Irving, Arthur Rugh, Sherwood Eddy, Fletcher Brockman, and others.

SONG OF THE HILLS

(This song won first prize in the song contest entered into by practically all of the colleges represented at the conference. Miss Sara Liston and Miss Myrtle Blake, both of Converse, wrote the words and music. On this page is another song written by a Peabody student.—Editor.)

When Jesus walked and worked and taught
In sunny Galilee,
He fed the needy multitude
Beside the restless sea.
And many ailing folk he cured
Who thronged the feverish plain,
But ever went into the hills
To meet his God again.

And as our Master loved to seek
For strength, the blue hills' rim,
So now we come into the hills
To keep a tryst with Him.
So now we tread again the path
That once our Master trod,
Up to the hills, the far blue hills,
The strong, high hills of God.

SCHEDULE OF CONFERENCES FOR SUMMER OF 1923

Southern Student Conference, Y. W. C. A., June 5 to 15.
Southern Student Conference, Y. M. C. A., June 15 to 24.
Missionary Education Conference, June 26 to July 6.
Community Conference, Y. W. C. A., July 6 to 15.
Southern Summer School, Y. M. C. A., July 17 to 31.
Southern Industrial Conference, Y. M. C. A., August 3 to 5.
Southern Summer School of Social Service and Christian Workers, August 6 to 31.
School of International Sunday School Workers, August 23 to Sept. 1.
Southern College of Y. M. C. A., Summer Quarter, June 14 to August 30.

Workers for the New Day

THERE was once a time when any man who aspired to be a Secretary of the Young Men's Christian Association asked himself whether he was a hail-fellow-well-met, whether he was a good mixer, whether he could jolly the boys, and perhaps whether he had some organizing ability.

Such conceptions of the Association worker belong to the past, and those who study the Young Men's Christian Association Movement of today know it takes a real man with real training to measure up to the responsibilities of this work. The Young Men's Christian Association is not a simple prayer meeting, though it believes in prayer as it never did before. It is not a social club, though it realizes that the social instincts of men are strong and that no man can be his best who does not develop these instincts under wholesome social conditions. It is not a gymnasium which builds bodies for men, though it realizes fully the moral and religious significance of strong and healthy bodies. It is not a dormitory building, though it believes that many thousands of young men have been saved to society and the church by the fact that the Association building gave the young man a clean, safe place to stay in his formative period, while getting himself established in the city.

The Young Men's Christian Association is no one of these. It is rather all of these, with much besides. It is a statesmanlike movement of men, for the sake of men, to make conditions in the city and the country alike such a place of wholesomeness, of social justice and religious interest as will help to usher in the Kingdom of God among men.

To be a Secretary in such a movement calls for real manhood, with wholesome physical life, trained intellect and a soul afire with love for men. Let us suggest five qualities in any really successful Secretary and say a word about how training should help to develop such qualities in a man. One does not name them in their order or importance, but perhaps in the reverse order.

1. The first qualification which one would mention is the technique of skillful organization. This cannot be omitted and success still crown the effort of the worker. Our organization is one of work-a-day men. Its home is usually located in the heart of the business and most active part of a city's business. The architecture is that of a great office building. It deals with men hot from the contests of highly organized business. As a business organization the average City Association is no mean concern. Many a city Association in a city the size of Nashville or larger does a business of from one hundred thousand dollars per year up to five hundred thousand, or even a million dollars per year. The New York and Chicago Associations are both million dollar concerns in the volume of business handled.

2. In the second place the Secretary of today must have a social sense and technical training in sociology. The most marked advance in the business world has been a larger sense of social responsibility. The average Rotary Club of today has more sense of obligation to the mass of men who need help than the average church had fifty years ago. A recent number of the Kiwanis magazine said that their motto was not "Service in order to have more business" but "More business in order to serve." It's a new day when business organizations talk that way in their trade papers.

The Secretary who is to lead these forces must be intensely alive to the social needs of his community else he will be engulfed in the sea of commercialism that surrounds him.

3. In the third place, the Association Secretary is or may be a great teacher in the realm of religious truth. Few ministers of America and almost no teachers have actually taught more men than Seay of Brooklyn, Shurtliff of Cleveland, and numerous other secretaries who have had the training and capacity for such work.

4. Lastly, the Secretary of the Association must have training in that type of practical psychology which helps him interpret the soul hunger of men. He must know men. He must know their methods of thinking, and above all he must have a passion to help them.

In order to get men of this type of training there has been a long felt need for a training college of the Young Men's Christian Associations in the South, one which should give as thorough professional training for secretaries as a theological seminary gives professional training for pastors.

To reach men and give this type of training for the secretaryship of the Associations of the South was the object of the founding and operation of Southern College of Y. M. C. A.'s. With its twelve months' program, nine at Nashville and three at Blue Ridge, and its close co-operation with Vanderbilt University, Vanderbilt School of Religion and Medical College, together with George Peabody School for Teachers and the Seaman A. Knapp School of Country Life, its curriculum is replete with the essentials to full rounded training for the Y. M. C. A. Secretary in all its phases. Half of the course for the Physical Director is taken in connection with the splendidly endowed Vanderbilt Medical School. The summer quarter, which closed on August 29, was attended by fifty-eight men and was a fitting

capstone to the three years of service of the college. Four men received their degrees, J. T. Hardwick, M.A., now Student Secretary at Vanderbilt; Karl P. Zerfoss, M.A., now assistant Secretary at Georgia Tech.; J. V. Dabbs, B.A., Physical Director at Proximity Industrial, Greensboro, N. C., and J. W. Bergthold, B.A., Student Secretary at Auburn. Eight full quarters are required for the Association training, and college graduates may secure their M.A. from Vanderbilt or Peabody at the same time as with Southern. Men with junior college standing are eligible for the B.A. degree course. The high standards of scholarship, the high type of men graduating, with the insistent demand for such men augur well for the success of the college.

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NOVEMBER, NINETEEN TWENTY-TWO

A PRAYER

"Laid on Thine Altar, O my Lord Divine,
Accept the gift I bring today for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
But here within my trembling hand
I bring this will of mine, a thing that seemeth small,
And only Thou, dear Lord, canst understand
How when I bring Thee this I bring my all.
Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,
All I have and am and hope to be,
Deep loves, fond hopes and longings infinite.
It has been wet with tears and dimmed with sighs,
Clenched in my selfish hand till beauty it hath none.
Now from Thy footstool where it, vanquished, lies,
The prayer ascendeth, 'May Thy will be done.'
Take it, O Father, ere my courage fail,
And merge it so in Thine own will
That even, if in some desperate hour my cries prevail,
And Thou give back my gift,
It may have been so changed, so purified, so fair have grown,
I may not see or know it as my own,
But, getting back my will, may find it Thine."



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Christ Among the Doctors*

DR. W. L. POTEAT

President of Wake Forest College, Wake Forest, N. C.

I READ to you, friends, a few verses out of the twenty-third chapter of the Gospel of Matthew.

"But you are not to be called Rabbi (or, I suppose we should say now, professor), for One is your Teacher, and you are all brothers. You are not to call any one father on earth (which I understand means religious teacher), for One is your Heavenly Father. Nor must you be called leaders, for One is your Leader, even Christ. He who is greatest among you must be your servant."

I call your mind especially to those three words—they are all addressed to the crowds and the disciples. The first one is *master* or *teacher*. The teaching is that all Christians are schoolmates in the school of Christ. *Religious teachers*—all Christians are sons of the Heavenly Father and therefore brothers. *Leaders*—Christians are all followers of Christ. No, I don't suppose that Jesus is meaning here to discredit responsibility and important positions of direction and control in his Kingdom, but what He does condemn is the passion for distinction, the scramble for high place. Christians are all reduced, in other words, to the ranks, all of them under one Commander. We are all pupils and sons and followers, all of us. There is nobody in office or privilege above another, and there is none between God and another. Here is Christian democracy, is it not? Sure enough democracy. I have read that, while Mr. Choate represented the United States in the diplomatic service in England, a young man came into his office, and the ambassador being busy merely looked up from his desk to say, "Have a seat." The young man replied indignantly, "You surely do not know who I am; I am the nephew of the Bishop!" "Well, have two seats then." No, we are all on the level under Christ, and the only possibility of distinction lies in breadth of service. This may not be very good mathematics, but I think it is good morals and Christianity: The height of the pyramid of distinction varies with the area of the base of service.

Now I am going to talk to you a little about "Christ among the Doctors." You think at once of the incident with the doctors in the temple when Jesus was twelve years old. Doctors of the law they were. I am merely using the phrase; the topic has reference to the social theories that are proposed by different social doctors for the troubles of the time.

I suppose that all our problems are reducible at last to two; one the problem of living, and the other the problem of living together. Of course, the problem of living is fundamental. A man can not do anything else until he makes a living. I suppose that the first obligation of every newcomer into society is to make himself independent; at least provide that he shall not be a burden on the back of the rest of the community. And that involves work. Not everybody is at work

*Stenographic report of an address delivered at the Summer School for Social Service and Christian Workers, Blue Ridge, N. C., August 27, 1922. This is one of three addresses given by Dr. Poteat during the month of August. The other two being: "The Secret of the Victorious Life," and the Commencement address before the graduating class of the Southern College on, "Equipment in the New World Challenge."

now. I sometimes wonder whether any of us would work unless we had to. I remember asking a Negro sitting at the station at my little home town if he did not want to make a quarter. He said, "No, sah, I got a quarter." "Well," said I, "You will have to have some more when you spend that. What are you going to live on then?" He said, "I'm going to live on my ability!" Is there not a curious suggestiveness in this simple fact, that "labor" every now and again takes a notion not to labor? And the pathetic, the tragic thing about it now is that, even though the productive capacity of the individual worker has been enormously enhanced by the practical applications of science in our day, possibly as much as twenty to fifty fold, so that one man can do fifty times as much as the same man could have done seventy-five years ago, yet we are not able to make enough for all the people to have something to live on. And actually while we sit here in comfort tonight there are millions of people —I said *millions;* I mean millions —that have not enough to eat. The papers have been saying lately, you know, that the famine is over in the East. More intimate and reliable sorces of information say quite the contrary. And, besides that, a great many people are sick. Populations have been decimated by pestilence.

The second problem is a problem of living together. When you come to think about it, it looks as if this problem includes the first. The problem of living and the problem of living together are reducible to one at last, because one life is so intimately related with every other life; we are so interdependent. We are in a complex of personalities. We are in a network, and one can not get on without the other. And so I rather think that the fundamental problem of human life is the problem of living together.

Think of that a minute. There never was anybody in the world like you. Never. And there never will be anybody in the world like you. Some of your friends may think that a fortunate circumstance for the world, but I do not. I think it would be a happy circumstance for the world if everybody were like you! Now, besides this peculiarity and separateness, there are kinds and groups of us. Here are old and young that have to live together—"crabbed age and youth," Shakespeare's



DR. W. L. POTEAT.

line. How can they live together? Rich and poor, the rich sometimes supercilious and superior, the poor envious, prejudiced, proud. Feeble and vigorous. Cultured and ignorant. Native and alien. White and black. Male and female. Sometimes I think the divergence is greatest there. You know what Balzac says in the introduction to his great series of novels. He says that the naturalist has the advantage over the novelist. When the naturalist has described the lion,

all that is necessary to describe the lionness is to say that the lionness is the female of the lion. But that will not work when the novelist comes to describe man and woman. After he has described man, he would have to take as much time and space to describe woman, because, he says, she is a different species.

I wonder if this problem of living together is not more acute just now than ever it was. Are we not seeing a sort of revival of the old antagonisms following immediately upon the merging of our separate individualities in the great common effort of winning the World War? Anglo-French accord means the peace of Europe. I wonder if today's dispatches indicate the return to the ancient hostility between those two great peoples. You know what Lord Nelson said: "A true Englishman? Why, a true Englishman is a man who hates a Frenchman like the devil." How would that have sounded in the comradeship of heroism in the trenches in Flanders? But now it does not surprise us quite so much. And white and black. There are a hundred lynchings a year. Nine-tenths of them are in the South, and four-fifths of them are Negroes. Labor and capital. Labor is not laboring. Capital—one of the representatives of that group said to me yesterday that the antithesis is not properly named, that it ought not to be labor and capital, but labor and brains. *Brains!* Labor means only "hands." And our new liberty, is it not lapsing into license? The fighting spirit which we did so much to cultivate in our young fellows a few years ago—are they relinquishing it after the need of it is gone? Some people speak now of a sort of frenzy of insubordination and crime. Some say that the very unity of civilization itself is menaced by forces of disunion and anarchy. Mr. H. G. Wells, and he ought to know as well as anybody else, says that civilization itself is tumbling down, tumbling down fast.

Now, how are we to regard this situation? What is to be done about it? I think that society is very much like the woman in the Scriptures who suffered much from many physicians and was nothing bettered. We are in a crisis, and it is quite possible for us to slip into irremediable ruin, or, as I venture to think, to mount to heights of social progress which would be quite impossible under other conditions. You know the world moves, sometimes very slowly under the accumulated plunder of the centuries; sometimes very rapidly in the dislocation and readjustments of a revolutionary period. I think we are in such a revolutionary period. And if we fall into error here, we shall but revive the old antagonisms. We shall renew the old oscillation between civilization and barbarism. We shall but climb painfully up out of the stupid havoc of one war into preparation for another. But if we shall find the truth, we Christian men and women may come to be the knights of a new order, riding forth redressing human wrongs, correcting human injustices and inequalities and building a living breakwater against the tide of personal and national selfishness which threatens to overwhelm all the higher interests of the race.

And so I think that the time is critical, but not hopeless. I wonder if it is not right to think of our present situation as showing us life seething, intense and plastic. I wonder if what we speak of as license and insubordination and crime are not at bottom expressions of the individualism which has been at last achieved, the outcry of the downmost man who has found himself at last, and his insistence upon his rights as well as upon his obligations.

Several Types of Doctors

There are several doctors who have presumed to treat this situation. One I shall call Dr. Marx, just as a sort of name for scientific socialism. I am not going into detail. I venture to say that Dr. Marx, in his diagnosis, is probably correct; his treatment is incorrect. He makes two capital blunders. In the first place, he proceeds on the assumption that society is a mechanism and all that the situation requires is that this bundle of inequality and injustice be shaken to pieces and then put to rights again, brutally if need be, by act of legislation; if not, by act of mob. Whereas we know, all of us know, that society is not a mechanism, but an organism, and what it is now and all the features which distinguish it and all the activities of which it is capable have grown. They are expressions of the inherent life of society. Socialism makes another capital blunder. It ignores the root of moral evil out of which all social wrongs spring. Why, you can not make a just society out of unjust material any more than you can build a good house out of rotten timber. There is no settlement of any social problem if a crooked man enters into it as an element. And so Dr. Marx is not the doctor for this case.

Another doctor has made a diagnosis and prescribed treatment. I shall call him Nietzsche. Crazy man he was, wonderful man, nevertheless. Every German soldier had a copy of Nietzsche in his kit when he went to war. He is the type and illustration of Prussianism which insists, let the strong rule by right of their strength. War is the final test of strength, war of individuals, war of classes, war of nations, and so he said, "Deutschland uber alles." And some of you Americans say, "America against the world." It is the same thing. I think that Prussianism had a little setback on November 11, 1918, and so we may dismiss Dr. Nietzsche. Good-by, Doctor!

Dr. Wells I beg to present to you. Dr. H. G. Wells. He says that education is the cure for all our social ills. You have read his *Salvaging of Civilization.* He says in that book, "Plain truth is the watchword of

conduct that will clear up all our difficulties; education planned to reach every man and woman in the world. Every man and woman in the world educated to the pitch of understanding and co-operation beyond what we know today for the sake of all mankind. That is the magic key that will open the prison of ignorance. The key to all human disorder is organized education, comprehensive, universal. And he says, "It is within our power, given the will for it." Oh! You have got to touch your wills, he says. Aha! and who is going to see about that?

Now, this is a great testimony to the revolutionary power of education. I think the World War itself bears the same testimony, for if those deep cut, gigantic hieroglpyhs that mark the face of Europe from the English Channel to the Aegean mean anything, they mean that education is destiny. Mr. Wells says, further: "Perpetually the world begins anew. Death wipes out failure, disease, unteachableness, and all that has served life and accomplished itself. This is the supreme fact of the social scheme." My friends, every new generation of children is God's fresh and undiscouraged effort to redeem the world. I suppose if you and I, with our gray heads and our hardened hearts and our pride and knowledge could get out of the way, God would succeed in that effort of social redemption. But I beg to say to Dr. Wells that there is a great deal of difference, and he seems to sense the thing himself, between knowing what is right and doing what is right. Education alone may but equip the forces of evil with a greater efficiency. And Dr. Wells will have to touch our wills. He has got to dispose us to use our educated capacity for the advantage of all mankind. But he leaves us at that critical point.

Christ the True Doctor

That brings me to speak last of Christ, who centuries ago diagnosed the case and prescribed the remedy. Christianity itself is an expression of the social passion, the cause of the social passion. There is now a public conscience. Otherwise, why did Germany decline responsibility for the World War? We were told last night that war has been bred into the very tissue of our human nature by millenniums of battle, and we ought not to expect it to be dislodged overnight. It was not merely considered legitimate to fight before this World War, but it was considered the proper exercise of the higher gifts and resources of great nations; but when the World War came on, the Germans said, "It wasn't me." France said, "It wasn't me." Russia said, "No, no, I never." England, "No, it was Germany." Somebody else. What was the matter with all these people? The simple fact is that they could not face the moral judgment, the public conscience of the world. Who made that conscience, pray? Who but Christ established that standard of national morality? He said, "One is your Master and all you are brothers." I will tell you, friends, men are not apes and tigers. There are a good many apes and tigers among them, but the jungle is millenniums back of us. I do recall that John Galsworthy speaks about "that tribe of half-apes, the human race." That is not the first time something that was not so appeared in a book. Everybody knows that the jungle is behind us now; everybody except the ruling classes of the world and people who have investments in foreign securities! You remember somebody said of Woodrow Wilson that he proclaimed with a lonely audacity that Christian principles must be applied to all the problems of the world. *"Lonely audacity!"* We shall agree here tonight that there is no hope for our social salvation apart from the principles of Jesus Christ, and I for one make no apology to any group anywhere, anywhen, for seeking the law of social progress and of social salvation in the teaching and spirit of Christ. Did He not say, "My word shall not pass away?" And the man I was quoting to you this morning, a famous English psychologist, said that no word which Christ ever spoke has ever been discounted by all the progress of human knowledge since His day. No, sir, wherever Christ appears on the plane of human history He speaks the word of emancipation and peace. The things that characterize and distinguish Western civilization are directly traceable to the fund of altruism with which He endowed it in its cradle. Did He not Himself inaugurate the greatest social movement of all time? And if you look over the inventory of the social progress we have made these two thousand years, you will see that its chief items are Christ's gifts to mankind.

Now, what does He say? In the word of a famous Catholic priest of France, "All that Christ asked of mankind wherewith to save them was a cross whereon to die." In other words, Jesus proposes the salvation of society as He proposes the salvation of the individual. He will make new people, and a new society will follow of necessity. He revolutionizes the individual life so radically, so universally, so permanently, that there is not any description of the process except in His own immortal figure of speech, the new birth. Man is born again and born different, very different from what he was before. He proposes to establish in the individual life a personal righteousness so that that life may be expected thenceforward to conform to the standard and the ideal of Christ. He proposes also for society a similar revolution, through the regeneration of the individual units of which it is composed. And He will not be satisfied until human society in all its features and in all its activities conforms to His spirit and mind.

Now, ladies and gentlemen, we may just as well recognize the fact which I have already suggested, that the people whom we have chosen to sit in the places of

the mighty today and do our thinking for us and our acting for us will discourage us. They will say, "Impossible. Dream! You have got to look things in the face squarely as they are." You ask me if we are going to repeat the crime and stupidity of another world war? I think if we leave it to the diplomats, we may expect it. But who are the diplomats? Some boys we pick out to do our business for us. If they do not do it right, according to our information and conscience, kick the boys out. Get somebody else in that will. And as long as we speak about abstractions like the state and nation, we shall get entangled in a net of sophistries and get nowhere. What is a nation? A nation is a settled group of men and women that have agreed to live under a certain set of laws. Now you ask me, Can you change a nation and prevent it from going into war? I say, yes. Change the people. What do you mean by international relationship? Why, I mean that this settled group of men and women are related to another settled group of men and women, and agree to treat them in a certain way. Now if I want to form a new relationship, change the people. There is not any way I know to change them except Christ's way. He said, "You must be born again." And I remember to have read somewhere in Paul something about "a new creature in Christ Jesus."

I think I have shown you, friends, that I am not exactly a pessimist; certainly not the kind I once heard described. A pessimist is a man who says, "Whenever I feel good, I always feel bad, because I know I am going to feel worse." May I suggest before I sit down something in the way of positive encouragement about the realization of this hope? The social order, if it come to be regenerate, will be the realization of the Kingdom of Heaven. I call your mind first to the fact that organized bodies of Christian people have lately come to recognize their responsibilities in this relation. I know that for many centuries the chief interest of Christian men and women has seemed to lie in the settlement of more or less important theological questions. Some social work has been done all along the Christian centuries, but only lately have Christian bodies come to feel that they are responsible for the actual situation of human society. There are pronouncements of Christian bodies that look in this direction. For example, the Federal Council of the Churches of Christ in America, the Northern and Southern Baptist Conventions—and I remember that in the case of the Southern Baptist Convention it was in 1914 that it adopted its first program of social service. The National Catholic Fellowship of Reconciliation, Fellowship for a Christian Social Order, etc. Now, you may feel that these are nothing more than paper programs that it is very nice to agree upon, but that is the end of the matter. I tell you what I think about them. I rather consider them illustrations of a new conscience and a newly recognized social responsibility, a new sensitiveness to the evils that are rampant among us and a new determination to overcome them. And then I call your mind briefly to certain practical expressions of the mind of Christ in our industrial system, in business for example. I know a man who was asked to be president of a great iron concern. He said he would consent, if the management would agree to run the business according to the Golden Rule and recognize the rights of the laboring man as sacred as the rights of the capitalist. There are shoe manufacturers in the neighborhood of Boston who proceed on the same policy, and the idea is coming rapidly to the fore. And then you know there is growth of the general spirit of internationalism which everybody acknowledges to be right, and that I guess is a forerunner of its practical realization in the time to come.

My friends, you and I as Christian men and women, are committed by our Master to the coming of the Kingdom. We pray every day, "Thy Kingdom come, Thy will be done *on earth* as it is done in Heaven." What do you think about that? Do you think it ever will come? Honor bright, do you? O, it may come in the interstellar spaces; it may come in that far land where the spirits of just men gather; but on *earth?*—Earth with its ignorance and prejudice, with its selfishness dignified as enterprise, with its investments in vice and racial poison, with its comfort preferring things as they are, with its class hatreds, national jealousies, with the crime and folly and waste of war forever imminent? On *this earth?* O, surely, surely not on this earth. But I tell you Jesus Himself, in His own dark time two thousand years ago, said that that Kingdom was already come and operative. And I hear Him shout even in the shadow of the cross itself, "Be of good cheer! I have overcome the world."

"For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

"And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly;
But westward look—the land is bright!"

Inscription on tomb of Unknown Soldier in Westminister Abbey:

"BENEATH THIS STONE RESTS THE BODY
OF A BRITISH WARRIOR
UNKNOWN BY NAME OR RANK
BROUGHT FROM FRANCE TO LIE AMONG
THE MOST ILLUSTRIOUS OF THE LAND
AND BURIED HERE ON ARMISTICE DAY
11 NOV. 1920, IN THE PRESENCE OF
HIS MAJESTY KING GEORGE V
HIS MINISTERS OF STATE
THE CHIEFS OF HIS FORCES
AND A VAST CONCOURSE OF THE NATION

THUS ARE COMMEMORATED THE MANY
MULTITUDES WHO DURING THE GREAT
WAR OF 1914-1918 GAVE THE MOST THAT
MAN CAN GIVE LIFE ITSELF
FOR GOD
FOR KING AND COUNTRY
FOR LOVED ONES HOME AND EMPIRE
FOR THE SACRED CAUSE OF JUSTICE AND
THE FREEDOM OF THE WORLD

THEY BURIED HIM AMONG THE KINGS
BECAUSE HE HAD DONE GOOD TOWARD GOD
AND TOWARD HIS HOUSE"

The Grace of the Lord Jesus*

REV. ALEXANDER C. PURDY
Earlham College, Richmond, Ind.

"The grace of the Lord Jesus Christ be with your spirit." Phil. 4:23.

The other day I picked up half a dozen letters from my letter tray and noted the formula with which they were concluded. The first was an invitation to dinner and closed with the gracious words, "Yours very truly." The second was from an old teacher and its concluding formula was, "Very sincerely." As I remembered the man and his utter sincerity of spirit it seemed a most appropriate epistolary conclusion. Another was from a young man who has recently assumed executive responsibilities and his letter closed with a curt, "Yours," again indicative of the personality and the typewriter mind of this youth at the present stage of his administrative development. Still another was from a dearly beloved brother-in-law, again thoroughly characteristic, for he concluded with "afftly.," which being interpreted means affectionately.

Do you ever wonder how to conclude your letters? I suppose that in some stage of the educational process instruction is given in this fine art, but I must have been ill and out of school when I was supposed to absorb this information, for I find myself driven to the device of observing how my correspondent concluded his letter and then adopting the same formula for my reply.

I am not suggesting for a moment that it is possible to analyze the personality of a writer from the chance phrase with which he rounds off his letter, but I would remind you of the epistolary conclusions of one of the most powerful and suggestive letter writers of all time. One of the splendid services which modern scholarship has rendered the Bible student is by showing that the epistles of Paul are genuine letters and not just theological treatises. With the background of human need in mind each phrase of Paul's acquires new and living significance. And no phrase is more meaningful than the characteristic formula with which he concluded his letters. With the exception of one epistle all Paul's letters make mention of "grace" in the final sentence or sentences. We may select the epistolary conclusion of the letter to the Philippians as typical, "The grace of the Lord Jesus Christ be with your spirit," and think together of its meaning.

"The grace of the Lord Jesus Christ!" What did Paul mean by that fine phrase? He meant unquestionably the unmerited, the astounding love of Christ which had transformed his own life. Soldier, lawyer, statesman, poet—how shall we characterize this man Paul? He could endure hardness as a good soldier; he could argue like a lawyer (read Galatians); he could write like a poet (read the 13th chapter of 1 Cor.); he could plant little Christian churches in the strategic centers of the world's life with statesmanlike acumen. Yet the real secret of his power lay in his passion for righteousness, the fine heritage of Hebrew blood. Paul wanted to be right, right in the sight of men and right in the sight of God. And this passion impelled him to seek righteousness by way of the Jewish law which was a fine program of conduct. Paul tried the way of the law with the splendid energy of his masterful will and failed. The law, he said, put him to death, it killed his spirit. Looking backward he saw that the Jewish program had been a pedagogue (as the Greek slave was called who took the boy from his home to the school) to bring him to Christ. On the Damascus road Paul had a vision of the risen Christ. He knew in that supreme moment of insight that Jesus was the explanation of life, that he was the truth about God and man and the world, and that God was not to be thought of any longer as a Judge with a law code in His accusing hand, but as the Great Lover of human

*An address delivered before the Community Y. W. C. A. Conference, Blue Ridge, N. C., July 9, 1922. This is the manuscript written by Mr. Purdy from his notes, sometime after the address was given.

kind. The amazing love of Christ became for him the interpretation of God, the Key which unlocked life for him. God was henceforth at Paul's side and not alone on the throne. Or better, the qualities of sympathy and love were enthroned in the universe through the manifestation of the Heart of all things which Christ had made and which Paul on the Damascus road accepted. Do you wonder that such transforming conception made over the world for Paul; that all creation had a new smell; that he could write "If any man is in Christ he is a new creature," and "I can do all things through him that strengtheneth me?" Do you wonder, indeed, that he closed his letters with that which was the Alpha and the Omega, the beginning and the end of all things for him, "the grace of the Lord Jesus Christ?"

But we may think also of these words in the simplest and most immediate connotation which they have for the modern English reader. Grace means charm, winsomeness, and beauty. And no small part of the unmerited and abounding love of Christ comes home to the heart through these very qualities as they are manifest in the earthly life of our Lord. Paul was not prone to make much of the facts of Jesus' life, save the death and the resurrection. But the grace which overwhelmed him on the Damascus road was the same grace which proved so winsome to the Galileans of Jesus' day. It is this aspect of the grace of the Lord Jesus Christ which we are to think of mainly today.

Mr. Wells has reminded us that we are apt to think of Jesus as clothed in spotless raiment. He pictures for us a "dusty disheveled mendicant" instead of an "immaculate, ethereal, halo-crowned figure." The correction is timely. The charm of Jesus is not to be found in the direction of suavity or elegance either of manner or dress. He was a toiler and the principal impression which he made upon the men of his time was that of power and authority. But the charm and the winsomeness are to be met with on nearly every page of the gospels. Especially in the gospel according to Luke is Jesus the gracious Lord. Religion must have been deadly dull as interpreted by the Pharisees, while this Nazarene with his message of the abundant life made religion seem not an added burden to be borne by people already weary and heavy laden, but a Light thrown on the darkening pathway, Truth to help in untangling the puzzles of existence, Friendship to relieve each sorrow and share each delight, and great Joy in the very presence of all the ills of our common life. It was not alone the power and the authority of Jesus which caused fishermen to drop their nets and Matthew to leave the tax collector's office, it was also the attraction of a rich and abounding life. Little Zaccheus found himself turned inside out by a man with a genius for friendship. He could not withstand the warm interest of the Master. The sneers of his compatriots had not availed to make him straighten out his business practices, but an understanding look from Jesus and a gracious word in the face of that hostile crowd of his Jericho neighbors melted Zaccheus. The sinful woman had ample defenses against the cold rectitude of the Pharisees, but she could not resist the love of Jesus. He won men into the kingdom by the sheer beauty of truth and purity as exemplified in his daily walk and conversation.

The Humor of Jesus

We have not made much of the humor of Jesus, but no small element in his grace is to be discovered in his humor. Of course, there is no cheap or chaffy fun in the gospel records. Very early a shadow—was it the shadow of a cross?—fell athwart the Master's pathway. He was a man of sorrows and acquainted with grief. And yet what priceless glints of a deep lying sense of humor illumine even the most serious moments. Mr. Glover, in his book, "The Jesus of History," has taught us to see the admirable humor in Jesus' figures of speech. "They strain out a gnat and swallow a camel," said Jesus, speaking of the lack of perspective which was so characteristic of the Pharisees. And one has only to imagine the scene with the scrupulous Pharisee superintending with great care the pouring out of a bowl of wine, now flicking away a gnat and at the next moment gulping down a camel unconsciously, to see the ludicrous and yet the apt in that figure. And even in events of importance Jesus could uncover the humor in the situation. Perhaps the most terrible charge his enemies brought against him was that his acts of healing and of mercy were wrought by the power of the prince of the demons, Beelzebub. You remember with what stern words Jesus replies to that charge. Such an attitude, he declares, which sees good for good and deliberately brands it as evil is in the very nature of the case unpardonable, not because God decrees it so, but because the man who makes such a charge has decreed it so in his own heart. Even God Himself cannot forgive a man who will not be forgiven, who deliberately shuts the door in the face of the Almighty. Then Jesus goes on to use the famous "house divided against itself" argument, which an Ohio congressman attributed to Abraham Lincoln not so very long ago. Lincoln used it most effectively, but a greater than Lincoln first employed it. And finally Jesus turning to the Pharisees asks, And if I by the power of Beelzebub cast out demons, by whom do your sons cast them out? He reminds them that they have been saying, These demoniac healings are not so extraordinary, our disciples can perform them. Now, he says, in effect, How is it that your sons cast out demons as you claim? Is it because they have a little of the devil in themselves? Can we fail to see the sparkle in his eye?

Or recall the incident during the last week when the Herodians and the Pharisees—an unholy alliance, for they held exactly opposite political views—came to Jesus and asked him whether it was right to pay tribute to Caesar or not. Much ink has been spilt by learned commentators in explaining just the theory of the relation of church and state implicit or explicit in Jesus' answer to that puzzling question. But perhaps the simplest explanation is that he turned toward one group (for they must have stood slightly apart) and said, As for you Pharisees render unto Caesar the things that are Caesar's, and then turning to the other group, As for you Herodians render unto God the things that are God's. And the subject was closed. Each has been answered and each rebuked, whereas the scheme had been to catch him in a reply which would of necessity offend and lay him liable to trouble. He met the dilemma by a marvelously dextrous stroke of humor. And so we might go on tracing the fine golden thread of humor throughout the Master's life.

"The grace of the Lord Jesus Christ," it overflows the pages of the gospel records if we have but the eyes to see it. And the same grace is the hall mark of the true disciple. George Adam Smith in his biography of Henry Drummond has noted it in that modern disciple of Jesus. "Perhaps the most conspicuous service which Henry Drummond rendered to his generation was to show them a Christianity which was perfectly natural. You met him somewhere, a graceful, well dressed gentleman, tall and lithe, with a swing in his walk and a brightness on his face, who seemed to carry no cares and to know neither presumption nor timidity. You spoke and found him keen for any of a hundred interests. He fished, he shot, he skated as few can, he played cricket; he would go any distance to see a fire or a football match. He had a new story, a new puzzle or a new joke every time he met you. Was it on the street? He drew you to watch two message boys meet, grin, knock each others' hats off, lay down their baskets and enjoy a friendly chaffer of marbles. Was it in the train? He had dredged from the bookstall every paper and magazine that was new to him. If it was a rainy afternoon in a country house he described a new game, and in five minutes everybody was in the thick of it. If it was a children's party they clamored for his slight-of-hand. Lounging in the sun he could be the laziest man you ever saw. . . . If you were alone with him, he was sure to find out what interested you and listen by the hour. The keen brown eyes got at your heart and you felt you could speak your best to them. Sometimes you would remember that he was Drummond the evangelist, Drummond the author of books which measured their circulation by scores of thousands. Yet there was no assumption of superiority nor any ambition to gain influence—nothing but the interest of one healthy human being. If the talk slipped among deeper things he was untroubled and unforced as before. He was one of the purest, most unselfish, most reverent souls you ever knew, but you would not have called him a saint. The name he went by among younger men was 'The Prince,' there was a distinction and radiance upon him that compelled the title."

In other words "the grace of the Lord Jesus Christ" was upon him.

Christianity, a friend of mine once said, is just the most wonderful way of living! As one looks at the life of Jesus and at the lives of those disciples of his who manifest most clearly his way of life, that simple definition seems adequate. How comprehensive and how beautiful seems the prayer of Paul for his churches, the prayer which becomes the prayer of each of us, "the grace of the Lord Jesus Christ be with your spirit."

THE RELIGION OF MANHOOD

The Y. M. C. A. has a broader aim than creed and wider ambition than sect. It preaches self-respect. It weaves an ethical and moral woof into the warp of life. It is building stronger bodies to hold saner and clearer minds. It is bringing education to those whose premature responsibilities forced them to forego its earlier acquirement. Its latchstring fits into the hand of all men, irrespective of race, religion or lineage. Its Christianity strikes the clear note of humanitarianism. What preachments are made in its halls are those of brotherhood. With one hand it is striving to help the struggler up the slope and with the other it is steadying the laggard and the dishearted. It has done more to impregnate young men with betterment than any single force ever brought to bear upon youth. Its activity has been so great that its facilities are now utterly inadequate. It knows thousands whom it could help if the helping funds could be secured, without which the organization must remain circumscribed. The Y. M. C. A. does not ask for charity nor plead for alms. Its usefulness exalts it to a civic dignity. It is a servant of the public and its obligation to the future must become the obligation of the public. It can only live by taxation—a tax which must be self-imposed by those whose prosperity and humanity awaken them to lift the handicap of poverty from boys whose duties and misfortunes have deprived them of a fair start in life.—*Herbert Kaufman, in Chicago Tribune.*

The Forty-First International Convention of Young Men's Christian Associations

E. S. LOTSPEICH
Extension Professor, Southern College of Y. M. C. A.

THE 41st International Convention of the Young Men's Christian Associations was held in Atlantic City, November 14th to 19th, 1922. "The International Convention is the official assemblage and highest legislative body" of the North American Associations and meets triennially to review and act upon the reports of the International Committee and other standing committees appointed by previous conventions. In addition to its legislative and policy-making functions, the International Convention also serves as the great inspirational gathering of the associations of the United States and Canada as a whole.

The inspirational features of this 41st Convention were of the very highest order, there being present and participating leaders of national prominence such as Rev. Ashby Jones, Atlanta, Ga.; Harry Emerson Fosdick, New York; Robert E. Speer, John R. Mott, Bishop James Cannon of the Southern Methodist Church, Bishop R. E. Jones of the M. E. Church, and many others. In addition to these speakers the Fiske Jubilee singers furnished the special music for the entire convention.

In this rather brief account of the proceedings of a five-day meeting, it will, of course, not be possible to do more than touch upon the most important matters.

One of the most significant reports was that presented by the Commission on the Association Vocation. As the name would indicate this Commission is charged with a study of the very important question of personnel. Dr. O. E. Brown of Nashville, the chairman, reported in part, as follows:

"Foremost in value among the accredited agencies for the training of association leaders are the three colleges at Springfield, Mass., at Chicago, Ill., and at Nashville, Tenn. To these institutions the movement must turn for the needed supply of well-trained executives. They occupy a place in our educational scheme which no other agency is competent to fill. Through the thorough and balanced training which they aim to furnish come men of adaptableness, reliability and judgment. Such men, moreover, are likely to become permanent factors in association development. Three or four years of strenuous study weed out the incapable and the indolent.

"These institutions have long since proved their value to the association movement. Their graduates are readily absorbed. The greatest problem they face today is the delivery of these men to the associations. In proportion to the excellence of the training they give is the demand of extra associational organizations for their graduates, especially for those who are trained physical directors.

"Southern College opens its doors only to evangelical Christian students and distinctly declares that its training is for the secretaryship of the Young Men's Christian Association. It does not seek students who are training for other callings. It aims to develop each year a few thoroughly prepared leaders and is satisfied with that aim.

"It conducts its fall, winter and spring quarters at Nashville, Tenn., but conducts its summer quarters on the grounds of the Blue Ridge Association where its students are able to come in contact with practically all the Southern leaders of association work, and with many of the outstanding leaders of other sections of America. During this quarter the teaching faculty includes many able men not otherwise attainable.

"Southern College is facing its task courageously and with efficiency. Like its sister institutions, its work is crippled for lack of ample funds.

"The most difficult and, in many ways, the most serious of the problems confronting our colleges is that of securing adequate financial support. The quality and the quantity of the service rendered by them to the movement are clearly conditioned by the money available for buildings, equipment, operation, and instruction. Your committee would urge the serious attention of the association movement to these financial needs and therefore submits, 'that in all campaigns for association purposes, whether local, state, or international, the training agencies be included.'

"That the convention approve the raising of a fund of at least $3,000,000, $1,000,000 for each of the three colleges now established."

A report of great interest to the association was that of the "Commission on Convention Representation and Rules." There has been a growing feeling on the part of many that the International Convention on the present basis of representation is becoming too large to be an effective body for deliberation and legislation. The adoption of this report, therefore, very greatly reduces the possible number of delegates.

As had been anticipated the convention also adopted the following from this same report:

THE CONSTITUTIONAL CONVENTION

"From the beginning of its deliberations your commission was impressed with the variety of questions concerning association policy, organization, and relationships which were under general discussion in the brotherhood and their intimate relation to the questions referred to your commission. From many sources and quarters suggestions have come that permanent, satisfactory solution of the problems involved in these questions could only be secured through a relatively small, thoroughly representative body of association leaders, meeting for a sufficient time, under convention authority, with instructions to thoroughly study every phase of the many questions involved in association polity, relationships, and organization, and to submit its findings to the associations for their action.

"*Resolved,* That there shall be held a special convention composed of representatives of the Young Men's Christian Associations of North America, such convention to be designated as the Constitutional Convention."

Strangely enough, one of the matters which seems to be most frequently misunderstood and misinterpreted is the attitude of the Young Men's Christian Associations toward the churches. In fact several totally misleading headlines have already appeared in a number of daily papers regarding the action of this Atlantic City convention. The truth of the matter is that the loyalty of the association to the church was reaffirmed by adopting again the statement of the Cincinnati convention of 1913, as follows:

"The most important agency for the promotion of religious life is the church. No other institution should be permitted to supplant it or ignore its primacy. The association reaffirms its historical policy of absolute loyalty to the church and reasserts its intention to recognize in all its activities the pre-eminence of the church, the extension of whose influence is the primary purpose of the association."

Reading further into the report of the Commission on Approach to the Churches, prepared almost wholly by ministers rather than Y. M. C. A. secretaries, we find the following:

"While the association from its beginning has been independent of ecclesiastical control, it is recognized that for the motive of its organization, for its inspiring ideal of Christian manhood, and for its spiritual and material support it is indebted to the churches. Yet the commission is convinced, in the light of past experience and of present conditions, that its mission can be most effectually accomplished by the maintenance of independence of ecclesiastical control both for the local association and the general movement."

This, of course, is no change in the policy which has always been pursued.

In this connection it is interesting to note some facts contained in the report of the International Committee, as follows:

"There are striking evidences of a marked increase in the volume and vitality of our Association Boys' Work since the Detroit convention as shown by the following figures relating to boys from twelve to eighteen years of age:

	1919	1922	Percentage of increase
Boy members in local associations	181,656	228,860	25.9
Boys in Association Bible Classes	59,815	119,189	99.2
Boys deciding for Christian life	5,848	19,127	227.0
Boys uniting with the church	1,786	6,376	256.9

The question which provoked the greatest amount of discussion was that proposed by the report of Committee on Associations charged with the responsibility of answering the query, "What constitutes a local Young Men's Christian Association?" In answering this the convention adopted the following:

"*Resolved,* That in determining which churches are evangelical for purposes affecting the basis of active membership, local associations may regard as evangelical churches any of the following:

"1. Those conforming to the definition adopted by the International Convention held in Portland, Maine, in 1869.

"2. Those designated as eligible for membership in the Federal Council of Churches of Christ in America, or the corresponding body of the Dominion of Canada.

"3. Any association or branch may, at its discretion, elect or appoint not to exceed 10 per cent of its managing board from members of the association *not* identified with churches defined in paragraphs one and two, upon their regular nomination by a Nominating Committee of the said board, and upon the acceptance, by the nominees, of the Paris basis as their personal declaration of purpose, but only those who are members in good standing of churches as defined in paragraphs one and two shall be eligible to election as voting delegates in an International Convention.

"In presenting these recommendations, the committee directs the attention of the convention to the following points involved in the recommendations:

"1. That they do not involve any change in the basis as adopted by the convention of 1869, but only provide for alternate *definitions* of the term 'evangelical' as adopted by the convention of 1869.

"2. No change in the present basis is mandatory upon any association. The adoption of either alternate definition is entirely optional with any association.

"3. Both alternate definitions conform to the principle heretofore accepted by the convention in recognizing the association's relation and allegiance to the

church, and accepting a decision of the recognized 'evangelical' churches concerning which denominations are, or are not, 'evangelical.' "

The effect of this in actual practice in the entire South will be to make no change whatever in the management of our associations. In some sections of the country it may be possible to have one or two men on boards of directors who are not members of an evangelical church, but who must have subscribed to a personal belief in Christ as the Son of God, and given expression to their desire to help in the extension of His Kingdom.

The real spirit of the convention might be expressed in these two resolutions adopted unanimously:

"That we recognize with thankfulness to God the stabilized position of the associations in these two nations, as well as the greatly increased demand, since the war upon our services and facilities; and we pledge ourselves to the boys and young men of North America that we will not disappoint them in progressive and efficient management of the great interests committed to us.

"In view of the forward look of Christian faith and brotherhood manifest in this convention, we challenge the associations of these nations to promote a fearless study and discussion of the teachings and principles of Jesus with a view to their heroic and sacrificing application to human relations in the realms of industry, business, social welfare, interracial and international relationships."

TWO OF THE TEN RESOLUTIONS

PRESENTED AND ADOPTED BY THE 41ST INTERNATIONAL CONVENTION OF THE NORTH AMERICAN YOUNG MEN'S CHRISTIAN ASSOCIATONS:

"8. In the view of the fact that a very large proportion of the Young Men's Christian Associations' membership would be among the first involved in international conflict; in view of our international character in serving young men and boys of all nations and promoting friendly relations between them; and in view of our obligations to co-operate with the Federal Council of the Churches of Christ in America and the several denominations.

"*Be it therefore, Resolved,* That this convention call upon Young Men's Christian Associations and their members to give earnest thought and study to the problems involved in removing the causes of war and in bringing lasting peace founded upon understanding and trust; and that we heartily endorse and seek to make effective the following declarations for a warless world enunciated by the Federal Council of Churches of Christ in America:

1. WE BELIEVE that nations, no less than individuals, are subject to God's immutable moral laws.
2. WE BELIEVE that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
3. WE BELIEVE that nations that regard themselves as Christians have special international obligations.
4. WE BELIEVE that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
5. WE BELIEVE that CHRISTIAN patriotism demands the practice of good-will between nations.
6. WE BELIEVE that international policies should secure equal justice for all races.
7. WE BELIEVE that all nations should associate themselves permanently for world peace and good will.
8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

"9. That this convention assert its most emphatic belief in the moral, economic and political as well as the Christian righteousness of the cause of prohibition as enacted in the Eighteenth Amendment to the Constitution of the United States, and that we call the entire membership of the Young Men's Christian Association to stand solidly for a complete enforcement of the prohibition laws."

Discussion Groups at Blue Ridge

STUDENT CONFERENCE OF Y. W. C. A., JUNE 2-12

BECAUSE of changes in the program necessitated by the drastic cut in the budget made by the National Convention late in April, student-led discussion groups replaced the Bible study classes which had been planned.

The whole conference was divided into small groups numbering from twelve to fifteen. These groups, led by students, were scheduled to meet each morning immediately preceding the daily lecture on Christian Internationalism or on the Christian Life, to discuss questions prepared by the lecturer that would lead toward the thinking of the following hour. The object was not to "land the thinking," or even to guide it directly, but rather to stir up original thinking that would result in voluntary action ultimately. The aim of the lecturer was not to settle the questions, but to

(Continued on page 14.)

Excerpts From Three Addresses

Given at the Scout Executives' Conference, Which Met at Blue Ridge, September 12-19, 1922

DR. H. H. HORNE, of New York City, on *"Leadership":*

Definition: A leader is a person, who, in some respects, is big enough to command a following. The great leader is he who gives some practical solution to a primary problem of his age.

There are three *types of leadership:* men of *action,* men of *thought,* and men of *heart power.* Every great leader is characterized by one of these powers, and in lesser degree by the other two powers. The leaders of the human race may be classical in these three ways.

Our group is divided in its opinion as to the type of scout leadership. (Perhaps most of us thought scouting requires all three types of leadership.) Each man is urged to discover his own type and to strengthen it. And the movement of scouting must develop leadership in any needed respect.

We are men of action.

Are we sufficiently men of quiet, of silence, of meditation, of quiet thinking?

MR. E. ST. ELMO LEWIS, Vice-President and New York Manager of the Campbell-Ewald Company, Inc., on *"Executive Leadership":*

The successful scout executive will:

Analyze the efforts of other successful agencies.

Verify the facts upon which the principles of leadership shall be formulated.

Understand the standards by which he will be judged by his council members.

Meet conditions of business as they are practiced in well ordered business houses.

Know the costs and determine whether the product is worth what it costs.

Keep careful records for his protection and guidance and intelligent action.

Have his machinery so well organized that he can afford not to give attention to it. He will master his machinery, and not be mastered by it.

He will be able to prophesy scientifically.

He will see things before they happen.

He will not allow things to happen to him, but make things happen for him.

No man in the light of our literature has a right to do a thing wrong.

The primary object of an executive is to increase net results.

He must produce.

The executive has for his job making the movement grow in his community.

Every executive must so arrange his time so as to constantly create new business.

The opportunity of the community is represented by the mental attitude of the executive. It is the mental vision which limits or enlarges the possibility for growth. We haven't scratched the surface in our communities with reference reaching boys. Some of our executives need a little more nerve in salesmanship.

The following excellent definition of a "good sport" was presented:

He never believes he has played his best.

He never quits.

He has no alibi.

He smiles when he loses.

He is a quiet winner.

He plays fair.

He plays his best all the time.

He is generous in his relation to others.

An executive should be a good sport. A man cannot sell a thing unless he is sold to it.

DR. W. L. POTEAT, at the Scout Executives' Conference:

When people forget their religious difficulties a new hope is born.

Save the boy from idleness and you save the world from the devil.

Save the boy from military glamor and you save the world from war.

Save the boy from sham and you save society from decay.

Save the boy from license and you save the world from anarchy.

Save the boy from excess and you save civilization from wreck.

Save the boy from irreligion or civilization will return to barbarism.

Religion is universal. It is an organized force in life. It stabilizes.

Scouting will do little for boys if it does not identify them with religion.

Honor Roll Associations

FROM THE STANDPOINT OF THE BLUE RIDGE VOICE

THE following secretaries and associations, being familiar with Blue Ridge and her big program of religious education and inspiration, and knowing what it might mean to their board members and association libraries, have subscribed for THE BLUE RIDGE VOICE to be sent to them. Since the last issue thirty-two associations have joined the crowd—and many others, who were at the International Convention and failed to get their list into us, will be in the December issue. Are you in it? If not, see the calibre of this progressive list and join the procession. We want you. "For the strength of the wolf is the pack and the strength of the pack is the wolf!"

IS YOUR ASSOCIATION IN THE LIST?

A. S. Arnold, "Proximity," Greensboro, N. C.
R. G. Bell, "U. of S. C.," Columbia, S. C.
J. W. Bergthold, "A. P. I.," Auburn, Ala.
D. L. Buchanan, "Central," Richmond, Va.
W. E. Burrell, Russell, Ky.
L. S. Cottrell, "V. P. I.," Blacksburg, Va.
H. W. Cox, Newport News, Va.
L. A. Davis, Savannah, Ga.
J. K. Dawson, Florence, S. C.
Sam J. Dear, "Log Camp," Finkbine, Miss.
W. W. Edwards, Asheville, N. C.
Burtt S. Fenn, "Central," Norfolk, Va.
J. F. L'Hommedieu, Thomasville, Ga.
Carl A. Foss, University, Ala.
Wm. S. Frost, Miami, Fla.
J. Maury Gandy, "Stockham Branch," Birmingham, Ala.
C. O. Getty, "Central," Charleston, S. C.
P. M. Grist, Selma, Ala.
Ray E. Harbison, Trion, Ga.
W. T. S. Hill, Mobile, Ala.
H. E. Hoppen, Bogalusa, La.
C. J. Jackson, "State Committee," Alabama.
H. S. Johnson, "A. & M. College," Mississippi.
J. C. Johnson, Albany, Ga.
W. C. Journey, Laurel, Miss.
R. C. Kantz, "U. of Tenn.," Knoxville, Tenn.
James W. Kight, Montgomery, Ala.
E. S. King, "State College," Raleigh, N. C.
G. B. Lowry, Corbin, Ky.
W. L. McNair, "Central," Louisville, Ky.
R. E. Mell, Rock Hill, S. C.
E. S. Mowbray, Ware Shoals, S. C.
D. B. Murphy, "U. of Va.," University, Va.
A. H. Myers, Petersburg, Va.
C. M. Nichols, Ashland, Ky.
J. W. Oliver, Jacksonville, Fla.
W. B. Patterson, West Huntsville, Ala.
Bart N. Peak, "U. of Ky.," University, Ky.
A. M. Pennybaker, Chattanooga, Tenn.
D. L. Probert, Charlotte, N. C.
G. R. Quillian, "Miners," McVeigh, Ky.
E. E. Redfearn, "N. & W. R. R.," Norfolk, Va.
V. S. Reed, Shenandoah, Va.
S. O. Robertson, Charlottesville, Va.
T. Pinkney Shinn, Spray, N. C.
H. C. Snead, Lynchburg, Va.
E. L. Spain, Nashville, Tenn.
J. L. Staples, Staunton, Va.
C. W. Turner, Piedmont, Ala.
G. Frank Warner, Durham, N. C.
E. L. Whittington, Helena, Ark.
F. C. Willcoxon, D'Lo, Miss.
W. W. Williford, "Va. Ry. & P. Co.," Norfolk, Va.
C. H. Winston, Bemis, Tenn.

"I am glad to give you herewith a list of the members of my board to whom I wish you would send THE BLUE RIDGE VOICE." LAWRENCE A. DAVIS.

"We need the simoleans these days about as much as anyone, but enclosed find check to cover eighteen members of my board, to help along a good and worthy project." BURTT S. FENN.

A FEW EXPRESSIONS USED AT BLUE RIDGE DURING THE PAST SUMMER

"Do you need power to visualize, to invent or improvise?"

"Do you let the difficulties or dangers of an adventure overshadow its possibilities?"

"Do you catch at sunbeams and hanker for the moon—and curse your bad luck when things don't go as you wish?"

"What mountain are you camping on nowadays?"

"Selfishness is the worse failing of our race. It causes short-sighted outlook, and contributes to personal as well as to industrial discontent."

"If you find anything that will lend you anything—even if its only enchantment—freeze on to it."

"Fifteen minutes per day spent looking at yourself and your business from the vantage point of distance, will profit you much—if not more. Try it and see."

DISCUSSION GROUPS AT BLUE RIDGE

(Continued from page 11.)

throw further light on them so that further thinking and activity would be stimulated.

REPORT OF THE FINDINGS OF THE BLUE RIDGE FORUM DISCUSSIONS

Referee: Miss Lucy Y. Riggs, Student Department, National Board.

Leaders: Fannie Belle Outler, Wesleyan; Helen Hudnell, North Carolina College; Will Nelson DeLoach, Mississippi State College.

General Theme: Christian International Friendship.

General Aim: To study, in the light of the principles of Christ, ways in which international friendship may be promoted.

I. Aim: To see what principles of Christ, if applied to international relationships, would promote international friendships instead of warfare, and to consider in the light of such principles some of the proposals for world peace.

Findings:

1. That the same principles of Christ may be applied to nations as to individuals.

2. That a super-state should apply such principles to servant states so that servant state may be assisted more easily to develop to the point of self-government.

3. That legal processes will prevent war only when machinery of such legislation is guided by the spiritual co-operation of all nations.

4. That public education along this line is essential to the making such legislation effective.

5. That some channels of education in this direction are:

a. World Student Christian Federation.
b. Pan-American organizations.
c. National Committee for the Limitation of Armaments.
d. Friend's Movement.

6. That we, as potential Christian citizens, should educate ourselves along these lines so that, by allying ourselves with these movements, we may help in making them more effective.

II. Aim: To study some conditions within our own country which need changing, if we would promote international friendship.

Findings:

1. We recognize conditions, both within and without our own country, which must be changed if we are to have international friendship.



A FORUM HOUR OF Y. W. C. A. CONFERENCE.

2. Some of them are:
 a. Child labor.
 b. Unemployment.
 c. Race relationships.
 d. General industrial conditions.

3. We believe that the race situation in our Southern States is due to two main causes.
 a. Lack of application of Christian Ideals to problem.
 b. Undemocratic system of education, which does not educate one group to the needs of another.

4. We declare our active co-operation with the resolution on unemployment passed at the meeting of the Student Assembly at Hot Springs.

5. We believe that public opinion can right most of these undesirable conditions if proper publicity is given to them.

6. It is our responsibility as students to promote widespread education along this line:
 a. By taking courses in Social Science.
 b. By encouraging our colleges and secondary schools to have such courses at the first class.

7. It is our responsibility as students to help bring about effective legislation and see that the laws are enforced.

III. Aim: To see how the Church is taking and may take a greater part in promoting international friendship, and to consider our individual responsibility as church members.

Findings:

1. We believe that steps have been taken to make the Church more democratic and conducive to international friendship.
 a. Every member canvass.
 b. Nation-wide campaign.
 c. Open communion.
 d. Work of women.

2. Further means might be:
 a. Co-operation between denominations.
 b. Union or community service.
 c. Foundation of universal church.

3. Points in favor of such inter-church organization:
 a. Example of foreign work.
 b. Example of Church as founded by Jesus Christ.
 c. Example of interdenominational organizations.

(Continued on page 16.)

Your Christmas Problems Solved

NOTHING is ever more acceptable as a Christmas gift than a magazine—at once a pleasing present and a delicate compliment.

You will want to send THE BLUE RIDGE VOICE to some friends as Christmas gifts. It is becoming a custom among our readers and it is certainly an excellent custom, for while "Christmas comes but once a year," THE VOICE comes every month for nine months to remind your friend of you and your thoughtfulness.

Probably no gift will confer a greater benefit than a subscription to this magazine of spiritual power, leadership, and inspiration. What other gift costs so little and means so much? Save yourself considerable tiresome shopping. Just send us the names with a dollar for each and we will send them the magazine during the coming year and will also notify them of your gift by a special card, which will be mailed so as to arrive Christmas morning.

At The Request of

.....

we are entering your name upon our subscription list to receive THE BLUE RIDGE VOICE each month for nine months during the coming year.

We wish to join with your friend in extending you a most hearty Christmas Greeting and in expressing the hope that you may find as much pleasure in reading the magazine each month as we do in sending it.

Very cordially yours,
THE BLUE RIDGE VOICE.
Nashville, Tenn.

To secretaries: It would be a benefit and a blessing if every secretary in the South would enter his association and the members of his board on the subscription list of THE BLUE RIDGE VOICE, and have the expense borne by the association. The advantages of such a move are most obvious.

DISCUSSION GROUPS AT BLUE RIDGE

(Continued from page 15.)

4. Objections:
 a. Tenacity with which denominations cling to doctrine.
 b. Denominationalism tends to wider range of expression.
 c. All are one in Christ, so doctrinal differences make no material differences.

Agreement that the Church can furnish a dynamic which will aid in international friendship.

a. Greater faith in ultimate progress of the world.
b. More intensified mission work.
c. More intensified training for Christian citizenship.
d. Greater desire to discover and put into practice certain ideals which all Christians should uphold. We believe that these are embodied in the following "International Ideals of the Churches of Christ." (Same as on page 11 of this issue.)

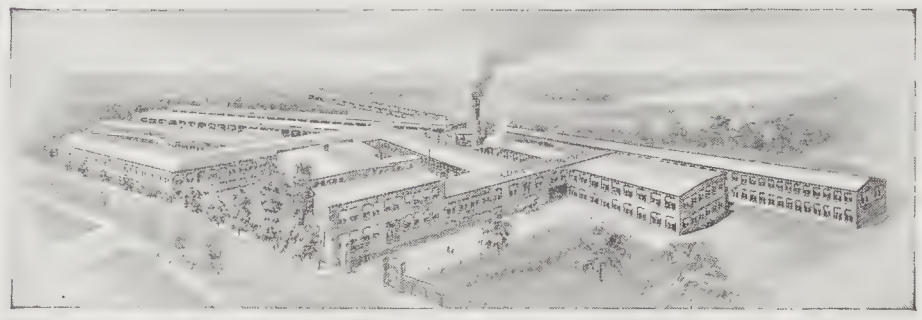
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DECEMBER

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From a Carpenter's Shop

"A BOY of twelve in old Jerusalem one day realized that He had reached the age when He must think for himself and make decisions. Without false ideas of independence He went back to His home and workshop and did the things His parents thought best, but He began that day to live His own life and to make plans for helping the world. He was not ambitious to be rich or famous, He would not fight, and He hated meanness, cruelty, injustice and hypocrisy. When He grew to manhood He healed sick people, comforted the sorrowful, pitied those who did wrong, divided His food with the hungry, strengthened the weak and made friends with children. He loved the sea and boats, the hills and fields, flowers and birds. He was brave in danger, patient when persecuted, heroic in temptation, pure in heart, and so loving and unselfish that millions of people who never saw Him love Him and would lay down their lives for Him. He did not preach long sermons—He never wrote a book. You could easily commit to memory all His recorded words. He died poor and almost friendless, and yet we celebrate His birthday throughout the world; we date our letters from the year of His birth; we offer in Congress and Parliaments prayers in His name. The history of His life is printed in four hundred languages. Kings and emperors, presidents and judges, statesmen and scholars, peasants and slaves, declare this to be the greatest and best of all books. Thousands of magnificent buildings have been erected to Him—abbeys, cathedrals and churches. Our greatest colleges were dedicated to this poor boy who never went to college, never left His own little country, and died when He was only thirty-three years old. From His life and death painters, poets, orators and musicians have gained their highest inspiration. From this wonderful, perfect boyhood and the work it began, girls and boys of every land may learn kindness, courage, obedience and devotion to duty."



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Christian Internationalism, or America's Stake in Peace*

BIG FOUR IN WORLD PEACE

DR. O. E. BROWN

MR. LANSING has a very interesting volume on "The Big Four at the Paris Conference." Mr. Lansing is referring to Clemenceau, to Woodrow Wilson, Lloyd George, Orlando. At the great world crisis he regarded those four men as the most potent forces for world peace and world progress. I am not going to speak tonight about the Big Four at the World Peace Conference, but I am going to speak to you tonight about the American Big Four in world peace; the four great Americans who have signified most in the advocacy and promotion of world peace.

Now it would be very interesting if I could get you to select those four, or to anticipate the four that I have in mind. I suppose Andrew Carnegie would come in for consideration, would he not? He made an immense investment for the promotion of world peace. I suppose William Jennings Bryan would be considered, would he not? He has been a great peace advocate, one of the greatest in our country. And would not Henry Ford be eligible? He has proposed enormous plans and made investments of great funds for it. I suppose the women who are here would certainly recognize Jane Addams as one of the greatest of the advocates for world peace. But what I am going to talk to you about tonight is not merely those who advocate peace as such but rather those who guarantee peace. I think it is a finer function to be able to create conditions that guarantee peace than simply to go out in straight advocacy for peace as such. The pacifists with their "p[illegible] at any price" are probably not the people who are going to do the largest service for world peace, though they will certainly make their important contribution. So the four above named are not the four that I am going to discuss tonight with you, though I admit that they are certainly four of very large proportion in the matter of promoting world peace.

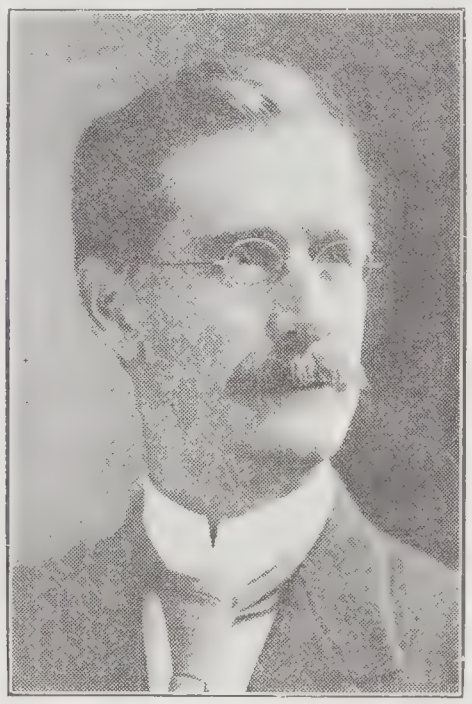
Then we might find another way in which to select our four greatest American peace-makers, but by this method there happen not to be four. The Noble Peace Prize certainly is a very discriminating award. A Prize of forty thousand dollars is not usually given away except under some very careful consideration. And three or our Americans have secured the Noble Peace Prize. In 1906 it was voted to Roosevelt, voted, you know, by a Swedish group, given by a Swede and voted by a Swedish group, so that there was no possibility of any American prejudice or partisan idea in the award. It was given to Roosevelt because of his part in the settlement of the Russo-Japanese war in the Portsmouth treaty. In 1912 Elihu Root received the Noble Peace Prize. I am not sure just the basis of the award. I think probably it had to do with the Hague Conference and the large part that Mr. Root played in the promotion and organization of the Court of International Arbitration. It was certainly a great contribution to peace and it gave a claim to recognition. Then in 1918 Woodrow Wilson was awarded the Noble Peace Prize, and certainly with that award those three men might well be regarded as eligible to consideration as the great American promoters of peace. And still, from

*Stenographic report of an address delivered at the Summer School for Social Service and Christian Workers, Blue Ridge, North Carolina, August 22, 1922.

the standpoint of sheer international force, I have selected only one of these three for consideration in my group of the American Big Four as guarantors of world peace.

JOHN HAY

The first great American that has come to my mind as a promoter of peace throughout the world by the promotion of international good understanding and international justice and international good will is John Hay. A recent study in the International Aspects of Christianity has a rather remarkable chapter on the Christianization of Diplomacy. The chapter is a study of the work of John Hay in the field of diplomacy. In the book entitled "Christian Internationalism" to which Dr. Weatherford referred, Dr. Merrill has the suggestion that there will never be the prevalence of Chris-



DR. O. E. BROWN

tianity on a world scale until we capture that last great pagan citadel, the citadel of world diplomacy. It was John Hay who first laid down the dictum that the only diplomatic law of universal application is the Golden Rule. For American diplomacy, of course, he recognized the Monroe Doctrine, but the Golden Rule, he says, is the law whereby we are to promote good understanding among the nations. To test out the attitude of the nations of the world John Hay sent to each one of the great courts of the world the simple question: Do you favor the "open door" policy in the treatment of China? Every nation to whom he sent that question was under treaty obligation to relate itself to other nations in use of its treaty privilege on the basis of equal privilege among the nations. When John Hay sent that inquiry regarding the open door, he was dealing with our neighbor nations very much as I would deal with this audience should I ask: "Those of you who are truth tellers please stand up, and those who are liars remain seated." On that vote one would get a pretty good showing from the group. Hay got back from the nations a reply in effect, "Of course, we are in favor of the open door, in favor of keeping our obligation." By the finest turn of diplomatic skill John Hay took the nations of the world at their word and interpreted their replies as really saying: "We understand therefore that from this time forward we are not going to promote our selfish interests; we are not going to pre-empt spheres of interest for ourselves in China, but we are going to respect the integrity of that great nation, and we are going to respect each other's rights in that great nation." I can not go on to tell the story of all that this avowed policy has meant for the peace of the Far East. It was something like a summons to the judgment day for the nations of Europe to answer for their lack of simple honesty and truthfulness in their international dealings. The Open Door idea had much to do with the settlement of the Boxer Movement, has played its part in our calling of Japan to task, has played a prominent part in Washington where the peace of the Pacific is sought to be guaranteed. The man who stood up in the midst of hypocritical and lying diplomacy and threw down the simple gauge of truth and asked the world to stay by it and insisted that they commit themselves to it is the man who has done as much for bringing in an era of international morality and international confidence as any other one man.

What is the problem of international peace? International co-operation. What is the basis of international co-operation? International confidence. And what is the basis of international confidence? Simply the trustworthiness of the people with whom you are dealing, observance of a policy of simple honesty and honor. This is John Hay's logic for guaranteeing world peace.

The other great thing that John Hay did in the promotion of the world peace and world order was joining up with Lord Bryce in bringing in an Anglo-Saxon good understanding. It matters little what you may say about the English. The fact remains that the Anglo-Saxon group hold in their grasp the fate of the world today. They can make or mar the world as no other group can, and just so surely as we can send a rift through that Anglo-Saxon unity and get the Anglo-Saxons of one continent warring with the Anglo-Saxons of another, we have done the biggest thing toward forfeiting world peace and prosperity that is possible. So in those early days when Lord Bryce and John Hay began showing to each other the Anglo-Saxons on this side the sea and that great Anglo-Saxon people on the other side the sea, and bound the two together in a bond of confidence, they did the most magnificent thing for world peace that has yet been achieved. John Hay's name is also written into that most remarkable adjust-

ment of the difficulty between Britain and America over the Panama Canal. It seemed at one time that we were at incurable difference about the joint ownership of the canal. The American determination to have the canal under her sole control was so intense that it did not seem there was any relief for it. It was John Hay who explained American honor and honesty and pledged our use of our strength for international fair play and justice that led to the revision of the treaty that gave England co-ordinate rights in the canal and led her to cede to us the full control of it. John Hay, therefore, is the man who spoke the magic words, "the open door," the words that more than any others have meant the peace of the Pacific. He is the man who named the Golden Rule as the Supreme International Law and committed nations to honor and honesty in international affairs. He deserves high rank among the advocates of world peace. By furnishing a moral basis for it, he went far toward guaranteeing it.

Walter Page

My next choice among the great American peacemakers is of one whose service is close akin to that of John Hay. I have been spending the afternoon very largely in reading over again some of those wonderful letters of Walter Page. When at last world peace, as an adjustment of the allied victory over the Germans shall have been made, I think no two men will stand out with more conspicuous worth and honor than Walter Page and Earl Grey. Nobody knows what those two men endured, what patient skill they used in preventing America and Britain from coming into open clash during those years from '14 to '17.

Earl Grey as the Foreign Minister could say, "I can press the blockade and have a right to press the blockade. America is furnishing food to neutrals and she knows food is going to Germany, and I can crowd under the law of international right and the very safety of England herself the blockade regulations until I know America will come back with force."

But there was Walter Page right over against him, telling him, "I know the American people and I know the ultimate objective of the American government. I know what the outcome will be, though at present there is irritation and legal quibble. You can trust the American heart and the American conscience and the American heritage to come out right. Be patient with them."

By keeping England and America from coming to deep and abiding hate and misunderstanding, those two men practically won the world war. Earl Grey, because he played this role of concession to America and would not crowd for the limit of rights was unseated, but said when he left his post, "I would rather leave under the charge of befriending and being generous and gracious to America than to have held it and incurred American hostility."

When, in the course of time, President Wilson sent Bernstorff back to Germany, Walter Page was greeted by an English friend with, "Well, I am glad to hear that Bernstorff has gone. Diplomatic relations are broken between Germany and America. There is at least one less American hypocrite than there was." "What do you mean?" "You have been pretending to be a neutral, but we have known all along where you stand. Now you can be free spoken."

And so Walter Page through those years wrought at his complex task under every possible type of irritating misunderstanding. He faced the wrath that played through England when President Wilson suggested that probably the motives of Germany and the motives of Britain were very much alike. You can not imagine, he says, what a wave of indignation swept through England when President Wilson's word, "Peace without victory," got through. "I had to explain it. I tried to get the President to delete it, but he would not." The President was advocating a peace that would come before the great final havoc of conquest, and he could not be stirred from that intense purpose, and yet there was Walter Page being crucified between the intensity of the President and the bitterness of the British. He stood there and would not yield for a moment to the thought that America was any other than fundamentally the friend of Britain.

When the declaration of war finally came from America, when the President sounded out the note that we were going to the aid of our Allies, the speech of President Wilson was shot through with forms of thought and phrases that Walter Page had been pouring into his letters to Washington through the course of the year. He spoke that day almost as distinctly as the President spoke when our Congress was summoned to take its place with the friends of freedom and democracy against the friends of exploitation and autocracy.

Walter Page gives a thrilling description of what happened in London when after long waiting the declaration of war at last came. He says, "Nobody knows exactly how anxious a day it was while we were waiting to get the report from America—just afraid it might not come, sitting by the hour." It was to be relayed through a British admiral on American shores to another on the British shores. From America the British admiral cabled, "America has declared war. I am afraid I will be drunk tonight." Then on the other side when the admiral that carried the news to the American headquarters was greeted by one of Page's staff, the only thing he could do was to cry out, "Thank God, thank God." That was all he could say. Page says, "You can imagine the thrill that went through the soul of the British people as they finally read those matchless words of Wilson." They knew they echoed the things that Page had been struggling for through the course of the years. Lord Bryce wrote him, "Nothing finer

has been said, maybe nothing quite so fine as your President said in taking up his part with us in this great struggle." "And then," Page said, "every type of little American organization in London wanted to play the fool and indulge in a lot of July oratory, and the first thing I did was to try to get Americans to be decent. I called together the heads of all of those American organizations of nearly every variety there in London. I said to them, 'It is not an hour of boasting; it is an hour for dedication.'" And he called upon those American organizations to gather at Saint Paul's, and Bishop Brent, one of the American bishops, was asked to preach the sermon. Walter Page said, "It was worth living and dying a thousand times to have been present that day when that great body of Americans assembled in Saint Paul's for dedication to the world's freedom, to world justice and to world peace." There was the King of England; there was every type of official nearly that England afforded, and England voted that there never has been in Saint Paul's or in London a more truly Significant historical occasion than the meeting in Saint Paul's on that day when the Americans dedicated themselves to taking their part in bringing in the new era of world peace. To the amazement of all, the Stars and Stripes were put afloat over the Parliament building of Britain, the only foreign flag that has ever found a place there.

At Junaluska just a few days ago I was speaking upon the importance of our Christianizing the field of diplomacy and I mentioned Walter Page as possibly one of the finest types of the new diplomacy that would make the greatest contribution to world peace. After I had finished, one from the audience came forward and said, "I thank you for your tribute to my brother." "Oh," she said, "I thank you for your tribute to Walter, but it killed him—it killed him—it killed him." I suppose it did. Page wrote to his sons of what he was going to do in the glorious days of rest after he had finished his arduous task in London. He had scarcely planted his feet upon the American soil once more when the finger of death touched him and he was gone. But I should say, friends, there never was a nobler sacrifice than that of Walter Page in helping to summons America to her right place alongside the other members of the Anglo-Saxon family in fighting the fight for freedom and democracy and world justice. He died a death worth while.

Woodrow Wilson

The third of my Big Four would certainly be Woodrow Wilson. Whatever we may say of the League of Nations, it is the one hope for world peace that is available for us today. We have only two ways in which we are going to get world peace: by the process of conference or by the process of conquest. Take your choice. Unless the great nations of the earth have machinery for consultation and good understanding, they are going to go their way, the only way of the balance of power, of suspicion, of misinterpretation and of fighting. The League of Nations was Woodrow Wilson's gift to the world. If you read the book by Mr. Lansing on The Big Four, you will find that Mr. Lansing criticizes the President very severely because he stood so stoutly for the League of Nations, battling with Clemenceau to the limit. When one gets into personal struggle with the Old Tiger, you know it is something serious. Clemenceau at Paris was a factor that very few would have had the hardihood to confront. But President Wilson said, "The American soldiers did not fight to give France and Britain another chance to divide the spoils of war. We fought for world justice, for world good will and for world peace, and if you want us to participate in the peace treaty, you must write into the body of it a covenant for open diplomacy, for regular conference, for understanding and law and order among all the nations of the world." Against all odds he stood there for the writing of that document into the treaty of peace. Now Mr. Lansing says he delayed the world peace, because he insisted upon the League covenant being written into it. It has been thought that if the President had devoted himself entirely to peace terms rather than this great League proposition, there might have been better terms secured. But that is a very remote possibility, with the French and British taking the stand they did. The League feature of the Paris Conference is the one provision of that Conference that is functioning constructively for a new and better world order. Its annual assembly, its council meetings, its three hundred secretaries from all the nations of the world working together for world-intelligence, and its permanent court of International Justice: these constitute a matchless agency for world friendship, world justice and world peace. True, President Wilson failed to get the League of Nations adopted by America, but when history is written, it will be seen to be one of the most fruitful and splendid failures in the history of our country. It must come. Even Mr. Hughes, when he is asked to endorse the Permanent Court of International Justice, ignores his political handicap and does not withhold recognition from this great international agency. That recognition may be the open way to recognizing what is back of the International Court. For, you know, it is a foolish thing for Mr. Hughes to recognize a creature of the League of Nations and then say the League of Nations does not exist.

I was telling a class this morning that probably General Smutz was right when he said, "There came from Paris two things: a peace treaty dealing with the spoils of war, and that peace treaty looked very much like the same old hag that had been tormenting and haunting Europe in by-gone days; but that old hag

bore in her arms a beautiful child, new life for Europe, and that beautiful child was the League of Nations. It is a very lusty child and has the prospect finally of being the real contribution of the Paris Conference to world order and world peace."

And so President Wilson sits there alone, a broken man. Sometimes I fancy he might almost envy Walter Page in finishing out the work, but he sits there as one who failed in a gigantic and splendid effort for world peace, and time will tell the worth of his contribution. No one will ever feel that the Noble Prize has been given in vain in 1918 and his title to it is only confirmed by the stout way in which he insisted that the representatives of the nations gathered in Paris should not separate, if he had any voice in matters, until they had covenanted together in one great league for open diplomacy and had provided adequate machinery for friendly intercourse.

Charles Hughes

My fourth great American is Charles Hughes. He has caught up something of what these others have done, and in the Washington Conference perhaps represented the finest that America could embody in the field of open diplomacy. One critic has said, in characterizing Hughes' opening speech at Washington, "We had had enough of secret diplomacy and we came up to Washington advocating open diplomacy, and Hughes gave us megaphone diplomacy." You could not misunderstand what Mr. Hughes meant. Now I am not at all willing to admit that such a gathering as the Washington Conference has anything like the potentiality of the League of Nations. It is an occasional matter, not a regular agency, but still it had its great value, and we can not allow our partisan prejudice to depreciate it. Charles Hughes was the outstanding factor in giving spirit and tone and fineness to that gathering. You can visualize that group of men. Mr. Sullivan tells the story from the angle of the reporters. Hughes began his address, and they began saying, "Well, it is the same old formality, history and statistics." They began discussing the appearance of the French admiral, so wonderfully gotten up, and they began to study the face of the Japanese baron, Kato. They said, "What a wonderful face that is, so mysterious!" I think they called it the poker face. Suddenly Hughes uttered a sentence that startled them and startled the world. "It would also seem to be a vital part of a plan for the limitation of naval armaments that there should be a naval holiday. It is proposed that for the period of not less than ten years there should be no further construction of capital ships, and I am here to advocate it." And then, to their surprise, he laid down exactly what America was willing to do, to scrap that seven hundred thousand tons of warships that they had under construction, and then he turned to Britain and said, "We shall expect you to scrap your seven hundred thousand tons." Then he turned to Japan in an open, frank way, and said, "This is what we propose to do, and you are expected to scrap your eight hundred thousand tons of prospective construction." I suppose there never was a more startled group of world diplomats than those who sat there hearing this frank, simple, open American statement. Balfour's response voiced the state of feeling admirably. "This is a new thing in the world. We used to come together, name our problems and assign them to commissions and then the diplomats went to dickering as to which could get the better of the situation. That is the old policy, but somehow you Americans have taught us the note of simplicity, of honesty and of honor. You have come to us frankly and said, here is what we propose to do and this is what we expect you to do, Britain, and this is what we expect you to do, Japan." For Britain Balfour further said, "You know we live by the sea and to ask us to reduce this great source of our power seems incredible, but if America with her clear goal of matchless sea power is willing to yield her sea supremacy as she is doing, who is Britain that she shall stand back and say, 'We shall not join you in stopping this awful draft upon world resources.' " Then Japan with evident reluctance could but say, "Well, if this is the world policy, we shall take it in principle, but we will have to think about it." But finally the ten years' holiday in navy building was achieved.

The Washington Conference did not get so very far, it is true. In dealing with the Pacific problem, Hughes once more came out with that matchless frankness. He said to Japan, "You have been trying to cover up the twenty-one points. Here they are on the table and they go to record, the record of your dealing with China. Here are your promises to America regarding Siberia. You say you will not keep them. I advertise to the world court what you are doing and what you are proposing to do. I call you before the court of world opinion, of world morality, and of world honor to answer up to your pledges." Japan appears to be a new country today. She has been forced to see herself through the eyes of an honest, honorable, Christian diplomat. She dares not defy the world with some of those old policies of hers. The hope is that Japan will become really, instead of a menace to the peace of the Far East, the great dynamic for a new order and a new good will. If that is done, it will be because one day Charles Hughes caught up the best in American spirit that Hay and Page and Wilson had represented and challenged his fellow diplomats to fall in line and do the honest and honorable thing by their neighbor nations.

I have therefore had great pleasure in bringing to you something of what these four magnificent men have done for bringing in this new era of world peace. They

worked to bring in a new era of world intelligence, of world trustworthiness, of world honesty. It sounds like a simple thing to say that the Golden Rule is the only guarantee of world peace, and yet it is true, and it took all but immeasurable daring for a group of American men to go into the selfish, sordid, bloody diplomacy of the world and stand for these simple, sublime things of Christianity. John Hay's word may close this evening's discussion:

"Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto Thee,
'O Lord, Thy Will be Done.'

"When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headsman's axe may flash
Thy message unto men.

"Thy Will! It bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O Lord, be there Thine arm made bare,
Thy righteous will be done."



A FORUM ON SOCIAL AND RELIGIOUS PROBLEMS AT THE BLUE RIDGE COUNCIL RING



WINTER SCENE FROM THE VERANDA OF ROBERT E. LEE HALL

Christmas

R. L. STEVENSON

CHRISTMAS is not only the mile-mark of another year, moving us to thoughts of self-examination: it is a season, from all its associations, whether domestic or religious, suggesting thoughts of joy. A man dissatisfied with his endeavors is a man tempted to sadness. And in the midst of the winter, when his life runs lowest and he is reminded of the empty chairs of his beloved, it is well he should be condemned to this fashion of the smiling face.

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends but these WITHOUT CAPITULATION—above all, on the same grim condition, to keep FRIENDS WITH HIMSELF—here is a task for ALL that a man has of fortitude and delicacy. He has an ambitious soul who would ask more; he has a hopeful spirit who should look in such enterprise to be successful.

Gentleness and cheerfulness, these come before all morality; they are THE PERFECT DUTIES. And it is the trouble with "moral" men that they have neither one nor other. It was the moral man, the Pharisee, whom Christ could not away with. If your morals make you dreary depend upon it they are wrong. I do not say "give them up," for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and SIMPLER people!

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: MYSELF. But my duty to my neighbor is much more neatly expressed by saying that I have made him happy—if I may.

* * *

In his own life, then, a man is not to expect happiness, only to profit by it gladly when it shall arise; HE IS ON DUTY HERE; he knows not how or why, and he does not need to know; he knows not for what hire, and must not ask. Somehow or other, though he does not know what goodness is, he must try to be good, somehow or other, though he cannot tell what will do it, he must try to give happiness to others.

* * *

To look back upon the past year, and see how little we have striven and to what small purpose; and how often we have been cowardly and hung back, or temerarious and rushed unwisely in; and how every day and all day long we have transgressed the law of kindness; it may seem a paradox, but in the bitterness of these discoveries, a certain consolation resides. Life is not designed to minister to a man's vanity. When the time comes that he should go, there need be few illusions left about himself.

HERE LIES ONE WHO MEANT WELL, TRIED A LITTLE, FAILED MUCH—surely that may be his epitaph, of which he need not be ashamed!

The Ministry of Literature*

Dr. C. Alphonso Smith

I DO not want to ask the question, What is literature, because I have never seen an adequate definition of it, but I want to ask the far more important question, I think, What does literature do in this world? Is it any practical good? Is it a mere pastime? If it is nothing more than a refined way of whiling away an idle hour, I for one should like to know it. I should not like to be found in the position of devoting my life to teaching something that is nothing more than that. As I see it there are three great ministries of literature, and I am going to try to bring them home to our consciousness.

But before naming the first of these let me illustrate. The law of gravitation is, I suppose, the greatest law ever discovered on this earth, but long before Sir Isaac Newton announced the law of gravitation, the word gravitation had entered the English language, for poets had long been busy with their great thought and had already come to the conclusion that there was such a thing as gravitation, though they had not announced it as a scientific law. Newton had not been born when Shakespeare in "Antony and Cleopatra" makes one lover say, "The strong base and biding of my love *is* as the very center of the earth drawing all things toward it."

Dante, three hundred years before, had spoken of the center of the earth as the place toward which all heavy things tend. There is not any question but that these men of poetic imagination had already prefigured the principle of gravitation. I want to suggest that poets in the past have always been anticipating the greatest achievements of science, and I shall call this first ministry then

The Ministry of Revelation

They reveal truth afar off, and just as in the late war you might have seen some great balloons up high in the air, balloons that were not doing any shooting themselves, but balloons that were so high that they could see the proper targets and so signal to the artillerymen, "Lift your guns a little higher," or "Lower your guns—mass your guns—converge your guns." The men who were doing the shooting did not see what they were shooting at. They could not see. But the men higher up could. And I announce it as a ministry of poetic genius throughout the world; it has always been seeing truth afar off and telling the scientists and telling the philosophers where to mass their guns.

There is another little illustration that shows what I mean. In a play of Ben Jonson he makes one character say:

"I will have my beds blown; down is too hard."

In Jonson's day they considered down the softest thing known. I do not suppose Ben Jonson knew the time would ever come when down would be considered too hard, that you would have beds blown and pneumatic tires and pillows and all sorts of things; but it is an illustration of a flash of prophetic imagination that saw something in the future, and the scientists worked up to that vision. I do not mean to say that Sir Isaac Newton got his cue from Shakespeare, but I do say that the poets accustomed the world to the thought, and so when the vision is achieved, the world is ready for it. Literary genius sees a little further into the future than other people.

There is a splendid illustration of it that I like to think of in the New Testament. The word *poets* occurs only one time in the Bible, and yet it occurs in precisely an illustration of this particular ministry. Saint Paul at Mars Hill wanted to talk about the Fatherhood of God and the brotherhood of man. He is trying to find some way of bringing that home to his Greek audience, and it suddenly occurs to him that he has read in some pagan Greek poets two or three centuries before a statement of this fundamental truth.

In other words, the Greek poets, pagan poets, three hundred years before the coming of Christ, had seen in vision this great truth that one God made us all and if one God made us all, then we are brothers; and Saint Paul, with wonderful thoughtfulness, wonderful acumen, wonderful deftness, said, "As certain of your poets have said, we also are His offspring." He fell back on poetry at a crisis in his life to show the Greeks that if they had kept in touch with the vision of their own pagan poets, he would not be standing here to preach a new doctrine. Your own poets, Paul pointed out that day, saw a vision three hundred years before, a fundamental truth, that one great Creator created everything and that there are no racial discriminations—we are all brothers. The ministry of revelation—revealing truth afar off before we come to it.

In 1895 there was a little book published called *Stella*. It did not have much of a run, but it helped to accustom the world of readers to a new thought. The whole plot of the story of *Stella* turns on the power of somebody to see through the human body, to see into

*This is one of four addresses delivered by Dr. Smith at the Y. M. C. A. Summer School, Blue Ridge, North Carolina, in July, 1922. The other addresses being on "O. Henry," "The Ballads," and "The American Short Story." This is also a different type address than we usually run in the Voice, but since there were so many requests for it, we are gladly giving this stenographic report, which, of course, is not a verbatim statement.

the human body. In three months from that time the principle of the X-Ray was discovered and announced. I do not know that the discoverer ever heard of the book, but it is an indication, is it not, that whenever you find a great achievement of science, something that science has proved, look back a little further and you will find that the way has been blazed by the prophetic nature, the prophetic achievement of some poetic genius.

There are not many achievements in human nature in the way of science and philosophy that have not already been visualized in the past. I suppose the illustration that occurs to most of us is that striking one of Tennyson, one of the most remarkable achievements of the ministry of revelation that we have on record. In



1842, when nobody had made a balloon that was capable of staying in the air five minutes, when the way looked very dark for democracy, Tennyson, who was not a democrat himself by any manner of means, says:

"For I dipped into the future, far as human eye could see,
(We might say a little further than human eye could see.)
"Saw the Vision of the world, and all the wonder that would be;
(Now notice what he saw):
"Saw the heavens fill with commerce, argosies of magic sails,
Pilot of the purple twilight, dropping down with costly bales."

He saw commerce carried on in the skies by airplanes. The word airplanes was not in the language, nor did he use it. Then he

"Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue."

He saw warfare being carried on in the heavens. The Great War was distinguished primarily by warfare in the heavens. And then Tennyson saw that warfare become so terrible that it killed itself—

"Till the war-drum throbbed no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world."

That time has not quite come yet, but it is much nearer than it has been, and it is nearer partly because Tennyson saw that vision and told it and gave the world something to think about and to strive for. When a poet announces a thing of that sort it ceases to be a mere idea; it becomes an ideal. And the fundamental difference between an idea and an ideal is just this: an idea is a static thing, it is a dead thing, a stationary thing. You talk about an idea. You are entertained with an idea. You walk around it and look at it, think about it, and write about it, but as soon as an idea becomes an ideal you start working for it. Ideas will not amount to a row of pins until they become ideals. As soon as an idea becomes an ideal you have changed a rocking chair for a ladder and you are climbing, climbing toward an imaginary summit. So I say the poets, as soon as they take a thing out from the dim, misty region of ideas and put it on the screen of the world's imagination as an ideal to be worked for, they have achieved the ministry of revelation.

"The Ministry of Expression"

I mean by this, that when a poet does not reveal a new truth at all, when he does not flash something on the screen that you have never seen before, if he simply takes our old thoughts, our old yearnings, our old ideals, our old hopes, our old dreams, and gives them adequate expression, that he has performed a ministry that makes every one his beneficiary. Who has not felt the pain of the incomparable, who has not felt the burden of thought that we can not express?

It is a fundamental law of human nature to express our thought if we are to enjoy our thought, if it is a thought that burdens us. If it is grief, grief craves expression. Grief does not crave any new thought, any new idea—no, no, it does not crave the ministry of revelation—it craves an adequate utterance. When Queen Victoria wrote to Tennyson and said, "I want to tell you of the great comfort I found in your 'In Memo-

riam' when I was grieving over the death of my beloved husband, Prince Albert. I want to tell you that I found in 'In Memoriam' a comfort, a resource of strength that I didn't find in any other literature uninspired," do you think she meant that Tennyson revealed some new ideas about grief? Not a bit of it. She did not want any new ideas. She wanted her half-expressed thoughts, the dumb, cloudy, incoherent thoughts, put into satisfying words, and whenever a poet does that we have the ministry of expression, and it brings a comfort. It brings a balm that nothing else brings.

Now I think that is illustrated everywhere. I will venture to say that the stanzas or the lines you know by heart have clung in your memory not because they bring a new truth. Why do you remember? I will venture to say because a particular memorized passage gives you a comfort, gives you a sense of strength, a sense of release; because it puts into adequate words what you have never been able to put into adequate words. When we read poetry of that sort (and that is what all true poetry is), the poet seems to take us by the hand and say, "Your grief is not an isolated grief; your temptation is not an isolated temptation; I have felt the same thing, but God has given me the power of expression that he has not given you."

I think we might define the poet as one who has the same feelings as we have, but who has in addition the gift of adequate expression. The ministry of mere expression of an old truth—something that had beat at the heart for release. A good many persons look a little with scorn on a book of quotations, but a book of quotations means this to me: here are the thoughts that have been expressed in the last three, four, five hundred years in our own English language so well that the world has simply adopted them and said that whenever we come to that thought we will stop thinking of how to put it. It has already been put in an approximately perfect form. When a book of quotations is compiled, here is a collection of victorious thoughts that at last have found release through the genius of some poets.

It is a tremendously interesting study from that point of view, of what men have struggled to say and have been able to say adequately one time. Perhaps one hundred years from now some one will have arisen who will say those things best. Then the quotation will pass out. One reason so much of the Bible is known by heart is because in hundreds of cases it is far beyond any other book on earth. That is the divine way, the perfect way of putting it.

I had occasion in one of my classes in speaking of falling back on the Bible phrase. We were studying the short story that deals with double personality, of which there are so many, "Dr. Jeckyl and Mr. Hyde" is one striking instance of it. "Mr. Howe's Masquerade" is another. They have taken the great doctrine that there are two personalities, a better and a worse, struggling within us, and the great question is how to pass from the lower to the higher. You remember that striking thing, the parable of the Prodigal Son, "And when he came to himself, he said, I will arise and go to my father." There is the perfect expression in language of what we mean by passing from one personality, "when he came to himself." That passage has gone into English, into current quotation. We use it every day. "When he came to himself." What it means in the case of the Prodigal Son is that he came to his real self. He had been living on his lower plane, and when he came to himself he passed from the lower plane to the higher; and the Bible puts it (only it does not use such a big term as "double personality") in that perfect monosyllabic style, "He came to himself."

It is sometimes misfortune that brings us from one to the other; sometimes it is other things. But there is nothing noble about that expression; it is the perfect expression of a psychological law of which we are all aware. So I say the ministry of expression is perhaps the most widely diffused ministry; one we are all in need of, because not one of us but feels the chasm between what we think and dream and what we can say. There was a time in human nature when men did not feel the chasm. There was a time when our emotions, way back in primitive times, were so simple that a blow was an adequate expression of simple emotion. A movement of the whole body was an expression; a shout, some crude song that hardly meant anything, just a series of repetitions, a contortion of the face, was a form of expression.

But all through the centuries our thoughts and dreams and ideals have been getting more and more complicated and our power of expression has not kept pace. There is no one, whether adult or child, who has not felt the chasm between what he thinks and what he can say. Language has not kept up with thought, and if I were asked to define poetry in this sense, I should say, "Poetry is the bridge between emotion and adequate expression." There is a little poem in Tennyson. I know we all know it. Let me submit it for a new kind of interpretation. I think Tennyson has precisely this though in mind. He represents some one grieving, and he says:

> "Break, break, break
> On thy cold gray stones, O Sea!
> And I would that my tongue could utter
> The thoughts that arise in me."

The sea has always been envied by the poet, just as the wind. Why? Because the sea has a voice for every mood. If it is in a pleasant mood, it purrs against the shore as softly as a kitten. If it is in a tempestuous mood, it roars against the shore. And it possesses the gamut of expression, from the softest, quietest, sweetest to the most tempestuous, and every poet has ex-

pressed a sort of envy of the sea, just as of the wind. The wind is the perfect symbol of expression throughout the whole range of feeling and mood. and when Tennyson says to the ocean,

"I would that my tongue could utter
The thoughts that arise in me,"

he is, you see, uttering every mood with flexibility.

"O well for the fisherman's boy,
That he shouts with his sister at play!
O well for the sailor lad,
That he sings in his boat on the bay!"

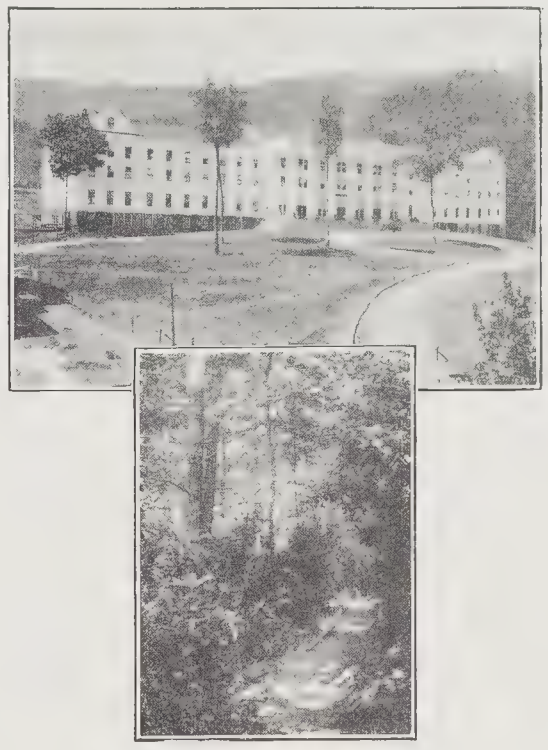
The shout and the song are the adequate expressions of a simple emotion, but they will not be the adequate expression of the emotions of those children when they are grown. I say we owe a debt there, and I would like for you to think of that ministry of expression. I would like for you to review the poetry dearest to your heart and see if that had not been written if there would not be in your mind certain dreams and hopes, beating on the doors for expression and crying to be let out into freedom and completeness.

Let's take a third ministry, the last. Let me illustrate it first by the words that I suppose have held the attention of the readers more than any other incident perhaps recorded. Christ stood at the grave of Lazarus and said, "Lazarus, come forth," and he came forth. He came forth to join his family, to sit in the family circle again—restored to life. We have always thought that the power of saying that, the power of doing that was never conferred on anybody else in the world except Christ.

That is true, of course, in a literal sense; nobody has ever stood at the grave of buried life and said, "Come forth." But the poet comes close to that very thing when men or women or children or nations or causes have died and the dust of oblivion is over them, and men have ceased to think about them! Some poet gets interested in that story. He thinks it through again. He finds the essence of that man's life, the essence of the greatness of that cause. He expresses it in some great poem. He links that cause or that life to some great emotion and literally calls the dead cause back, or he calls the person back, and there are hundreds of people that are literally walking the avenues of your mind today who were called back by poetry.

Let's take an illustration that comes home to us all. During the Revolutionary War, right at the beginning of it rather, there was a man named Paul Revere. Paul Revere is so well known today that if you were to ask for a composition in the school rooms of America on Paul Revere's distinctive achievement in the Revolution, and the distinctive achievement of Jefferson or Madison or Patrick Henry, I will venture to say that the childhood of America is just as familiar with what Paul Revere did as with what those statesmen did. Why? The historian? No, no. Paul Revere had been dead long ago. No historian had ever thought of mentioning Paul Revere. He just galloped a horse up and down, and the historian would say, "I have no place in my pages for that. There is nothing great about that."

Paul Revere was as dead as Hector; he had been in his grave fifty years; his name was gone from among men; the historians had not touched him; nobody had written a life of him. A poet came along called Longfellow. He read that story. He said to himself, "There is a lesson there. There was a deed of patriotism; there was a deed of courage; there was a deed of alertness; there was a deed of self-sacrifice." As he read more and more, he said, "The fate of a nation was riding that night." I doubt whether that is true, but he thought



so, and he made Paul Revere the symbol of a man that saves a nation, and he wrote a poem called "Paul Revere," and Paul Revere almost literally came out of his grave.

He is companioning with men again. He is living a wider life today than he ever lived in the flesh, because his fame in the flesh was confined to his immediate community. Now he is known all over the United States, and when I think how widely Longfellow is translated, we may say all over the world. He has shaken off the garments of death and is walking the earth today to teach the doctrine of readiness and patriotic service in a crisis. Longfellow goes on to say that whenever a crisis comes to this country, we will hear the hoof beats of Paul Revere. Isn't that very much like what the Master did when he said, "Larazus, come forth"? A poet, not the greatest, but a poet who has come close to the American people, said, "Come forth." I tell you,

Paul Revere has been riding a great deal better since that poem was written than he ever did before.

The Ministry of Restoration

It is simply an illustration of how poets will practice "The Ministry of Restoration" when they turn to the dead past and say, "Come back, we need you," and the past comes back. And you can not do it in prose. The historian can not do it. You cannot do it by a monument. A monument does not have very much influence. I wish it had more. By the way, there is a very striking illustration of that. We are familiar with "In Memoriam." Perhaps you know the story of that. It illustrates perfectly what I am talking about. Arthur Henry Hallam was wonderfully talented. He died as a college student. Everybody who ever met that boy at college picked him out as destined for greatness. Gladstone, asked to mention some of the great people, said, "Hallam would have been, but he died." There are three or four men who became famous in statesmanship who were asked about their reminiscences, and all said, "The greatest passed out when Henry Hallam, twenty-one years old, died at college."

He was engaged to Tennyson's sister. But Mr. Hallam, Sr., was a famous historian, and he was heartbroken when his boy died. He used every means in his power to keep the memory of his boy alive. He wrote a wonderfully pathetic life of his son. But affection alone can not recall. Nobody reads the life. Then he erected a beautiful monument over the grave of his son, and that monument has these words on it, which are very striking in relation to what was to come later: "He died too early for public fame." Rather an unusual thing to put on a tomb, but Mr. Hallam, Sr., realized that the boy died too soon. He would have been great.

In 1850, seventeen years after Arthur Henry Hallam died, when Mr. Hallam had written his life and it had no influence except among his friends and associates; when he had erected his monument (and you have to go to a monument) ; Tennyson, poet laureate of England, came out with a poem called, "In Memoriam," and the subject of that poem is young Hallam. Immediately, on the wings of that poem, Hallam literally came from the dead, and wherever Nineteenth Century poetry is studied men know about Arthur Henry Hallam. They know his character, the beauty of his face, the promise of his life, his unselfishness, his goodness, his faith in God. They know Arthur Henry Hallam today better than the father. The father has a monument, a tomb in St. Paul's Cathedral to the great historian who grieved over the fact that his boy had died too soon for fame; and the son is better known than the father. Why? Because a biographer did what he could? No. Because a man erected a monument to him? No. Because a poet literally stood at the grave of Arthur Henry Hallam and said, "Hallam, come forth."

If you take the heroes of the past, I think you must concede it was a poet who restored them. Caesar, Cassius, Brutus, Mark Antony, Cleopatra—do you think that the historian put them into your consciousness? Not a bit of it. You know about Caesar and Brutus and Cassius and Cleopatra long before you read history, and many of us never read a long, detailed history of those people; but you know Julius Caesar, Brutus, Cassius, Mark Antony; you know Cleopatra; and you know those people because they were dead and William Shakespeare stood at the grave of all of them and said, "There is something in these people of example or warning, either one, that needs to live again." And he stood at the grave and he called them out; and those characters are walking the earth today and exercising an influence today greater, greater in a certain sense, not in power, but greater in appeal to the thoughts of the world, than they ever exercised while they were living. They are alive today and they will be alive for all time. They do not age now. Shakespeare has caught them at a certain age and they walk the streets of your mind and my mind and the consciousness of the world, because a poet has exercised over them the ministry of restoration.

Consider that old war that we hear so much about, the Trojan War. The historian never tried his hand on the Trojan War. I never read a history of it that could be called a history, because we do not know anything about it. We are not too dead sure there was such a war; but all the heroes of that war are walking the streets today. Everybody knows about old Hector. Everybody knows about Achilles and Ulysses and Ajax. If those men lived at all, they lived twelve hundred years before Christ, and they were dead beyond the power of resurrection if they ever were born at all, until an old blind man came along called Homer. I don't care whether he made up the stories or put them together. I know this, that whereas they were dead now they are alive, and it is all due to Homer.

Recently at my boarding place they were singing "Annie Laurie." It occurred to me, there is an illustration. Annie Laurie was a real character and a fellow named Douglas fell in love with her and she discarded him with a great deal of curtness, and Douglas, not like the usual provincial lover, did not storm about and explode about it and denounce her.

He was a real Browning lover. They never do that. They are always very grateful. That is one of the characteristics of Robert Browning's poems. He believes that love has an independent value of its own. Whether she accepts you or not, she has taught you what love is, and you ought to be eternally grateful. You come to the mountains and you love them; they have an uplifting power, but your life is not dependent

on whether you can take the thing home with you. You never ask the mountain to stand up in church and pledge obedience to you, but the mountain has had an independent value. You go away from it and you think of it gratefully. All Browning's discarded lovers are always so grateful; not grateful that the woman discarded them, but grateful that the woman taught them what love means, because love is the most educative of all influences, according to Browning.

Mr. Douglas was evidently of that kind. Finding it was all over with him with Annie Laurie, he sits down and on the wings of his love rose to quite a poetic altitude and sang to the beauty and the sweetness and the goodness and the pathos of Annie Laurie. Annie Laurie has been dead a long time, and no historian would have ever thought of putting Annie Laurie into history, because she did nothing historical; but Annie Laurie is alive today. I could not help thinking, here we are, everywhere in the United States, if you start up "Annie Laurie" the vision of that girl comes back to you.

Why, if all the painters of the world had painted her pictures, they could not have done that for her that that fellow did in one poem. If the sculptors had said, "We will erect a monument in every big town in Scotland," you would not care a rap for those monuments, but a poet alone has the power to take a character and apprize it in terms of some universal sentiment, a universal mood, and link the character to the mood, so that the very name Annie Laurie today stands for a certain beauty, a certain loveliness. But a poet did it. So I say, we have a perfect right to say that the ministry of restoration is one of the great ministries of poetry.

One illustration I like to use, a little story that comes home to all Southerners, I think. During the war there was a historical case, a little fellow named Giffin. They did not know anything about the boy, but he was a brave Confederate soldier, sixteen years old, absolutely illiterate; but he was a hero. One time little Giffin was wounded and he was taken into the home of Dr. Ticknor at Torch Hill, Georgia. Dr. Ticknor happened to be a real poet. Little Giffin stayed with Dr. Ticknor awhile and Mrs. Ticknor taught him to read and write and said, "Now, little Giffin, when you go away you must write to us."

Pretty soon the news came to this sick boy with his crutches that the Southern armies were pretty closely pressed, and they could not hold little Giffin in bed. He returned to the fight and was blown to pieces. Well, that took place hundreds of times in the war on both sides. You would not expect a historian to do anything with that. But somebody did do something with it. Dr. Ticknor, a poet, wrote this:

"Out of the focal and foremost fire—
Out of the hospital walls as dire—
Smitten of grapeshot and gangrene—
Eighteenth battle and he sixteen—
Specter, such as you seldom see,
Little Giffin of Tennessee.

" 'Take him and welcome,' the surgeon said,
'Not the doctor can help the dead!'
So we took him and brought him where
The balm was sweet in our summer air;
And we laid him down on a wholesome bed;
Utter Lazarus, heel to head!

"And we watched the war with bated breath,
Skeleton boy against skeleton death!
Months of torture, how many such!
Weary weeks of the stick and crutch—
And still a glint in the steel-blue eye
Told of a spirit that wouldn't die,

"And didn't—nay! More! in death's despite
The crippled skeleton learned to write—
'Dear Mother!' at first, of course, and then
'Dear Captain!' enquiring about the men.
Captain's answer: 'Of eighty-and-five,
Giffin and I are left alive.'

" 'Johnston pressed at the front,' they say!
Little Giffin was up and away!
A tear, his first, as he bade good-bye
Dimmed the glint of his steel-blue eye!—
'I'll write, if spared! There was news of a fight,
But none of Giffin! He did not write!

"I sometimes fancy that were I king
Of the courtly knights of Arthur's ring,
With the voice of the minstrel in mine ear
And the tender legend that trembles here—
I'd give the best on his bended knee—
The whitest soul of my chivalry—
For little Giffin of Tennessee."

And little Giffin is back, leading a life today so incomparably greater than he ever lived before that they seem to be different persons, but they are not.

So in conclusion, without attempting a definition of poetry, but attempting to interpret it in terms of service, may we not say this: it anticipates the future; it expresses the present, and it restores the past. May its ministry be abundant in your life. May you find more in it, more to help, more to serve, more to uplift, more to broaden and more to dedicate than you have ever found before.



Keeping Christmas

IT is a good thing to observe Christmas day. The mere marking of times and seasons, when men agree to stop work and make merry together is a wise and wholesome custom. It helps one feel the supremacy of the common life over the individual life. It reminds a man to set his own little watch, now and then, by the great clock of humanity which runs on sun time.

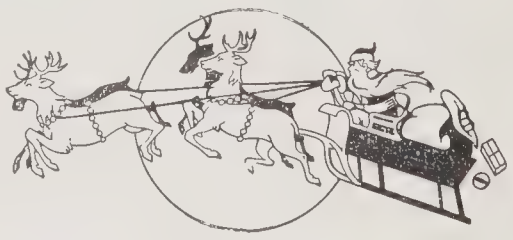
"But there is a better thing than the observance of Christmas day, and that is keeping Christmas. Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness? Are you willing to do these things even for a day? Then you can keep Christmas.

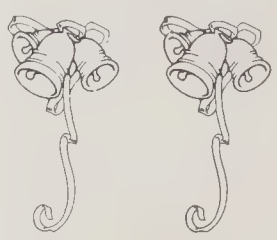
"Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open? Are you willing to do these things even for a day? Then you can keep Christmas.

"Are you willing to believe that love is the strongest thing in the world, stronger than hate, stronger than evil, stronger than death, and that the blessed life that began in Bethlehem nineteen hundred years ago is the image and brightness of Eternal Love? Then you can keep Christmas.

"And if you keep it for a day, why not always?
But you can never keep it alone."







"Watch Yourself Go By"

ANONYMOUS

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I."
Watch closely, as in other men you note
The bag-kneed trousers and the seedy coat;
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
Confront yourself, and look you in the eye—
Just stand aside, and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men,
Despite your cowardice; condemn what'er
You note of baseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and watch yourself go by.



And then—with eyes unveiled to what you loathe,
To sins that with sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink.
Love's chain grows stronger by one mighty link,
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.



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The above sixty secretaries have taken advantage of the special rate and have subscribed for the BLUE RIDGE VOICE to be sent to their board members and also to their association libraries. We hope many others will see the value and importance of the magazine and will be led to do likewise, beginning with the new year.

GOD'S MOUNTAINS

"Made in Thine own great matchless way,
Thy pond'rous thoughts of yesterday,
Thy vulcan hand did pile them high
Until they whispered to the sky.
Fearless and bold they lift their head,
Calm, unafraid of lightning's dread,
Peak list'ning to peak in peace sublime,
Forgetful of distance and heedless of time,
Slow, desert-like caravan in far-away haze
Trailing a pathway so ancient of days,
Rising and bending in unending tramp,
Lifting the stars for their twilight lamp;
Mute monsters from ages primeval, and proud
That they bulwark the sea and cradle the cloud;
Immovable sentinels guarding the earth
And dreaming of ages that brought them to birth;
Communing with heaven yet one with the sod,
Akin to the earth and yet living with God."

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The Blue Ridge Voice



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JANUARY, NINETEEN TWENTY-THREE

A NEW YEAR'S WISH

"Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When fragrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way:'
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

General Lee as an Educator*

DR. HENRY LOUIS SMITH

President of Washington and Lee University

AMID the wreck and ruin of 1865 the immortal leader of the Confederate armies, a soldier from his youth, finding himself without a profession, sought to reinvest his life for the benefit of his stricken land.

Offers of ease, wealth, leisure, and high position poured in on him from every side. The headship of the Egyptian armies, with a rank next to that of the Khedive himself, a princely estate in England, with all its revenues, a fabulous salary as the nominal head of a great Southern corporation, all these with the rest and freedom from care, which his worn soul and body craved were laid aside at the call of duty.

Across the Blue Ridge Mountains, in a borrowed coat, riding a borrowed horse, his traveling expenses met by borrowed funds, the representative of the Board of Trustees of George Washington's bankrupt and war-wrecked college had come to offer to him the headship of his great kinsman's institution, promising him a salary of $1,500 per annum, but admitting that the institution was already $4,000 in debt for unpaid salaries and must trust to the General's success as an administrator for its future solvency.

At the opening of the war, with sublime self-sacrifice, General Lee had refused the headship of the Union Armies, and with full knowledge and foresight of the inevitable future, had elected to tread the fiery path to ruin with his native state rather than prove false to his ideals of patriotism and duty.

His choice at its close reached even higher levels of heroic self-sacrifice, and I know of no more pathetic and sublime picture in American history than General Lee on his war-horse, Traveller, making his way alone across the Blue Ridge Mountains, and riding quietly



LEE AS PRESIDENT OF WASHINGTON COLLEGE

into the little village of Lexington to take up the burdens of a new profession and rebuild in a time of universal bankruptcy the fortunes of a disorganized and impoverished institution.

His immortal kinsman, being rich, had endowed the college with his money. General Lee, like his divine Exemplar, being poor and without a place to lay his

*This article was prepared by Dr. Smith for this issue of THE VOICE. We greatly appreciate so splendid a tribute to our great General. Doubly valuable is it because of its source and the environment from which it comes.



GENERAL LEE'S OFFICE

head, followed His divine example and gave himself—thus enriching the institution for all time.

With tireless devotion, he threw himself into the work of education and administration. With an educational originality many years in advance of his time, he added to the old-fashioned classical curriculum of Washington College, schools of engineering, journalism, English, modern languages, commerce, and law; gathered students, teachers, buildings, and endowments on Washington's foundation; fixed for all time the institution's ideals of character, honor, and chivalry; and then, worn out by his ceaseless and indefatigable labors, fell at his post and bequeathed to it his ever-widening influence, his sacred dust, and his incomparable name.

Thus the five years' work of Lee the Educator fittingly crowns and supplements the five stormy years of Lee the Soldier, and undoubtedly when the long roll is finally called and his contribution to the uplift and betterment of the human race finally assessed and determined, his self-sacrificing labors at Lexington will outshine and outweigh all the more transient glories of his amazing military career.

Long since has the verdict of impartial history crowned Robert E. Lee as the real hero of Appomattox. Out of the battle smoke and dust of conflict of that stormy era his majestic figure has been steadily rising in the eyes of the world as the purest and loftiest character yet evolved by our Christian civilization. To perpetuate and extend his influence is to bless and enrich mankind.

Thrice fortunate is the South, and through her the nation and the world, that whenever and wherever, through the long ages of the future, she lifts her eyes toward the lofty figure of her ideal hero, she sees floating over his head as the one flag of his undivided and eternal allegiance, not the stars and stripes which he so regretfully furled and laid aside, nor the stars and bars that disappeared forever amid the smoke of the battlefield, but the starry banner of the cross—that flag that has never yet been furled, that knows no surrender nor defeat, no Gettysburg nor Appomattox, which shall yet float in universal triumph over land and sea.

THE FIRST SCHOOL OF JOURNALISM IN AMERICA

Bulletin No. 21, of the 1918 series, published by the U. S. Bureau of Education, is entitled "Instruction in Journalism in Institutions of Higher Education." It was written by Professor James Melvin Lee, director of the department of journalism of New York University, and is an authoritative history of the origin and development of journalism as a learned profession.

The world has been so dazzled by the military career of General Robert E. Lee, that few, even in the South, are aware of his genius and wisdom as a great educator.

In an age when college education consisted mainly of classical and philosophical studies, his first step at Washington College was to establish a practical school of civil and highway engineering to rebuild a devastated South. With even greater originality and foresight, he became in 1869, a generation ahead of his times, the founder, in America, of Journalism as a learned profession. For the story of this far-sighted effort to provide the New South during its stormy reconstructive era with trained leaders of public opinion, the thoughtful reader is referred to the above bulletin.

"A College Boy's Observation of General Lee"

The following short story depicting the modesty of General Lee appeared in *The Nashville Tennessean* last January, having first appeared in Professor F. K. Riley's book, "General Robert E. Lee After Appomattox." The article is by the late John B. Colyar of Nashville, who was a student at Washington College when General Lee was its president.

A FEW years after General Lee accepted the presidency of the then Washington College, I was sent to be entered in the preparatory department, along with an older brother, who was to enter college. The morning after we reached Lexington, we repaired to the office of General Lee, situated in the college building, for the purpose of matriculation and receiving instructions as to the duties devolving upon us as students. I entered the office with reverential awe, expecting to see the great warrior, whose fame then encircled the civilized globe, as I had pictured him in my own imagination. General Lee was alone, looking over a paper. He arose as we entered, and received us with a quiet, gentlemanly dignity that was so natural and easy and kind that the feeling of awe left me at the threshold of his door. General Lee had but one manner in his intercourse with men. It was the same to the peasant as to the prince, and the student was received with the easy courtliness that would have been bestowed on the greatest imperial dignitary of Europe.

Had No Printed Rules

"When we had registered, my brother asked the General for a copy of his rules. General Lee said to him, 'Young gentleman, we have no printed rules. We have but one rule here, and it is that every student must be a gentleman.' I did not, until after years, fully realize the comprehensiveness of his remark, and how completely it covered every essential rule that should govern the conduct and intercourse of men. I do not know that I could define the impression that General Lee left on my mind that morning, for I was so disappointed at not seeing the warrior that my imagination had pictured, that my mind was left in a confused state of inquiry as to whether he was the man whose fame had filled the world. He was so gentle, kind and almost motherly, in his bearing, that I thought there must be some mistake about it. At first glance, General Lee's countenance was stern, but the moment his eye met that of his entering guest it beamed with a kindness that at once established easy and friendly relations, but not familiar. The impression he made on me was that he was never familiar with any man.

"I saw General Lee every day of the session in chapel (for he never missed a morning service) and passing through the campus to and from his home to his office. He rarely spoke to any one—occasionally he would say something to one of the boys as he passed, but never more than a word. After the first morning in his office, he never spoke to me but once. He stopped me one morning as I was passing his front gate and asked how I was getting on with my studies. I replied to this inquiry, and that was the end of the conversation.

"He seemed to avoid contact with men, and the impression which he made on me, seeing him every day, and which has since clung to me, strengthening the impression then made, was that he was bowed down with a broken heart. I never saw a sadder expression than General Lee carried during the entire time I was there. It looked as if the sorrow of a whole nation had been collected in his countenance, and as if he were bearing the grief of his whole people. It never left his face.

Was Very Modest Man

"He impressed me as being the most modest man I ever saw in his contact with men. History records how

Lee's Birthday, January 19

"When the future historian comes to survey the character of General Robert E. Lee, he will find it rising like a huge mountain above the undulating plain of humanity and he will have to lift his eyes toward heaven to catch its summit.

He was a foe without hate,
A friend without reproach,
A Christian without hypocrisy,
A man without guile.
He was a Caesar without his ambition,
A Frederick without his tyranny,
A Napoleon without his selfishness,
A Washington without his reward.

"He was as obedient to authority as a servant and royal in authority as a true king.

"He was as gentle as a woman in his life, modest and pure as a virgin in thought, watchful as a Roman vestal in duty, submissive to law as Socrates, and grand in battle as Achilles."—*Tribute to Lee by Senator Benj. H. Hill.*



GENERAL LEE'S HOME ON THE CAMPUS, NOW OCCUPIED BY PRESIDENT SMITH

modestly he wore his honors, but I refer to the characteristic in another sense. I dare say no man ever offered to relate a story of questionable delicacy in his presence. His very bearing and presence produced an atmosphere of purity that would have repelled the attempt. As for anything like publicity, notoriety or display, it was absolutely painful to him.

"Colonel Ruff, the old gentleman with whom I boarded, told me an anecdote about him that I think worth preserving. General Lee brought with him to Lexington the old iron-gray horse that he rode during the war. A few days after he had been there, he rode up Main Street on his old war horse, and as he passed up the street, the citizens cheered him. After passing the ordeal, he hurried back to his home near the college—he was incapable of affectation. The demonstration was simply offensive to his innate modesty, and doubtless awakened the memories of the past that seemed to weigh continually on his heart. The old iron-gray horse was the privileged character at General Lee's home. He was permitted to remain in the front yard, where the grass was the greenest and freshest, notwithstanding the flowers and shrubbery. General Lee was more demonstrative toward that old companion in battle than seemed to be his nature in his intercourse with men. I have often seen him, as he would enter his front gate, leave the walk, approach the old horse, and caress him for a minute or two before entering his front door, as though they bore a common grief in their memory of the past."

Member of the Association

Captain Robert E. Lee in his life and letters of his father, speaking of General Lee's interest in the Young Men's Christian Association at Washington College, where he was president from 1865 until his death on September 29, 1870, says:

"He was the earnest friend and strong supporter of the Young Men's Christian Association and an annual contributor to its funds. Upon one occasion, at least, he placed in its library a collection of suitable books which he had purchased with that intention. In his annual report to the trustees he always made mention of the association, giving an account of its operation and progress."

There hangs in Lee Hall at Blue Ridge a facsimile letter from Lee to the Young Men's Christian Association at Washington and Lee, which reads as follows:

"WASHINGTON COLLEGE, VA., 4 June, 1870.
"My Dear Sir:

"I have recd. your letter of the 3rd inst. announcing my election as an honorary member of the Young Men's Christian Association of Washington College, a Society in whose prosperity I take the greatest interest and for the welfare of whose members my prayers are daily offered.

"Please present my grateful thanks to your Association for the honour conferred on me & believe me very respt. your obt. servt.

R. E. LEE.

"MR. A. N. GORDON
"Cor. Sect. Y. M. C. Assn.
"Washington College, Va."

The Recumbent Statue and Mausoleum

IN the day of General Lee's funeral a Lee Memorial Association was formed to erect some fitting monument as a token of the love and admiration of his countrymen. The president of the association was General John C. Breckinridge of Kentucky; the chairman of its executive committee, General W. N. Pendleton, General Lee's chief of artillery.

Mrs. Mary Custis Lee was consulted as to the nature of the memorial, and at her suggestion the celebrated sculptor, Ed. V. Valentine, who had just modeled from life a bust of General Lee, was called into consultation. At Mrs. Lee's suggestion also, it was decided to adopt a recumbent figure of General Lee, asleep on the field of battle, and place it on a white marble sarcophagus suitably inscribed and decorated.

The commission was formally awarded to Mr. Valentine on November 24, 1870, a year later his model was approved, and on April 1, 1875, the monument was completed in Mr. Valentine's Richmond studio.

The students of Richmond College asked the privilege of bearing the expenses of its transportation and furnishing an escort. On April 13, 1875, a great procession accompanied the figure to the boat-landing, and four days later the long river journey was ended and the statue formally consigned to the guardianship of the students of Washington and Lee University.

The executive committee then turned its attention to the still greater task of erecting a suitable mausoleum, and in 1877 approved and adopted a design kindly furnished, as a labor of love, by J. Crawford Neilson, a leading architect of Baltimore.

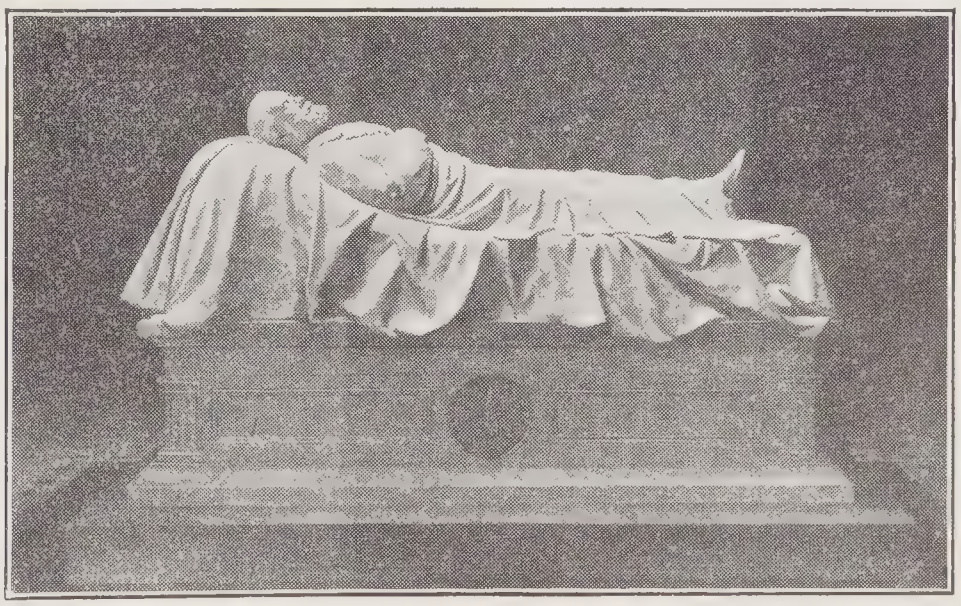
In 1882 the mausoleum committee, having exhausted their funds, offered to transfer the building and monument to Washington and Lee University if it would complete the work. This proposal was accepted, the mausoleum completed, and the 28th of June, 1883, was selected as the day for the formal unveiling and dedication.

Honorable Jefferson Davis, of Mississippi, and Senator John W. Daniel, of Virginia, were selected to deliver orations, the first on General Lee's military career, the latter on his life and character as a citizen. Mr. Davis, however, to the regret of all, was prevented by ill-health and growing infirmities from making the journey.

On the 28th of June the monument was unveiled amid a vast assemblage of ex-Confederates and leading citizens from all parts of the country. A great procession first visited Jackson's grave and covered it with flowers, then returned to hear Senator Daniel's thrilling oration and the reading of "The Sword of Lee" by its celebrated and beloved author, Father Ryan.

Fifty survivors of the Rockbridge Artillery, using two of their ancient First Manassas guns, now in the keeping of the Virginia Military Institute, under their old leader, Col. Wm. T. Poague, fired a last salute as the mausoleum doors were thrown open and the statue was unveiled by Stonewall Jackson's daughter, Julia.

It was a great and solemn day in the history of the South and of the nation; a great and immortal name, a heart-stirring oration worthy of its theme, a majestic monument typifying in spotless marble the purity of a matchless character, a second Mount Vernon where never-ending streams of reverent pilgrims shall evermore be hushed and uplifted, a great and sacred shrine, the South's Holy of Holies, where the spirit of the heroic Past keeps watch and ward forever over the mighty dead!



Quotations From the Victor Over Defeat

"Human fortitude should be equal to human adversity."

Just before Appomattox:

"How easily I could get rid of this and be at rest. I have only to ride along the lines, and all will be over. But it is our duty to live; for what will become of the women and children of the South if we are not here to protect them?"

"We have humbly tried to do our duty. We may, therefore, with calm satisfaction, trust in God and leave results to Him."



A PHOTOGRAPH OF THE FAMOUS LIFE-SIZED PORTRAIT WHICH HANGS IN THE LOBBY OF ROBERT E. LEE HALL AT BLUE RIDGE

"God is our only refuge and our strength. Let us humble ourselves before Him."

"All good citizens must unite in honest efforts to obliterate the effects of war, and to restore the blessings of peace. They must not abandon their country, but go to work and build up its prosperity."

"It should be the object of all to avoid controversy, to allay passion, and give scope to every kindly feeling."

"It is wisest not to keep open the sores of war, but to follow the example of those nations who have endeavored to obliterate the marks of civil strife and to commit to oblivion the feelings it engendered."

"The thorough education of all classes of the people is the most efficacious means, in my opinion, of promoting the prosperity of the South."

Refusing the offer of a splendid estate and an ample annuity in England: "I am deeply grateful, but I cannot consent to desert my native state in the hour of her adversity. I must abide her fortunes and share her fate."

Refusing a salary of fifty thousand dollars per annum as President of a large Southern corporation:

"I have a self-imposed task which I must accomplish. I have led the young men of the South in battle; I have seen many of them fall under my standard. I shall devote my life now to training young men to do their duty in life."

"I have fought against the people of the North because I believed they were seeking to wrest from the South her dearest rights. But I have never cherished toward them bitter or vindictive feelings, and I have never seen the day when I did not pray for them."

"Ought not we, who profess to be governed by the principles of Christianity, learn to forgive our enemies?"

"There is a true glory and a true honor: the glory of duty done, the honor of the integrity of principle."

THE BRAVEST ARE THE TENDEREST

Watching a fire in the mountains, the company admired its scenic grandeur. General Lee remarked: "It is beautiful, but I have been thinking of the poor animals that must perish in the flames."

Near Richmond as a storm of shell swept the field, General Lee ordered his attendants to the rear, and while attentively surveying the area under fire was seen to stop, pick up a fledgling sparrow which had fallen to the ground, and carefully restored it to a nest overhead.

Amid the carnage of Chancellorsville his orders to the Confederate surgeons were, "Treat the whole field alike."

At the Petersburg crater, in the midst of the battle, he dismounted to help a wounded man, and kneeling over him, finding him past hope, was heard to say:

(Continued on page 16.)



LEE HALL AS SEEN FROM A DISTANCE

God's Hills

MISS ELLENE RANSOM
(A Member of the Blue Ridge Working Staff of the Summer 1922.)

I know those far blue hills hold messages for me—
God loves them as He loved the hills He walked in Galilee,
He talks with them at twilight
And then they tell me all
The story He has told them
As the purple shadows fall.
And the purple of the shadows is for suffering and pain,
And I know from what the hills say, that Christ endures again
All His agony and sorrow
As he walks the hills alone
With none to watch beside Him
While He prays for all His own.

I know those sunlit mountains hold messages for me
Christ loves them as He loved the hills He walked in Galilee.
He talks with them at noonday—
With His hills who understand—
And the hills flash me the message
In the sunlit valley-land,
And the glory of the sunlight is for service, pure and high
In the life that Christ has lived for us to model our lives by,
And the hills send out the challenge
Of the Christ-like to the plain,
The challenge of the privilege
To follow in His train!

I know those rose-veiled hill-tops hold messages for me—
Christ loves them as He loved the hills He walked in Galilee.
He talks with them at dawning
While the gold haloes His head
And the mist becomes the seamless robe
Of Jesus never dead.
And the hills tell me the story of His love who died for me
Who loves me as He loved His friends in far-off Galilee.

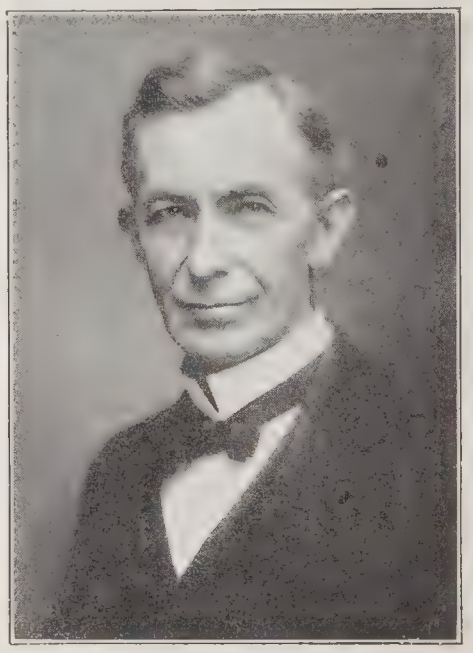
God in His World*

Dr. J. L. Kesler

I WISH we might be able to think of each other this morning not as speaker and auditor, but as friends in a little conversation about things that matter to the daily life. It would seem inappropriate to live among these beautiful hills for a whole summer time without thinking and speaking at least one day of their chief Resident and Proprietor; and so I have decided this morning to speak about "God in His World"; not One Who did live and has vanished from His universe; not One Who did work and quit it; not One Who did speak to the ancients in oracles divine, but speaks never a syllable more to listening hearts. That was a significant name He gave Himself to Moses on the plains to carry back to Pharaoh. "Say to him, I Am sent me." That eternal present tense. I sometimes wish we had not forgotten the name He gave Himself and maybe we would not have forgotten Him out of His world.

And then, God the Worker. The Pharisees had interpreted Him as quitting work on Saturday night and never setting hand to work again. You remember on that Sabbath morning when Jesus healed the man born blind, and they said, "As for this fellow, we know he is bad, because he worked on the Sabbath day." Now you will recall how Jesus reacted to that interpretation. He said, in effect, "God did not stop work. He works clean up to this present moment, and I work." He would have none of the priest's fumbling. He took sides with the prophets. He believed in God the Worker, Sabbath or no Sabbath.

It is a habit we have had from the beginning among all peoples that at first we find God in things about us and within us. To be sure, there is much fetish and superstition in it, but as we live and grow older we gradually detach Him from this and that and the other, until at last we have a tendency to dismiss Him from our world with thanks and locate Him in some remote sphere and call all this secular, except in some recluse or remote spot on certain occasions where we commemorate Him with ritual, or some performance to remind us of Him, and think of His rule that shall be in another world where we shall find it after we have left this. And yet, those same Pharisees, you remember, almost worshipped the Book in which it was said, "My word runneth very swiftly," and then immediately added, "He giveth snow like wool"—a very natural phenomenon. "He scattereth the hoar frost like ashes" (in the present tense). "He casteth forth His ice like morsels, He sendeth out His word and melteth them." What we would call now natural law, included in the expression "the word of God." We would say it was radiant energy, or more simply, heat; but the psalmist said it was God. And so do I. Or, "Thou who clothest Thyself with light as with a garment; Who stretcheth out the heavens like a curtain; Who layeth the beams of his chambers in the waters; Who maketh the clouds his chariot; Who walketh upon the wings of the wind." When I, as a child, saw Him in the clouds and felt Him in the winds, in the pine



DR. J. L. KESLER

trees, I was not so far wrong. "He causeth the grass to grow for the cattle, and herb for the service of man." Why, His springs "run among the hills." I saw some of them this morning. "The trees of the Lord are full of sap (you notice I am quoting); the cedars of Lebanon, which he hath planted." Or, if it were here, He would probably say, "That oak in front of this building or those tall black gums or the maple yonder." He is in nature manifesting Himself.

"Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God," "That thou givest them they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit (in the present tense), they

*Report of an address delivered at the Southern Summer School for Social Service and Christian Workers, Blue Ridge, North Carolina, August 13, 1922. Dr. Kesler is the professor of religious education in the Southern College of the Young Men's Christian Association, at Nashville.

are created (just as they are created now), and thou renewest the face of the earth." It is God. "O Lord, how manifold are thy works! in wisdom hast thou created them all; the earth is full of thy riches." "He looketh on the earth, and it trembleth (earthquakes); he toucheth the hills, and they smoke (volcanoes). I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord."

Yes, to one who does not worship a detached God, One Who rules the world by a foreign policy, to such a one, how his own heart sings and is glad as he finds God at hand, resident in his own hills, walking with him as he climbs and feels His presence there and yonder and here.—How can we keep Him with us? I am reminded of Sam Walter Foss' two boys.

"A boy was born to little things,
Between a little earth and sky;
He dreamed not of the cosmic rings
Round which the circling planets fly.

"He lived and worked with little thoughts.
Where little ventures grow and plod;
He paced and plowed his little plots,
And prayed unto his little God.

"And as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view,
But God was lost among his stars.

"Another boy in lowly days
As he, to little things, was born;
He gathered lore in woodland ways,
And from the glory of the morn.

"As wider skies broke on his view,
God greatened in his growing mind;
Each day he dreamed his God anew,
And left his older God behind.

"He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And as the universe grew great,
He dreamed for it a greater God."

I think, too, of what Wordsworth said:

"One impulse from the vernal wood
May teach us more of man,
More of evil and of good,
Than all the sages can."

God is in the hills and God still speaks to listening hearts here and now.

I think of that pathetic verse that I used to quote to myself so often, of Thomas Hood (wasn't it?):

"I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky.

"It was a childish innocence,
But now 'tis little joy
To know I am farther off from heaven
Than when I was a boy."

We are not farther off from heaven than when we were boys if we keep with us the consciousness of the presence of God, Who is here, resident and immanent in all of His works. I think it is a pity that we have neglected this source of the understanding of God. If we take Paul for our guide, we would think it was a splendid place to build a theological seminary out here in the wild hills. He was talking in that first chapter of Romans, you know, about the turpitude of these pagan peoples, and after speaking of their moral relationships, he says that they are entirely without excuse for all their unrighteousness. "Because that which may be known of God is manifest in them (covering the whole field); for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." And we have gone on all these centuries and neglected it. I remember a man saying that none of these things could be found in nature. I believe they can, and believing it, I dare to worship Him yonder under His first temples, conscious of His presence in His world, not far away from any one of us.

The greatest crime of the Middle Ages was excommunicating God from His World. To them these natural bodies were vile and they used all sorts of instruments to harry our bodies into poverty and weakness, so that they might gain a larger measure of divine presence. Not only our bodies were vile, but matter was brute—dividing God's world against itself—and the worst thing that could be said about anything was to say that it belonged to time and sense. And science was submerged for ten (as Carlyle calls them) "charlatan centuries," and people did strange things in the name of an absent Jehovah in those ages of darkness. Discreditable—both to the children and the Father—but we are beginning to wake up to a little sanity and to come around again to the consciousness of these two united hemispheres in the one whole house of Jehovah, present as much in matter as in spirit—

the one God, present and beneficent. We are beginning to welcome Browning when he says:

"Let us not always say,
'Spite of this flesh today
I strove, made head, gained ground upon the whole."

"As the bird wings and sings,
Let us cry, 'All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul.' "

To get God's world together and let it minister to us in its totality and to be one with Him in all His creation, this is the problem of life.

Yes, we are beginning to come to this noble point of view: an exchange of the "absentee God sitting idle ever since the first Sabbath" (as Carlyle puts it), for the God at hand, for the immanent God, for the God in Whom all things consist, "closer than breathing and nearer than hands and feet." "For of Him and through Him and to Him," as Paul says, "are all things." He is in the midst of the fleet molecules in rock and stalwart tree. He is the affinity of the atoms, and He holds his planets in their spheres by gravitation alone. It is all the manifestation of Him. I would not want to lose Him from His world, because I am afraid I would lose Him altogether. There is the chemist, and for the veriest tyro, who throws his mint of potasium on the water, it breaks in purple flame as beautiful and as divine as did the fires in the water ditches around the prophet's sacrifice on Mount Carmel. There is your oxygen and hydrogen, passive and safe, mixed together in the laboratory. Touch them with but a spark, an explosion, a flash of fire, a miracle, a new form of matter—water. It is God. Touch this building here, which to some of us stands in the midst of the mountains like a shrine to Jehovah, with but a match and for a little while the great red flames will lick the air, and then all this weight of timber will recline on evanescent wings in the invisible sky—chemical affinities settled into a higher stability, with just a little ash left behind, and energy enough released to carry an engine half around the world. It is God. There shines the sun on the green grass—hot; it vibrates there a moment and is locked in potential molecule that in the new mown hay fills the evening air with fragrance. After awhile touch it with a spark of fire, and it gives back the energy of the sun. There is the miracle of photosynthesis, light building, making the food for all who live or have lived. In that green grass that we fain would rub our dirty feet upon, or the green slime we loathe, the miracle of miracles sweeps divinely on. In everything that lives or breathes or crawls there comes the message that



Robert E. Lee Hall
THE CENTRAL AND MAIN BUILDING ON THE BLUE RIDGE GROUNDS

nature is divine, the work and expression of His divinity Who is the Maker and Ruler of all.

We always say that only God can raise the dead, that whoever does this miracle has given full proof of his divinity. At least I've always heard it so and take it to be true. And yet, wherever there is a living cell, that miracle is constantly going on. Dead matter sweeps in from without and climbs the dizzy stairway, step by step, to more and more complex labile chemical compounds, until at last it slips across that invisible border between the dead and the living into life, and there it trembles a moment in the high ecstacy of living, and back again to dust and death. It is God. I can not do without God in my thinking, or in my feeling, when I face the sunlight there and its marvels of work and life; nor can I do without Him when I face the inner chemistry of the stream of protoplasm forever renewing itself from the mystic forces of inanimate nature.

Watching through the microscope the nettle hair, the algal nitella, or one of the plume-like staminal fringes of the spiderwort's blue flower, so beautiful here in the mountains, we see, as many of us have seen with strange wonder and elevation of heart, the surge and storm of flowing protoplasm, as if it were restless under its narrow boundaries. But these are not the only places we find it. It is everywhere, in bud and leaf and tree. Standing out under the forest trees this morning I thought I could almost hear what Huxley described in such beautiful terms, when he says: "In all these myriads of cells in the forest trees, if our ears were atuned to those tiny maelstroms, we would be stunned as with the roar of a great city." It is God.

Or, as I pull some lichen thallus from tree or stone here on the mountain side in all their varied colors, I remember that there are two distinct plants in each, little mold filaments joined with some green alga cells, united into one life—an old-time marriage. Who knit those bonds together? There are eight hundred species of them, each one as distinct as that chestnut oak there, in these hills. What shall the answer be to intelligence? I think we will have to say that it is the power that manifests Himself everywhere in the universe—science has said "*uni*-verse," *One,* and I think science is right. We have in this mystery and complexity the manifestation of one God, a unity and divinity.

Some of you have been showing me Indian Pipes; the little boys, particularly, have been bringing them to me. I saw some yesterday. They had been in the old-time habit of living a complete life, a co-operative life, of sun and air in the synthesis of light upon the green; then they got the bad habit of profiteering, and they have lost their photosynthetic power of independent direction and control of the sources of their energy, and now they are dependent upon their lowly mold helpers in their parasitic decrepitude. They have lost the power they would not use, even as you and I.

All this wealth of forest here and everywhere around this globe has also the co-operative life with unseen mold helpers, out of sight enmeshed about their little root hairs there underground, busy in a service to one another, and mutual sacrifice. Not once for the world, and not for one kind or species only, but everywhere God has shown his method of united and co-operative service, and when the sacrifice is mutual we have that symbiotic relation that reveals the whole method of life. Even in the body alone and with alien helpers such as these are the processes of God revealed. If those little mold-helpers should disappear, all the wealth of forests of all this earth would disappear also. Or, come back to ourselves—we have a hundred or a thousand chances a day for death's swift scythe to cut us down and carry us to our graves, but somehow we are so made that we protect ourselves against the invading toxins by manufacturing the antitoxins of our security. Or if the bacteria put up their residence there and die and disintegrate within the tissues, we immediately manufacture bactericides that depopulate the invaders, or else by some strange miracle affect the invading army of germs so that they become delicious morsels for the phagocytes that stream in in great armies to devour them literally; and we are safe.

Suppose I turn from these, as Emerson reminds us, to the wide world, and say, "If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown? But every night come out these envoys of beauty and light the universe with their admonishing smile." What do we do? We make them commonplace and pass them by, forgetting—and God is far away.

I have a notion to quote that little doggerel of the "Fish and the Lark," written by Dr. Minot J. Savage, which I quoted here once before. I want some of you to hear it; if you have never heard it, it will bring you a suggestion that you will not want to miss.

" 'Where is the sea?' the fishes cried,
As they swam the crystal waters through.
'We have heard from of old of the ocean wide,
And we long to see the waters blue.' "

.

Where is the sea?

"A lark flew up on the morning bright,
And poised, and sang on sunny wings;
And this was its song:
'I see the light, I look on a world of beautiful things,' "

.

But where is the air?

Like the fish in the sea and the bird in the air we live and move and have our being in God, and go saying, Where is God? when He is not far away from any one of us—here in the hills, in all the things that are.

One other remark and I am done. I wanted to remind ourselves that all these things from slime mold to man are God's handiwork, His children, and they live in our parish, our divine brothers. Let no man cast a look of scorn or a word of depreciation on any of the divine work which God has made. It were well if we should see that vision of Peter on the housetop once more and learn the lesson even better than he learned it. "What I have cleansed, call not thou common or unclean." I remember ten or fifteen years ago I was out in my garden right early in the morning and I saw one of these splendid running spiders, black and gray, with a great bag of eggs in a silk cocoon atached to the posterior end of it, and I said, "What a splendid specimen for my laboratory!" I ran in and got a bottle about a third full of formalin. I cornered her, and she seeing the opening dashed into the bottle as a way of escape, but feeling the acrid reaction of the drug inside she dashed out again. As she dashed out the egg sac broke loose and fell off. She ran almost a foot away before she discovered the loss, and then she retreated and dashed into the bottle and died with her progeny. I could never describe to you the strangeness of that moment—how I felt it! She had sacrificed her life for her potential progeny! Is mother-love vile because a spider has it? or, shall we see in this wider invasion of mother-love a greater universality of the instinctive goodness in the universe? Isn't it strange?

Let me tell you another story that I have told before. If anybody has not heard it, he will want to hear it. I suspect most of you have heard it—that of the old Catholic priest traveling in the mountains when he was eighty or ninety years old, and a traveling man, who had seen him a number of times at the hotel, at last ventured to ask him the question: "Why is it that you are traveling about the world at your age when most men are staying quietly at home waiting for sundown?" He said, "I will tell you. I had a dream. I dreamed that I died and went to heaven; and when I got there and knocked at the door, Peter opened it, and God took me by the hand and said, 'How did you like that good world I gave you?' I was silent. I had nothing to say. I had never seen it. I woke up. I thought of the forty years I had been preaching of the beauty of the world to come, and I determined to see something of God's good world that he had given me capacity to see, to enjoy and to use, before I died." Isn't it strange that one who thinks of the beauty of the world to come in which God dwells should neglect the beauty of this in which He dwells also? Isn't it strange that one who is to preach the miracle of the new birth should know nothing of the natural birth, its representative? Isn't it strange that one proclaims the love of Jehovah and will look at none of His craftsmanship in His magnificent art, in His world of miracles in the laboratory and field? It reminds me of what I saw in the Sistine Chapel, a man reading some biography of Michael Angelo, who never stopped to look up at the divine touch of the artist on those divine ceilings. It seems strange that men walk about the world and proclaim the love of its Maker, and yet look upon and admire



FROM BROWN'S PASTURE ON BLUE RIDGE GROUNDS

nothing that He has made! It is a tragedy. I do not think I have brought you what I wanted to bring you this morning, a consciousness of God in His world, but if we let even a grain of yeast have its natural function within us, we shall yet grow intimate in our comradeship with Him in these hills.

"O blind, blind seeker to the primal cell,
Tracing this Spirit with the dissecting knife,
Dost thou not hear in every passing bell,
In pain and darkness, in sin and doubt and strife,
The voice that breathes through heaven and earth and hell,
Sun, moon and farthest star: 'I am the life'?"

Equipment for the New World Challenge*

Dr. W. L. Poteat

THE new world which is rapidly forming about us belongs to the young. Its inheritance of dissolving traditions with the new times of freedom into which they will be recomposed, the control of the transition and the leadership and administration of the new order —the very traits and capacities of youth impose upon it these responsibilities. In the first place, the mind of the youth is too young to be preoccupied with the past; it is not closed and set; it is open, receptive and adaptable. The native boldness of youth has not been disciplined by the feet. The enthusiasm of youth have not been cooled by experience. The energy of youth is unjaded. Its adventurous spirit is ready for any task on any path into the opening future. To be young now is to be the favorite of Providence; to be young and enlightened now is very happiness; to be young and Christian *now* is inspiration.

The Challenge

May I dare to suggest the challenge of the situation and ask about your equipment to meet it? I referred a moment ago to the new world, but at the bottom the world today is the same old world, a general mix-up of personalities and classes and nations, mainly bent upon their own interests and having the same capacity and needs and aspirations. What is new about the present world situation concerns itself mainly with the externals of life, with its machinery and apparatus, not with life itself. And yet I think that we may say that there are at least three new things about the world, coming to it or already arrived. One is the scientific attitude. Another is democracy with a sense of the obligations and responsibilities of brotherhood and good will. And the third is the growing spirit of internationalism. I think that your challenge will lie mainly in these fields as your opportunity of service will relate itself primarily to these great conceptions. Of course, I do not presume to speak to you about your professional career. Only let me hope that you will not let religion get lost in the gymnasium. The very variety of provision which you make for the varied needs of young men is at once your pride and your peril. I am thinking rather of your opportunity to preserve and set forward higher values of human life, to promote and guide public opinion in support of the cause of righteousness in all human relations.

I think of you as a sort of priesthood of the new order. Now what is the priest? I remember to have read in an ancient writing, "The word of the Lord came to Ezekiel, the priest." A priest, as I conceive him, stands for God amidst the mystery and pain, the sin and sorrow of the world. In an intimate and solely personal relationship he is utterly trusted, and in a sacred confessional with deep and ever hopeful compassion shares the burden of broken hearts. There is a place for your service. The priest shares also the distress of confused and defeated minds. O the eagerness of the early inquiry! O the wonders that flashed in the microscope and telescope and spectroscope and dynamo, the wide vision and inspiration of evolution, and over all looms the figure of law, somber, gigantic, cold, inexorable. When the young explorer pauses for breath in his search into the science of the time, he remembers home, the church, the religious beliefs which took shape in the old horizon, and is bewildered; and unless a prompt and steady hand is stretched out to him in this darkness and doubt, he is in danger of being lost. . . . Are you able to be a priest to him then and, in the gracious ministry of pouring the essentials of the old faith into the new moulds, compose his discord?

There is more general mediation that is open to you. The truth of Christ needs to be mediated for a period that has been emancipated by science, and that is self-contained and independent by the growth of democracy. You must show to scientific complacency that the word of Christ is endowed with a perpetual contemporaneousness, that Christianity is workable, that the law of the Cross lurks in the heart of nature; that the Sermon on the Mount is practical on the plains and not a mere ideal to guide our vague aspirings. It is rather the way of life, the only sure method for the settlement of personal and national problems. I assure you that no range of intellectual interest, no breadth of intellectual horizon will come amiss to a man who has this high mediation to discharge?

Again I suggest that the economic system of the time shows some tendency to disintegration under the impact of the Christian spirit. It will be yours to forestall the outbreak of the anarchy that boils in the heart of it, to enthrone humanity and fraternity and justice in all the relationships of the industrial order. Have you the large and liberal mind, that practical wisdom which we call tact, for this high ministry?

One of the fine things about the Young Men's Christian Association to my mind is its international fellowship. It serves over national boundaries among all racial groups. What an opportunity to break the back

*Commencement address in part, given before Southern College of the Young Men's Christian Associations, Blue Ridge, N. C., August 29, 1922.

of the god of war, to dispel the factitious flames of the military career.

War brings out some glorious qualities of the human nature, but war itself is never glorious. It will be yours to assist in the correction of an atmosphere in which the repetition of the folly and crime of 1914 will be an impossibility. And do try to help our dishonored country back into respectability and to fellowship with the organized intelligence and conscience of the world.

THE EQUIPMENT

Now I will say something to you about equipment. You are to work at foundations of the new social order which Christ inaugurated two thousand years ago under the name of the Kingdom of God. That great design is far from being accomplished and in the course of the long, sad centuries it has come into our hands. We shall not be true to the Master of our Souls if we do not consecrate to it all our resources of body and mind and soul and bring to it an equipment that reaches the last limit of possibility. Your real equipment is but just begun. It is to be enriched by experience. You are to live in the world if you are to save the world and remember that this world moves, and the man who proposes to modify it in the name of humanity and of God has got to keep up with it, and maintain a vital and adequate contact with the task which he has undertaken. Be on guard against the canker of professionalism. Be professional, but do not let anybody know it. The mind that does not grow has already begun to die. Even extraordinary minds need to be fertilized by the great minds of all time. Read great books and love people. Establish outposts, if you can, in every sphere of intellectual achievement and do not be afraid to look into any dark corner, or walk on any of the far-looking heights of God's universe, for you will find Him everywhere in proportion to the range and penetration of your vision. And finding Him, keep to the shelter of His companionship, and I think you will discover the burden which He imposes to be your strength, the struggle your triumph. Bow to the sovereignty of truth from whatever quarter her great eyes look down upon you.

Out of the laboratories of the world, where skilled fingers and keen eyes pick reverently a little path of light into the mystery which envelopes our life she comes to say, "The invisible things of Him from the creation of the world are clearly seen in the things that are made, even His eternal power and Godhead."

I am so glad that the final stage of your formal equipment has been completed in this lovely spot. While you have been rounding out your science and your sociology, I hope you have met God afresh, in a new intimacy of apprehension and fellowship in the mystery and the beauty and the peace of these hills, in a way that will confirm your consecration to the realization of His will among men.

An important part of your equipment for the great



SUNSET HOUR IN THE BLUE RIDGE

life career before you is confidence in the conquering Friend of man, confidence that His dream of a regenerate human society is one of reality, that He will see the travail of His soul through all of the centuries and be satisfied. Doubt anything, but never doubt Him. By the burdens He has lifted, by the fetters He has broken, by the doors He has opened, by the rising levels of human life wherever He has walked among men, by the hopes which He kindled in His own dark time, breaking through these centuries to this hour, His dream is coming true. One can see the kings and the nations of the earth bringing their glory unto Him, and in moments of a lofty clairvoyance may not one hear what seems to be the great voices in heaven saying, "The kingdom of the world is become the kingdom of our Lord and His Christ, and He shall reign forever and forever?"

A WORD FROM CHINA

Several days ago, a letter inclosing a two dollar bill came from Miss Rankin, asking us to continue her name on our subscription list for two years. Along with it came the lines which we are printing. If you do not know Miss Rankin you will be interested in this short sketch prepared by Dr. O. E. Brown.

"I had seen, I had not heard—
There was no form, there was no word,
Yet when I crossed the little bridge
I felt the "Spirit of Blue Ridge."
July, 1921.

"Class work and sunset song soon brought
The rest and inspiration sought—
In China, now, my friends rejoice
To *read* with me the BLUE RIDGE VOICE."
October, 1922.

"Miss Lockie Rankin is a pioneer missionary of China, of the Woman's Missionary Society of the M. E. Church, South. She was placed in charge of a mission school in Shanghai, China, in 1878, even before the organization of the Woman's Missionary Society, but at the organization of that society she was immediately adopted as the first representative of the society in its work abroad. Since that early day, Miss Rankin has been working most faithfully in China, taking very few vacations from her work and putting her whole life and thought and energy in the school work at various centers in the territory occupied by the Southern Methodist Mission.

"Miss Rankin has lived so long and so completely with the Chinese that she understands them as few people do, and thinks in Chinese as very few of our missionaries can, and speaks the Chinese language with great readiness. After having spent her long years of service in the educational work of China, she is now in charge of the Social Center Work in Huchow, China. Age has not told upon the spirit of Miss Rankin, and she is enabled to make an attractive home center in that far non-Christian city. In her recent furlough, she very greatly enjoyed a few days at Blue Ridge. Her visit will assuredly not be forgotten by the many friends who were privileged to enjoy Christian fellowship with her in the Missionary Education meeting at Blue Ridge. It is a pleasure to find also that Miss Rankin has not forgotten Blue Ridge. Miss Rankin is a native of Tennessee, regarding Milan, Tennessee, as her home town in America."

NEW YEAR'S GREETING

"New strength, new courage, new hopes and aspirations;
New aims and purposes, new consecrations;
New opportunities, new trusts for sacred keeping;
New possibilities, new fields for future reaping;
New realms of thought, new breadth of mental vision;
New need for earnestness and prompt decision;
New duties, joys and sorrows, new partings, and new meetings;
All these and more come with our New Year's greetings.

"Another year is but another call of God
To do some deed undone and duty we forget;
To think some wider thought of work for God;
To see and love with kindlier eye and warmer heart,
Until acquainted more with him and keener-eyed
To sense the need of souls—we serve
With larger sacrifice and readier hand mankind."

THE BRAVEST AND THE TENDEREST

(Continued from page 6.)

"Alas! poor soldier! May God make soft your dying pillow!"

At the door of his home, having given alms to a poorly clad man begging aid, he pointed to his retiring form and said to one near him, "That is one of our old soldiers now in necessitous circumstances. He fought on the other side, but we must not remember that against him now."

Crossing the Pennsylvania line with his army he announced, "We make war only upon armed men," and on one occasion, in the presence of his soldiers, dismounted and put up a farmer's rail fence which they had torn down.

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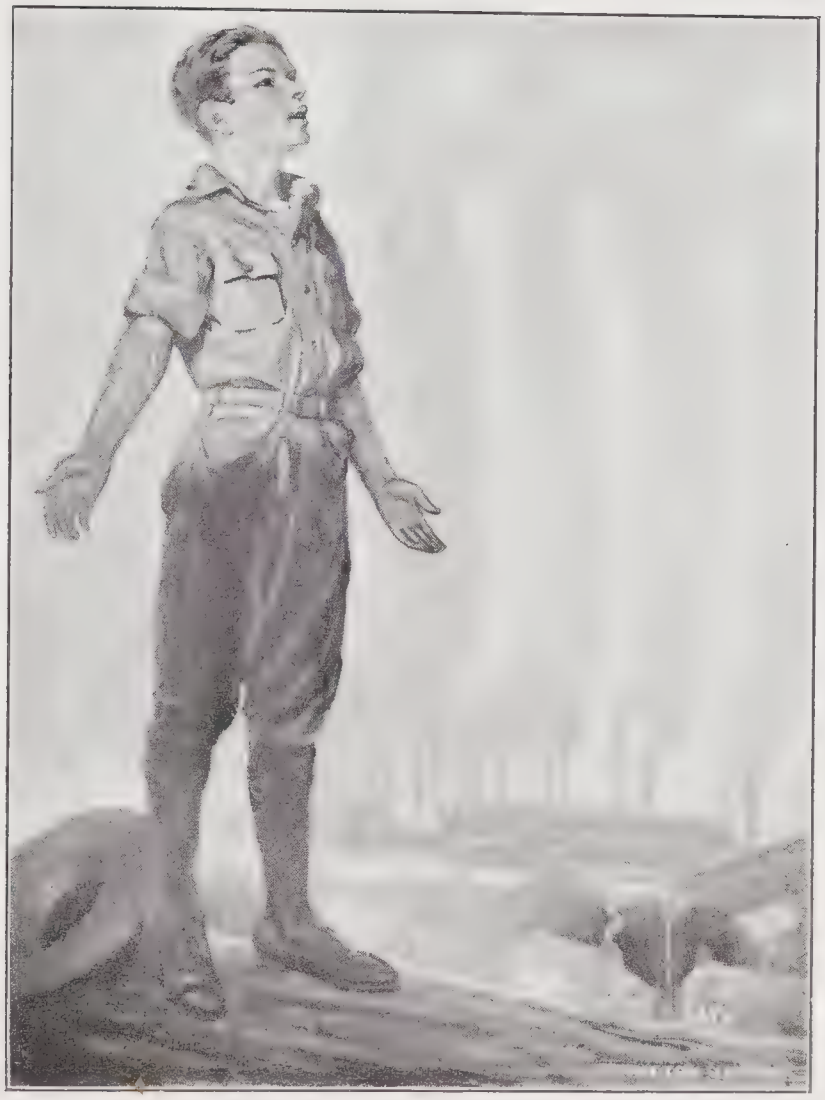
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FEBRUARY, NINETEEN TWENTY-THREE

HIS NEW DAY

E. C. FOSTER

Last night I was a care-free boy,
My play was life, my life was play;
No future called; from day to day
I laughed and romped and lived—a boy.

But now another day I see,
A day to do with as I will;
Shall it be fraught with good or ill?
What message does it bring to me?

I catch its gleam! I breathe its air!
I hear its ringing call to me,
Its call to live, to serve, to be,
My beating heart finds voice in prayer—

In prayer that I may find the way,
The way that He in service went;
A life for others freely spent,
To meet the torn world's need today.

To help that other boy who gropes
Along the road I just passed through,
Storm-swept with feelings strange and new;
Help him to realize his hopes.

And now life calls me to a quest,
To love, to laugh, to work, to play,
To serve, to sacrifice, to pray;
He calls—and He shall have my best.

(The Poem, "His New Day," was inspired by Palmer's famous painting of the boy, which was unveiled at the Blue Ridge World Conference of Boys' Workers, May, 1920.)



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Service to the Field the Key-Note of Scout Executives' Conference

BLUE RIDGE, N. C., SEPTEMBER 12-19, 1922

Planned to Renew the Fellowship of Scout Executives and Increase Their Resources for Service to Their Communities So That More Boys May Come Within the Influence of Our Program and More Men of Character Give Volunteer Service as Leaders, the Second Biennial Conference at Blue Ridge Fully Justified the Wisdom of the Committee in Charge.

WRITING to Presidents of Scout Councils on the final day of the Conference, the Chief Scout Executive said: "The spirit throughout has been wonderful, and all are returning to their respective cities with renewed faith in Scouting as a vital asset to our country for character building and citizenship training, and with added resources for carrying on the work in their communities so that more boys may come within the influence of our program."

From the four corners of America, some four hundred men gathered for this Scouting event. They represented their local councils, their communities, and Boyhood. The National Council was represented by Chief Scout Executive James E. West, with heads of the departments. A score and more members of executives' families added just the right note of home to this distant spot. There was a galaxy of splendid speakers who became, for the time being, scout men. That chief veteran of the movement, National Scout Commissioner Daniel Carter Beard, and the great advocate of sea scouting, Chief Sea Scout James A. Wilder, brought the spirit of romance and adventure. The whole affair was linked up to Scouting in all lands by the presence of Captain Francis Gidney, Director of the British System of Scoutmaster Training, and M. J. Guerin-Desjardins, National Commissioner representing all scout work in France. The national aspect of the event was signified by a visit of the President of the Boy Scouts of America, Colin H. Livingstone, and Vice-president Mortimer L. Schiff. Boyhood was present in the persons of a fine group of Scouts from Asheville, North Carolina, who gave efficient service as aides throughout the entire conference.

Clear sunlight the day through, clear starlight the night through. Early morning mists in the lowlands drifting slowly upward to disappear among the peaks. Marvelous clouds floating in the vast distances. A million treetops beckoning on all sides. Not a glimpse of the man-made part of the world save the buildings of Blue Ridge. You couldn't beat it in a thousand years.

HOSPITALITY AND NEW CLOTHES

And yet the setting is incomplete without mention of the Blue Ridge staff: Dr. W. D. Weatherford, Executive Secretary, and Mr. J. J. King, Business Secretary of the Blue Ridge Association, with H. W. Sanders and W. P. Cunningham and their temporary staff of a score of Southern college girls who served at table. Typical Southern hospitality from start to finish. It is a fair question whether the Conference would have been anything like what it was but for the splendid service of the Blue Ridge Association. At the close, a rousing vote of appreciation and thanks was given these splendid friends.

And still a bit of the setting remains to be told. Shorts on every man! Shorts and short-sleeved shirt.



SOME DISTINGUISHED MEMBERS OF THE CONFERENCE

Mr. James A. Wilder, Chief Sea Scout; M. J. Guerin-desJardins, National Commissioner adjoint, representing the three Boy Scout Organizations of France; Captain Francis Gidney, Director of the British System of Scoutmaster Training, representing British Boy Scouts; Chief Scout Executive James E. West, B.S.A.; Mr. Ralph Hubbard, University of Colorado, foremost interpreter of Indian lore; Mr. John A. Stiles, Deputy Dominion Commissioner, Boy Scouts of Canada, representing Canadian Boy Scouts; Mr. Lorne W. Barclay, Director of the Department of Education, B.S.A.

Shorts and shirt, and a blue neckerchief with a red slide, scout stockings, lanyard, belt and red-white and blue scout knife. This official Conference uniform was a surprise gift provided by the Supply Department, with the co-operation of friends. The idea was finally traced to Mr. West.

A Well-Handled Daily Program

The Conference profited by the plan of having a Conference Committee, elected by the executives, with Mr. West as chairman, draw up the program. This arduous task headed up in the Director of the Educational Department, Lorne W. Barclay. Putting through the physical machinery of the Conference devolved upon the Director of the great Kanohwahke Lakes Scout Camps, Harvey A. Gordon. He did it! Mr. West gave personal leadership at all the major assemblies, to the immense satisfaction of the Conference. Dr. Fisher presented a what came to be indispensable daily resume of each day's events. Dr. E. K. Fretwell, of Columbia University, handled the period of organized recreations from 2:30 to 5:00 each afternoon, with able assistance from Commodore Longfellow; Professor C. F. Smith, of Columbia; Professor E. L. Palmer, of Cornell; Captain Gidney; M. Desjardins; National Camp Director McDonald; Professor J. C. Elsom, of the University of Wisconsin; Mr. Ralph Hubbard, of the University of Colorado, noted for his interpretation of Indian lore and woodcraft; and "Pine Tree," who couldn't shake the executives off of him as he wandered around. When "Uncle Dan" appeared, he was immediately in the same difficulties as Wilder.

The Purpose of the Conference

IN his opening address Mr. West reiterated the two fundamental considerations in the work of Scout leaders, as the characterization of the Conference program, namely: MAINTAINING CONDITIONS THROUGHOUT THE COUNTRY SO THAT BOYS ACTUALLY INTENSELY DESIRE TO BE SCOUTS. And: TO MAINTAIN CONDITIONS SO THAT MEN ARE WILLING TO GIVE VOLUNTEER SERVICE AS SCOUT MASTERS, ASSISTANT SCOUT MASTERS, TROOP COMMITTEEMEN AND MEMBERS OF LOCAL COUNCILS. He claimed that "never before in the history of this great country, never before in the history of this world have there been brought together men who represent so much in definitely planned activity for character-building and citizenship-making as those assembled here represent."

How Scouting's Foundations Were Laid

The seriousness and thoroughness with which the Scout Oath and Law had been formulated on the basis of the English form and similarly the production of the Handbook for Boys, was reviewed by Mr. West. "After our Editorial Board had revised all suggestions presented and all the plans formulated, we insisted upon placing all the universities of the country in such a position that they would have to share in the responsibility of what we were planning for the boyhood of America. We sent them a proof copy of the revised Scout Oath and Law and of the Handbook for Boys. After all of that process had been gone through with great care, we insisted that there was another group we ought to reckon with. They were the men engaged in active boys' work at that time, so far as we could find out.

"A group of some 4,500 names were assembled, everybody that we reckoned had any right to have a say with regard to the boyhood of America. Perhaps no book has ever been published with such a large number of editors as the Handbook of the Boy Scouts of America. I wish I could tell you something of the many valuable suggestions which grew out of that process, but the thought I want to impress upon you men who are here tonight is this, that what was done ten, yes, eleven years ago, was done with a view that some day there would be assembled a group of men about whom it might be said as I have said tonight: They represent the largest organized activity for character-building and citizenship-making. We had in mind that we must build our foundations with great care, so that they would stand the strain of the coming years, and those of you who have been with us know how well they have stood that strain.

Today's Responsibility

"Yes, we built solidly, and today we are standing the test. As chosen representatives of this great cause, as trustees of something which is so worth while, it is our responsibility to see to it that we critically analyze our status, our daily procedure and our plans for the future, to see if we cannot in some way strengthen our opportunity to do a larger service. And so your committee has with great care taken into consideration all the suggestions it could secure from the field, taken into consideration the suggestions that could be had from our national staff, and brought you here to discuss and act upon these matters with the aid of outside talent, as well as with the aid of our own membership. We propose in a heart-to-heart fashion from day to day to look at facts as they are and endeavor to find a solution where a problem is presented."

The Challenge of Boyhood.

Mr. West presented the underlying purposes of the program to a most attentive audience. He concluded his high call to consecrated effort with a direct challenge to the Conference. "After all, we as local executives and national executives, notwithstanding the many problems that we have, should look at our job from two very simple standpoints. We should see that it is, after all, our fundamental and everyday responsibility to be alert to maintain conditions so that boys actually desire to be scouts. We must be ready to justify any argument from the standpoint of its relationship to that fundamental consideration: Does it really contribute in helping boys to desire to be scouts? Does it really contribute in maintaining the desire on the part of boys to be scouts? Do you know what I mean? A program such as Scouting can only be successful in proportion to the willingness of the boy to voluntarily submit himself to the discipline of the movement. In proportion to his desire to be a scout will he take seriously his Oath. So in this conference we must keep in mind this very fundamental thing, as also we must keep in mind this second fundamental thing: That it is our responsibility as local and national executives to maintain conditions so that men of character really think it worth while to give of themselves in personal service in carrying out our program. We must be able to show that there is going to be a return for the investment in something that is worth while. As we think about these fundamental

(Continued on page 16)

Scouting and Religious Education*

RABBI WILLIAM H. FINESHRIBER, OF MEMPHIS, TENN.

(This is one of three addresses given Sunday morning, September 17—from "Overlook," the high mount above Lee Hall,—called by this conference "Inspiration Point." It was a "Fellowship Hour," where the general theme of Scouting and Religion was stressed. The speakers were Rabbi Fineshriber, Dr. W. L. Poteat, President of Wake Forest Baptist College, North Carolina; and Rev. John F. White, of the National Catholic Welfare Council, New York.—Editor.)

MEN of the Scout Movement, while I was sitting here listening to the preliminary remarks and looking out upon this wonderful scene, I thought, by way of contrast, of another convention that I attended a few years ago. It was a vast hall; thousands of men and women were gathered there. There was tremendous confusion—bands were blaring out every five or ten minutes, men were running up and down the aisles, the speaker on the platform was straining his voice in order to be heard. There were thousands standing outside of that vast building trying to get in. Every edition of every newspaper all over the country was giving us information about what was happening in that great gathering. Had a stranger from Mars or Jupiter or Venus, or any planet, come here and seen that particular gathering and read what the newspapers said about it, he would have said, "The most important thing in human history is taking place. The destinies of nations are being decided. The whole world awaits with abated breath upon the decision of that day." It was a political convention that I attended, and the net result of that political convention, of that sound and fury that signified nothing, was that millions of dollars were spent, ceaseless streams of energy were pouring forth from human beings, and not one step forward had been taken. Just as much human misery, just as much agony, just as much poverty, just as much dissatisfaction with conditions as they are—not one single thing had been uttered on the floor of that convention that made life sweeter or better. Not one single thing had been done by any one of these thousands of men that gathered there and by the cohorts of hundreds of thousands that were stimulated into action by the speeches and by the momentum and the atmosphere of that movement that tended to reduce the misery of humanity one jot or tittle, one iota. Then I thought of this quiet gathering upon the mountainside—no blaring of trumpets, no great orchestras, no great throngs—just the quiet voice spoken here, uttered there, just a little gathering of men getting together and communing with each other, telling of their experiences; just here and there some grizzled old veterans who had borne the brunt of this campaign and are this moment coming and saying a word of encouragement to younger men; just the distant hills and the blue sky and the clouds scurrying over it; and in that quietness there was born a new civilization. Out of this gathering there comes tremendous streams of influence that will so change the destiny of your life and mine that none of us here, no matter how wondrous our vision may be, can envisage what will come, because of four or five hundred men meeting together in Blue Ridge, North Carolina, in the year 1922.

Does that seem like mere verbiage or phrasing to you, spoken here under the influence of this gathering, because I am moved to say flattering things to you? Not at all, friends. If you have the insight and the vision, as I am sure most of you must have, you must realize that in the Boy Scout Movement we are face to face with one of the few things that really goes to the root of the difficulties of our civilization. It may seem a hard thing to say, but I fear it is true that our system of education as we see it today is largely a failure. I fear it is a hard thing to say that our system of religious education sponsored by our churches—Catholic, Protestant, Jewish, or what not—is largely a failure. I fear it is a hard thing to say, but our system of civic education and civic growth and political influence, no matter where it may be, is largely a failure. These systems are largely external. If they were not, our penitentiaries would not be bursting, there would not be so much corruption, so much hypocrisy, so much failure to face the facts of life, so many wrecks and wasters in our civilization as there are today. There would not have been this horrible catastrophe, the World War. It is the fault of the churches; it is the fault of the schools; it is the fault of our political education here and in Europe that has brought about the death of seventeen million men and God knows how many millions of women.

We ought to be courageous enough, we ought to have depth of insight enough to go beneath the surface and see why it is that after four thousand years of education and politics, after all these thousands of years of alleged culture and civilization, that men shall come together and destroy each other and lay waste temples and monuments and cathedrals; that men should blow up the ground with the ingenuity

*Delivered at the Blue Ridge Scout Executives' Conference, September 17, 1922.

of their minds called cannons; that men shall wreck lives, and that the effect shall be felt even to this day. We call it Peace, and yet men are killing each other in Smyrna today, and in the wilds and wastes of Africa and Asia men are still battling one against the other and hating each other. It is because our civilization has not measured up to our possibilities and because it does not go to the bottom, because our education does not go to the bottom. We still teach our boys and girls morality in school rooms by having them memorize passage after passage from the sayings of wise men, no matter where they come from, Bible or philosopher. It doesn't matter. The only way to teach morals, the only way to get education under the skin into the hearts is to teach it by doing—the laboratory method—and the Boy Scout Movement is the first movement that I know that has tried to teach boys in the only way in which education ever can be inculcated.

It is the same thing with our churches. I myself am the leader of a synagogue. I myself have under my personal supervision over five hundred boys and girls between the ages of four and eighteen, and every time I step into the rooms dedicated to that work, every Sunday morning (we meet only once a week) that I go there and think that I am trying to give these five hundred boys and girls a religious education, I have to keep myself from ironic laughter. But it is the best that we can do. We try to teach them morals, reverence in the school room, when God knows the place to teach reverence is in the face of His creation, in the presence of His stars; yes, in the presence of these mighty mountains. More reverence, more feeling for God, God in nature and God in men, comes to you and to me here than in listening to thousands of sermons, than in memorizing hundreds of wise sayings and maxims.

The Boy Scout Movement is teaching reverence, which is the basis of religion. The Scout comes into communion with God by going into the wilds and vastnesses, by using his body, his hands, by coming into intimate touch with his fellow boy and finding in that fellow boy the image of God. He may not call it that—he probably won't understand it if you tell him that—but I have seen the effect of it. I have seen the cubs come into the Boy Scout Movement and come out of it gentlemen by the grace of God. I have seen boys, my own boys, come in there, and I have seen the change month by month, and now year by year. You have hit upon it. I don't know whether it was by accident or intuition or genius, but you men who have been responsible for this movement have hit upon it. And if only the conscience of America and the intelligence of America will awaken to the realization of what lies implicit within this Boy Scout Movement, you will not number your Scouts by the thousands, but you will number them, as you should, by the millions.

There is one other quality that the Boy Scout Movement is inculcating in retail what it must do in wholesale in the next decades. One of the reasons why there is still war in the world is because there is still prejudice and hatred in the world. One shed and suffering is because each of us still has the of the reasons why there is still misery and blood-feeling that my clan, my tribe, my particular denomination, is the best in all the world and none can compare with it. The Frenchman says that when he looks at Europe, and the Englishman says that when he looks at the world, and the German says that (up until now, and for all I know he still says it, his pride unhumbled by the devastation in his own land) and we still say it, I doubt not, we Americans. It is the basis, the root of all our difficulties.

I don't mean to eliminate pride, a wholesome pride in our achievements. I don't mean there cannot be a genuine patriotism, a genuine consciousness of power, but there is something higher than that. Just as the state is more important than our own precinct, our own ward, our own city, so there is a humanity that is much more important than our national interests, and until we get that humanity, until we can really find in our own hearts a response to the echo of that wild, wild cry that went forth from the hills of Judea eight hundred years before the Christian era, when they cried for humanity and brotherhood throughout the world, until you find that echo in your own hearts, there can be no cessation of war. The Boy Scout Movement teaches that there is no distinction between boy and boy, between religion and religion, that all of us after all worship the same God, all of us crave the self-same things, and on the broad platform of the Boy Scout Movement we are erecting the great cathedral of humanity in which there will be a niche—it may be an oratory for every one of us, each according to his own bent—but the sky will be our roof, and the stars will illuminate us, and the winds will be the great organ that throbs through that cathedral erected to man in the name of God. That is after all the greatest thing that the Boy Scout Movement can do.

Let us link hands so that we embrace this world of ours, Chinaman and Japanese, American and Frenchman, English and Czecho-slovakian. Through the Boy Scout Movement we will justify our humanity, we will become civilized instead of as we have been now and in the past barbarians, hating each other, building up prejudice, fortresses against one another. After all, the fear of each other is the great barrier, and we must lay to the root of it, hew to the

(Continued on page 16)

The Second Biennial Conference

(From the standpoint of the Blue Ridge Voice, we cannot attempt to cover all that was said and done. We would profit much to print the splendid contributions made to the conference by such outstanding speakers and leaders as E. St. Elmo Lewis, Dr. H. H. Horne, E. C. Lindeman, and others. But instead of running one or more addresses in our limited space, we have chosen rather to report some of the important results which came out of the many discussions.

The following is a summary and an analysis of all the sessions and activities of the conference as given each day by Dr. George J. Fisher.—Editor.)

IT was a splendid conference. It not only lived up to the fondest expectations, it surpassed them. The place, the surroundings, the comradeship, the spirit of good-will, all were well-nigh perfect. Though the conference gave most of its time to commission reports, and to discussion of administrative problems, it was, nevertheless, uplifting and inspiring. Men were brought face to face with stern facts, with the fundamental weaknesses in the movement, with the failure to grow adequately, to hold the boys creditably, but at the same time they were shown the way out and were greatly encouraged to go forward in greater daring and in larger faith and accomplishment.

September 13

This conference gives promise of great things. It promises to be great in numbers, great in spirit, great in program and great in the final outstretch of its influence.

God has greatly prospered us since last we met. Scouting has gone marching on.

We have well survived the two most critical years in our financial history. We have been tested and tried as by fire, and even yet many of our councils feel the pinch of financial retrenchment. But stakes are being more firmly set and our lines strengthened. We are being stabilized.

We are conscious of most perfect arrangements for our comfort; we are most delightfully aware of Southern hospitality, and welcome, and of the scout-like service of all who minister to us on these grounds. All praise to them!

We have all been deeply impressed with the fact that Scouting is an international movement. We delight in the presence of our distinguished friends from other nations.

Scouting has arrived internationally; Scouting is a world program; Scouting is preparing youth for world-citizenship, and is training them in that spirit which makes for world-fellowship and for a true international spirit of brotherhood.

Every investment which America has made in men and money in service to Scouts of other lands has returned to us, we are conscious, a hundred-fold.

We are conscious in this conference of regional enthusiasm and devotion, combined with true loyalty to national ideals and national aims and purposes.

Scouting Has the Vigor of Youth

We are a young movement. The vast majority of our Scout Executives have been in the service less than five years. Most of us have stumbled into Scouting. Many of our weaknesses, errors and failures have been due to lack of specific training for our tasks. Shall we not agree upon some required minimum training for all future entrants into the Scout Executiveship?

Scouting is one of America's greatest assets. May we be true to our opportunity. May America not be disappointed in our service. May we give to America that sterling service of the youth of America which America needs and which the nation expects.

Just as there is a chivalry among Scouts, so may there be a chivalry among Scout Executives.

"Be Prepared" should be as real a motto to Scout Executives as to Scouts themselves, only more so.

Foundations Well Laid

A movement rises no higher than its leaders. The foundations of Scouting have been well laid. Time has tested its principles; they have been found true and certain. Many minds have contributed their best; many hearts have burned with righteous zeal in their performance. Scouting has been truly blest by wise leadership in the past.

May we be true to our heritage; may we keep sound and firm its foundations; may we keep sacred its wholesome traditions, and go forward in purity, in faith, in honor, and perseverance.

It should give us pause as we think of some of our present weaknesses.

Why so many troops die? Three thousand troops dropped out of Scouting in a single year. One hundred and seventy-three thousand Scouts—a veritable army—failed to re-register.

In so far as these lapses are due to weaknesses which can be remedied, we should proceed to correct them.

Two Major Objectives

Let us in this conference keep two things firmly in our minds:

First. *The Boy*—his needs, his point of view, his nature, his interests. To the boy, Scouting is a game. May we keep it so.

Second. *The Scoutmaster*—his character, his training, his needs, and may we bring all the resources of our movement to his inspiration and help.

May we stress constantly those principles enunciated by our leader, namely, that we must maintain those conditions which stimulate boys to actually desire to become Scouts and maintain those conditions which will stimulate men, big, noble, high-motived men, to give themselves freely and unselfishly to Scouting on a voluntary basis.

A great call from all over America comes up to this conference for more and better service.

What Service Is

The meaning of service to the leader in Scouting is conduct with the boy, with the man, and with God.

The need for a universal program of training—whereby *every* Scoutmaster under a council's jurisdiction might be expected to secure at least a minimum training in essentials—is apparent.

The local council has a responsibility for training not only its Scoutmasters and junior officers, but also its supervisory and advisory officers and committees, as well as the community at large.

Training courses must be interesting to be efficient.

The truest troop discipline is a good-working program.

There should be more out-of-door meetings in connection with training courses for Scoutmasters.

The new correspondence courses are good, but must not be permitted to take the place of human contact courses.

The Ideal Executive

The SCOUT EXECUTIVES MANUAL has been referred to by a student of the literature on the work of an Executive as the best book on that subject available either in America or England, and its use has been recommended to the executives of more than 400 business concerns.

It is a book that should be studied thoroughly by the Scout Executive.

The successful Scout Executive will:

Analyze the efforts of other successful agencies.

Verify the facts upon which the principles of leadership shall be formulated.

Understand the standards by which he will be judged by his council members.

Meet conditions of business as they are practiced in well ordered business houses.

Know the costs and determine whether the product is worth what it costs.

Keep careful records for his protection and guidance and intelligent action.

Have his machinery so well organized that he can afford not to give attention to it. He will master his machinery and not be mastered by it.

He will be able to prophecy scientifically.

He will see things before they happen.

He will not allow things to happen *to* him, but make things happen *for* him.

No man in the light of our literature has a right to do a thing wrong.

The organized recreation of Scouting is characterized by the following principles:

It is teaching Scouting activities by games which are fun to the boy.

Such important activities as first aid, tracking, fire-building, and the like are taught by games.

Scouting leaders have invented games to teach even fire-making and knot-tying.

The element of competition and team work stimulate interest and proficiency.

In all such teaching the patrol is the unit of organization.

As to "The Older Boy"

In the discussion of the older boy the following very important points were developed, namely: That Scouting is holding older boys to a larger degree than we have realized. The average age is above 15 years. A goodly number are held at 16 and at 17 and at 18.

The best method for holding the older boy is to start the tenderfoot right and develop the regular standard program to its maximum.

The following recommendation was adopted: That a special study be made through a commission, of existing older boy programs such as DeMolay, the Junior Chamber of Commerce, the Rovers and others with reference to working out plans of co-operation with these agencies.

The recommendations of the Older Boy Commission as stated at the conclusion of their printed report were unanimously adopted:

"That the Department of Education, after making whatever further study may seem necessary, take steps to develop some plan of adaptation of the fundamental program of Scouting for the purpose of definitely relating the life of the young man who has had scout training to the life of the community, with the idea of making more real to him the basic principles of service which he has followed as a scout, but not overlooking the demands made by every side of his nature.

"We further recommend that every reasonable emphasis be placed upon the use of the means already provided for a scout's honorable withdrawal from active scout life; that scouts be not permitted to lapse

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Some Men and Events at the Second Biennial Conference





SOME OF THE (

Top Row, Left to Right—Chas. H. Mills, Prof. J. C. Els
Freeman, Arthur Haddock, Franklin K. Mathiews, H. M.
Neibel, Rev. John F. White, A. D. Jamieson, W. W. Brun
Donald. Third Row—Prof. E. Laurence Palmer, E. U. Goc
A. Stiles, James A. Wilder, G. O. Everman. Bottom Row
Guerin-Desjardins, James E. West, Capt. Francis Gidney.





The Organized Recreational period each day at the Blue Ridge Conference was given over to practical instruction under the leadership of men expert in special phases of the Boy Scout Program.



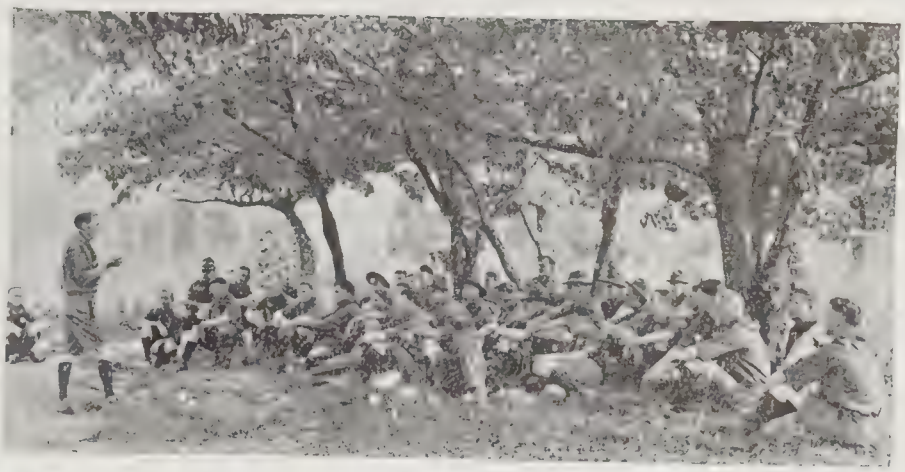
SEPTEMBER 12-19
1922

Boy Scout Executives, Blue Ridge, N. C.



FERENCE LEADERS

Frederic L. Colver, Ralph Hubbard, R. O. Wyland, Judson P
ner, Stanley A. Harris. Second Row—F. C. Northrup, F. R.
, A. S. Macfarlane, E. C. Wright, H. W. Wester, L. L. Mc-
n, Jas. A. Brockway, W. E. Longfellow, R. O. Hanson, John
E. K. Fretwell, Harvey A. Gordon, E. St. Elmo Lewis. M. J.
ne W. Barclay, Prof. Charles F. Smith.







Groups of executives freshened up on nature study, first-aid, camp-craft, woodcraft, instructional games and other activities by strenuous application of the Scouting principle: "Learning by doing."



THE SECOND BIENNIAL CONFERENCE

(Continued from page 7)

into inactivity without a certificate of service or without every inducement and encouragement to remain as Associate Scouts and to strive for the certificates and rank that will qualify them to wear the Veteran badge, so that they may always remember and practice that fundamental principle of Scouting, 'Once a Scout, always a Scout.' "

What a Real Leader Is

The Scouting movement has recruited its Executives in the past from four main sources: The Y. M. C. A., the teaching profession, business, engineering, in the order named.

Scouting is now recruiting from its own ranks; thirty-six executives at the conference reporting that they rose from the ranks of tenderfoot.

These are the first fruits of the movement, the beginnings of a greater result in raising up our own executives.

Leadership is a prime question for the Scout Movement, because boys are future leaders, and scoutmasters are leaders of boys, and scout executives are leaders of scoutmasters, and other leaders.

Definition. A leader is a person who in some respect is big enough to command a following. The great leader is he who gives some practical solution to a primary problem of his age.

There are three *types of leadership:* Men of *Action,* Men of *Thought,* and Men of *Heart Power.* Every great leader is characterized by *one* of these powers, and in lesser degree by the *other two* powers. The leaders of the human race may be classified in these three ways.

Our group is divided in its opinion as to the *type of scout leadership.* (Perhaps most of us thought Scouting required all three types of leadership.) Each man is urged to discover his own type and to strengthen it. And the Movement of Scouting must develop leadership in any needed respect.

We are men of action. Are we sufficiently men of quiet, of silence, of meditation, of quiet thinking?

The "Turnover"

Scouting is for the boy and not the boy for Scouting. Scouting is a game. Keep it so.

One-third of our scouts fail to re-register each year. We should seek to reduce this turnover to the lowest possible degree.

It is not high as turnover goes in most agencies, but is still too high to satisfy us in Scouting.

We should seek particularly in the territory under council administration to reduce the turnover appreciably.

Every council must develop an adequate and effective method for checking up scouts before they drop out.

Greater advance must be made in having all new troops have the scoutmaster selected by the troop committee.

It should be constantly kept in mind that most boys who drop out of Scouting—fully forty per cent drop out for reasons not under their control. This is tragedy.

Three fundamental proposals have been suggested for reducing scout losses, *i. e.:*

1. Troop visitation and inspection.
2. Proper follow up.
3. The use of Veteran and Associate membership.

Our complete relation to the scout must be toned up in three respects, *i. e.:* In his induction, in his program, in his retirement.

A New World the Goal

The conference by its hearty applause approved the suggestion that scout bands, basketball teams and highly specialized athletics when used in Scouting have a tendency to serve but a minority of boys.

The most cordial greetings received from Sir Robert Baden Powell and the arrival of Capt. Francis Gidney once more enlarge our vision of the boy problem on a world basis.

Our aim is to help make a new world.

Scouting is an international spiritual democracy.

Scouting is nationality plus.

The great popularity and value of the Sea scout chantey reveals a great need for more typically scout songs which should include an international scout song.

The Executive as a Salesman

In applying the principle of salesmanship to the scout executive the following was indicated:

The primary object of an executive is to increase net results.

He must produce.

The Executive has for his job making the movement grow in his community.

Scouting must grow in quality and in quantity.

Every executive must arrange his time so as to *constantly create new business.*

The opportunity of the community is represented by the mental attitude of the executive. It is the mental vision which limits or enlarges the possibility for troop growth. We haven't scratched the surface in our communities with reference to reaching boys.

Some of our executives need a little more nerve in salesmanship.

"A Good Sport"

The following excellent definition of a good sport was presented:

He never believes he has played his best.
He never quits.
He has no alibi.
He smiles when he loses.
He is a quiet winner.
He plays fair.
He plays his best all the time.
He is generous in his relation to others.
An executive should be a good sport.

Making Contracts

A man cannot sell Scouting unless he is sold to Scouting.

We should never permit a man to deal with the tenderfoot who has not been sold himself to the scout program.

In selling Scouting to the community we should remember that very frequently the big men of the community are easier to reach than the little ones.

The true salesman will be strenuous, systematic, and creative, each in balanced proportion. His enthusiasm must be organized.

Scouting must be kept pre-eminently an out-of-doors movement.

The Executive an Outdoorsman

Most invaluable are the afternoon recreative activities of this conference.

The executive should literally feed on those activities.

He should catch the spirit of the woods.

The Socialized Conscience

The scout executive should be what he wants the scout to become.

There is a modern conscience for best service in our modern world. It is the product of Industry, Democracy, Science, Education, Toleration and Internationalism.

It rejects class morality. It is socialized. It is intensely human. It is scientific. It is increasingly International.

Have the scout executives this modern conscience?

Volunteer as Leader

The voluntary spirit is going to win out in Scouting.

Scouting must remain youthful. One-half of the men in the executive ship are 33 years or under.

Our men of maturer years must remain youthful in spirit.

Heredity and environment combine in the making of a leader. A leader makes himself by using his capacities and opportunities.

We must recruit our leaders from among highly potential men.

Scouting provides the soil for the development of natural leadership in boys.

A great leader is an agent of the world purpose.

Scouting is not merely doing stunts. Scouting is not merely playing games. Scouting is bringing boys in touch with the infinite.

A great leader is at times mystic—at times prophetic, but always practical.

We must see to it that Scouting has some great leaders who are mystics, some who are prophets as well as those who are men of action.

Hitch your wagon to a star, but hitch also your star to your wagon.

Fundamentals

The fundamentals in preparation for services are:

1. *Personal Worth.* The executive's life must gear in with the Scout Oath and Law.
2. *Knowledge,* of boys, of men, of people.
3. *Skill.* The development of skill through the practice of the knowledge we have.
4. *Philosophy.* We develop a sound philosophy through meditation and thought regarding the experiences we have had and by profiting by them.

Sunday Scouting

The conference reaffirmed its belief in the recommendation of the National Council with reference to the encouragement of boys while in camp to meet their religious obligations. This resolution is as follows:

Whereas, The Boy Scout of America is specifically pledged to encourage reverence and faithfulness to religious obligations; and

Whereas, The attention of the National Council has been called to the fact that in some cases scouts have been permitted to neglect church attendance, while at week-end camps or on week-end camp hikes; be it

Resolved, That the National Council record its disapproval of programs for week-end hikes or camps which preclude the attendance of scouts at religious services, or which cause loss of credits for the individual or patrol, or troop, if the scout elects to remain at home to attend church.

The Boy Scout Movement will keep faith with churches of whatever creed or denomination.

Finances and Budgets

The following suggestions were brought forth in the consideration of financing and budgeting:

The executive must control his net results.

Budgeting is a method of control.

There are two ways of practicing economy in costs:

1. Increase the volume at the same cost.
2. Or, decrease the cost.

The latter, however, may prove to be a penny wise and pound foolish procedure.

A man should not be judged so much by what he saves as by how he spends.

Sometimes it pays to lose. There is danger in too strict economy. Budgetary control is one way by which we can sell confidence in the scout movement.

A Time Budget, Too

There is such a thing as a budgetary conscience.

The executive should program the day's effort.

Scout executives are men who have control of their own time, and as a result many of them waste it through lack of organization.

A man should have three dates for important tasks:

1. A date for starting.
2. A safe final date for beginning.
3. A date upon which the work must be completed.

Many men think they are working when they are only worrying.

The following is suggested as an equitable division of the executive's time:

40 per cent of time to the growth of the movement.

40 per cent of time to improving quality.

20 per cent as a leeway to be applied either way.

Be a business man and meet your council members on their own ground.

Can we find reasonable common denominators, measuring rods by which a man may measure his product?

Make men give until they know it.

The Conference Outdoors

The rich content and variety in the recreation program is indicated by the following review:

1. Games and contests which teach first aid and are fun, by Longfellow.
2. Nature study by means of games and cooking, by Smith and Wilder.
3. Animal tracking and tracks through games showing how animals run, hop and jump, by Palmer.
4. Pretending it was a rainy day in camp, by Elsom.
5. Camp construction, building lean-to, splitting clap boards, making washstands, latrines, and a cabin, by McDonald.
6. Indian lore and legends, by Hubbard.

Our recreation is recreation, but it is also scouting education.

We sincerely appreciate these leaders who are leading us in real Scouting.

Ludvig Dale, Scout Executive of Minneapolis, wrote the following while at the Conference:

Away from the Crowd on top of the hill,
Where spirits dwell and the world is still,
There let me be for a while,—
To dream of the day when all shall be
Bound in the bonds of fraternity,
Sorrow forgot in a smile;
To know above all this earthly sod
Is friendship, and labor, and faith, and God.

Mobilizing Man Power

The average man in America is over-developed on the self-seeking side of his nature. Hence the man power of the country cannot be mobilized for a program of social and civic betterment.

Scouting seeks to give boys that training which will result in service becoming the dominant idea of his nature. Scouting is a force in mobilizing the man power of the nation for service.

The Commission on Scouting in Industry stressed the point that in organizing troops in industrial plants the leadership must be kept volunteer and conditions maintained so that boys will join not through compulsion but of their own free will.

In industrial communities both the worker and the employer must be represented on the council, but in an unofficial relation.

Use of Advertising

In the discussion on advertising the following was emphasized:

Advertising is intended to sell as well as to inform.

Stories about people are more important than stories about things.

Emotionalize newspaper headings.

Personalize publicity.

Have clear objectives in advertising.

In our advertising we must keep in mind the most ignorant in the community.

We make the mistake of thinking that people know all about Scouting.

DAN BEARD GETS THE ONLY GOLD EAGLE BADGE



The only gold Eagle Scout Badge in existence is the property of Daniel Carter Beard, National Scout Commissioner. It was especially made for him and presented by Chief Scout Executive James E. West, at a great campfire held in his honor during the Biennial Conference of Scout Executives at Blue Ridge, North Carolina. The gift was made in behalf of all the Scout Executives of the Boy Scouts of America in recognition, as the Chief Scout Executive pointed out, of that veteran woodsman's close relationship to the Scout Movement and his pioneer service to American boyhood as a whole.

Make a point of cultivating systematically outstanding men of means and influence in the community. Call upon others who know them to assist in sending letters and specially marked literature.

We must program our publicity.

Keep in the Romance

Scouting must ever keep in mind the nature of the boy, his love of adventure, his rich imagination, his migratory habits, and adapt itself to the meeting of these elements in his nature.

Scouting Idealism

Scouting may prove a significant influence in the development of a new civilization.

America has heard much about Scouting. It is now expecting much *from* Scouting. There is marvelous unity in the man power of our movement.

Scouting is a divine calling.

Scouting is one of the few things that goes to the root of our civilization.

The only way to teach morals is to teach them through action.

Reverence is the basis of religion.

When the people of America really catch the significance of Scouting we will do in wholesale what we are now doing in retail.

Just as the State is greater than the precinct, so humanity is greater than the Nation.

On the Boy Scout platform we can erect a great non-sectarian cathedral of humanity.

Scouting makes it possible for all religions to link hands in service to humanity.

Scouting will help justify our humanity.

Scouting enables all to stand together for God, for humanity, for America.

Scouting provides a platform for bringing people of all faiths together without giving up one bit their faith or convictions.

Whenever people forget their religious differences a new hope is born.

Save the boy from idleness and you save the world from the devil.

Save the boy from military glamor and you save the world from war.

Save the boy from sham and you save society from decay.

Save the boy from license and you save the world from anarchy.

Save the boy from excess and you save civilization from wreck.

Save the boy from irreligion or civilization will return to barbarism.

Religion is universal. It is an organized force in life. It stabilizes.

Scouting will do little for boys if it does not identify them with religion.

Co-operation From Other Organizations

Scouting is a movement primarily rather than an organization.

This makes it possible for other agencies to cooperate in forwarding the scout program among boys.

All institutions having troops of Boy Scouts have representation on the local councils. This representative character of the movement must be maintained at all times and in every instance.

Scouting has been very happy in having the confidence of the churches of all faiths and denominations.

The Scouting program gears in with the researches of modern religious education and provides a program adaptable to the needs of the churches.

Religious motive is finding expression in good health, in physical fitness, in vocational efficiency, in vocational skill and knowledge in social contacts.

Scouting provides the tools, the activities, which aid the church in developing the religious motive along active channels.

We appreciate the presence of representatives in this conference from the American Red Cross, the Playground and Recreation Association of America and Community Service, Inc., the American Legion, the National Catholic Welfare Council, the Young Men's Christian Association, the Protestant churches and the public schools.

Our hearts burn with grateful appreciation of the cordial greetings of these agencies and for their proffers of co-operation.

The scout executives in turn pledge their hearty aid in every good work for the boyhood of America.

Co-operation costs. May we pay the price, so that boys may be the gainers.

We favor the meeting together periodically of representatives of boys' work agencies in local communities. This will develop amity and good will and co-operation in work for boys.

Producing Citizens

The job of Scouting is to teach boys what service is, what citizenship is.

A scout leader cannot teach boys good citizenship unless he himself is a good citizen.

Citizenship implies service and sacrifice if need be for the country's good.

The State too frequently is considered by many as a lemon to be squeezed or an oyster to be opened.

Citizenship involves a passionate desire to make things better in the nation.

We do not in Scouting talk about teaching a boy to be a citizen, we see to it that he is a citizen.

The Scouting Movement was referred to as the largest single institution in America for the development of citizenship.

Scouting in School and College

In the discussion of the report of the Commission on Scouting in the College Community, the following suggestions were made:

The scout should be followed to college. The executive in a college town should know who are scouts in the college. Lists of scouts who go to college should be sent to the executives in the towns where the colleges are located. Scouts in colleges should be used as assistant scoutmasters. Scout clubs in colleges should be organized.

In the discussion of the relation of the scout executive to the public schools, the following was suggested:

The scout executive should have a profound faith in his work as a form of educator. Scouting is the largest single contribution to education in fifty years. The executive should know about what the schools are doing. He should discover himself to the schools rather than wait for the schools to discover him. He should develop intimate relation to the superintendent of schools.

The four ultimate objectives of education are:

1. Preservation of health.
2. Ability for self-support.
3. Employment of leisure hours.
4. Social co-operation.

Scouting furthers each of these objectives along practical lines.

The conference is deeply grateful to the Commission on the Public Schools for its service and its conclusions. The executives pledge their co-operation in helping this commission, composed of educators, to secure data for the further study of the commission.

For Fuller Knowledge of the Job

The following books were recommended in the discussion of Records, Accounting and Standards:

1. Community Boy Leadership.
2. The Executive and His Control of Men, by McGowan.

Blue Ridge Conference Puts Volunteer Leadership First

There was recommended by a special committee appointed by the large city population group following the report on council organization and administration the following resolutions regarding volunteer leaders:

WHEREAS, Volunteer leadership is a fundamental principle of the Scout Program; and

WHEREAS, The splendid development of the movement has been made possible through volunteer leadership; and

WHEREAS, There is danger, in any form of social service agency, of professionalizing its work; therefore, be it

Resolved, That we reaffirm our faith in volunteer leadership, and that we continue in our efforts to attract to the Scout Movement high-minded men willing and able to serve boyhood through Scouting, without thought of personal gain, and that we employ no paid workers whenever it is possible to secure volunteer leaders to do the same work effectively.

3. The Psychology of Advertising—Scott.
4. The Psychology of the Day's Work—Swift.
5. Getting the Most Out of Business—Lewis.

Just because you are engaged in Scouting is no indication that you know all about it.

The world is built on men's ability to notice, compare, invent, find out the facts, compare performances day by day, and then make new compilations based upon the facts and experience.

The unknown is always an obstacle to efficiency.

We fight unknown waste.

Make the unknown yield up its treasure.

Know Scouting so well that there is no question you cannot answer.

We must master unknown waste.

No man gains outstanding success who has not organized himself.

There are certain fundamental things you must have in any system. These are seven and are recorded in the book, Community Leadership.

Records must be accurate, complete and immediately accessible.

We should have standardization in performance without repression of individual initiative and invention.

All may help and none may hinder, should be the prevailing motto in Scouting.

We should get out or get in line.

For the strength of the wolf is the pack, and the strength of the pack is the wolf.

PLACE OF ROUTINE DETAIL

The greatest cause of failure in business is due to factors that are largely personal.

Lack of adequate records and definite program and lack of knowledge of actual results obtained is responsible for failure.

A wise executive will program his work in every detail.

He will know what he is doing, where he is going, and whether he is arriving.

Success does not happen, it is achieved.

Dreams must be definitized in policies.

We should idealize our program and program our ideals.

A GLANCE BACKWARD AND A LOOK AHEAD

JAMES E. WEST

The Second Biennial Conference of Scout Executives is now a thing of the past. That it came up to all our expectations in spiritual and practical values is well established by the accounts given elsewhere in this issue of the "Executive," and in the current issue of "Scouting."

In reality, though, this splendid testimony which is being given without exception by all who were at the Conference is yet to be justified by what actually takes place in the future, and for this reason, I am vitally concerned in my look ahead.

Will we, within the next two years, as a result of the large investment made, be able to establish by records the net result in a larger, a more vital conception of the meaning of Scouting, expressed in more councils, more troops, more boys, and all better reflecting the real spirit of Scouting?

Are we who are trustees going to subject ourselves to the discipline and training which are available in order that we may do more effective work?

In my look ahead I believe the outstanding need of the hour for Scouting is training, more training, and still more training—just as much for those who are already within as we all concede necessary for those who seek to come in to the brotherhood of leadership of work for boys, through the program of the Boy Scouts of America. This applies to the patrol leader, the assistant scoutmaster, the scoutmaster, the commissioner—and even more vitally —to the scout executives. The man who is not willing to study the literature that is available and participate in training conferences, and otherwise avail himself of opportunities to make himself thoroughly efficient, must be prepared to step aside to make room for those who equip themselves through constant study so as to better meet the responsibilities of leadership in the Boy Scouts of America.

THE PURPOSE OF THE CONFERENCE

(Continued from page 3)

responsibilities I am very hopeful that we will, as we did two years ago, and as the brief time we have been together promises will be a fact here in Blue Ridge, there will be an increasing development of comradeship, of the spirit of co-operation and the feeling amongst us all that we are jointly responsible, local and national, East and West, North and South, small city and large city, all of us, as members of this great brotherhood of Boy Scouts of America, through our combined effort to do our best for the upbuilding of the boyhood of our nation into God-fearing men who will function as citizens in a way which will make us feel that our labors have not been in vain."

SCOUTING AND RELIGIOUS EDUCATION

(Continued from page 5)

bottom of it, until it shall tumble, and out of the ruin of that will be built this cathedral I have spoken of, the cathedral of the human heart, the cathedral of brotherhood, the cathedral which we workers in the Boy Scout Movement will erect to the glory of humanity and the glory of God.

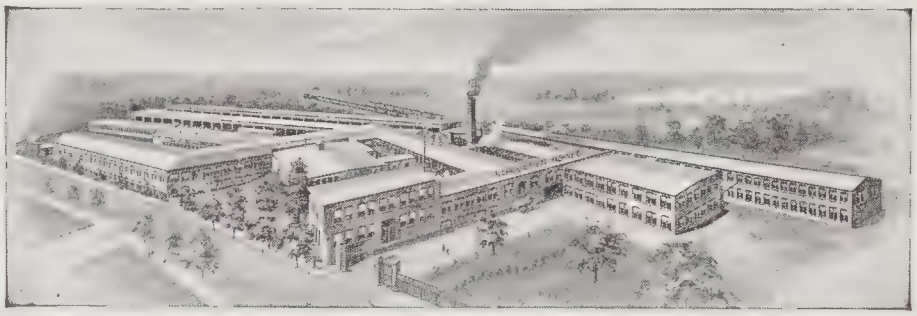
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"STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED"

II Timothy 2: 15

HOW many men when judging themselves in the light of God's truth can feel that they are workmen that need not be ashamed? The rich man and the poor man, the employer and the employe, the preacher and the teacher, the hodcarrier and the poet are all on the same level when they measure themselves as workmen that need not be ashamed.

The employer must work as faithfully as the employe, the rich man must recognize that in some form of work for humanity his responsibility to work earnestly and with a whole heart is equally as great as that of the poor man struggling to support a family.

Increased wealth or power merely intensifies a man's responsibility to work.

Wealth brings no release from work; it simply creates new and broader responsibilities.

The man who bemoans slackness on the part of labor must study himself and his associates that he may see whether he is setting labor a good example or not.

It is worse than folly to denounce labor for not producing to its full ability unless the man higher up is mentally, morally and physically producing to the utmost power of his strength.

Increasing strength to do increases the responsibility to do.

The laboring man who has lacked the opportunity for full development and who loafs on his job does not deserve blame as much as the rich man or the employer who loafs on his job by turning his work over to an understudy while he spends his time in idleness.

In these days when all the world must work, when men everywhere must hear the call of humanity for more production, when men and women and babies are suffering for food or for medical attention, or for the Gospel message of love, the idling rich man should never dare to utter one word of criticism of the idling, inefficient laboring man.

Let the rich man, the employer and every man who has achieved say to the man lower down in financial power, *Come on, not Go on.* Then labor will march side by side in productive work with capital.



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

"The Southern Industrial Conference on Human Relations in Industry"

BLUE RIDGE, N. C., JULY 14-16, 1922

INTERCOURSE is the soul of progress. It was this spirit that animated the third session of the Southern Industrial Conference. The delegates came from a diversified group of industries and each individual earnestly sought to learn from his neighbor anything that might be helpful in the home plant. So pervasive was the spirit of good will, and so helpful was the fellowship between men of different industries and from various sections of the Southland that the judgment of the founders of this conference was again justified and the expectations of the delegates were fulfilled.

AMONG THOSE PRESENT

This year witnessed the record attendance of delegates. There were over 450 present, and at least 380 were representatives from the following industries: Textile, lumber, furniture, iron and steel, coal, copper, paper and pulp, printing, proprietary medicine.

There were thirty-three presidents, vice-presidents, general managers, secretaries and treasurers. Forty-five were superintendents. One hundred and fourteen were foremen. The rest were sub-foremen, workmen, personnel directors, secretaries of the Young Men's Christian Association, and community workers. Presidents and professors of colleges, editors of trade papers, representatives of the Federal and State Boards of Vocational Education, preachers, and business men composed the group. These came from the following states: Alabama, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia.

PROMOTION COMMITTEE

The conference was promoted by the Industrial Department of the Young Men's Christian Association, and held at Blue Ridge, N. C., under the direction of the following committee:

H. R. Fitzgerald, President, Dan River Cotton Mills, Danville, Va.

L. W. Clark, General Manager, Carolina Cotton and Woolen Mills, Spray, N. C.

Charles A. Cannon, President, Cannon Manufacturing Company, Kannapolis, N. C.

A. H. Bahnson, President, Arista Cotton Mills, Winston-Salem, N. C.

B. E. Geer, President, Judson Cotton Mills, Greenville, S. C.

Cason J. Calloway, President, Hillside Cotton Mills, LaGrange, Ga.

James R. McWane, President, McWane Pipe & Fitting Company, Birmingham, Ala.

Wallace Rogers, President, Eastman-Gardner Lumber Company, Laurel, Miss.

OPENING SESSION

L. W. Clark, Spray, N. C., Presiding

As a member of the Conference Committee, Mr. L. W. Clark, General Manager of the Carolina Cotton & Woolen Mills, Spray, N. C., formally opened the conference.



SOUTHERN INDUSTRIAL CONFERENCE AT
BLUE RIDGE, 1922

"We have come together," said Mr. Clark, "to consider the question of human relations in industry. A few years ago a gathering like this would have been called a bunch of cranks. There are yet some folks in the industries who think that way. I believe, however, in the things that this gathering stands for. I believe that no gathering of men in the South is doing such real work of binding together employer and employe as the group that attends these conferences. For the past few years the industrial world has been going through very trying times. Our organizations were shot to pieces by the World War. A great many of our young men were taken across the seas and have come back to us with new ideas. They do not feel the same as they did before, and managers, superintendents and foremen have had the job of getting the interest of the worker; showing him that we must have co-operation, and that all must work together and create harmonious relations in our industrial plants.

"We appreciate very much the promotion of these conferences by the Industrial Department of the Young Men's Christian Association. We need an organization like this one headed by men of broad vision, to do this work, and we are glad that they have called us together again. Last year we did not have enough discussion. This conference should not find one person doing the talking, but one person advancing an idea, and the rest helping to develop it. We will get more out of the conference if we will all take part in the discussion.

"We have come here to give expression to our interest in humanity, and our desire to do something more for humanity. I want to welcome every one who has come as a delegate and hope that you will carry away from this conference greater inspiration and greater desire to serve than you have ever had."

(We greatly regret not having space enough to publish in full the report of this Industrial Conference. It is one of the great conferences that comes to Blue Ridge. We have not only left out parts of the addresses published, but have been unable to include at all such splendid addresses as:

"Spiritual Values in Industry," given by R. B. Wolfe, of R. B. Wolfe Company, New York City.

"Relationships Between Employer and Employe," by B. E. Geer, President, Judson Cotton Mills, Greenville, S. C.

"Vocational Education in Our Southern Industries," by Thos. H. Quigley, Secretary, Federal Board Vocational Education, Washington, D. C.

"The Problems of Management," by R. B. Wolfe.

"Some Phases of the Human Element in Southern Industrial Development," by Stuart W. Cramer, Chairman National Committee, American Cotton Manufacturers' Association, Cramerton, N. C.

The Open Forum and Round Table discussions, led by Mr. Towson, which always proves to be among the most fruitful things that comes out of the conference.—Editor.)

New Relationships to Fit Industrial America

CHARLES R. TOWSON, New York City

I HAVE the privilege of speaking to a good many groups, but I wonder whether I have had the privilege of talking with any group of men who are more directly related to this theme of the day, "Human Relations in Industry." You are related to it in two respects that are dynamic: (1) to the *place* of the coming industrial development—the realm of the new South, and (2) to the formative *period* of the industrial destiny of a great section of our nation. For remember, gentlemen, we are in our infancy in this southern industrial realm. Fortunately we have set the switches so that the movement of the train of industrial progress is, I believe, along lines that are safer than was the case in some sections of our country in which pioneering had to be done along more difficult lines; among different nationalities, languages, and creeds, and in multiplied and diversified industries.

Every time I meet a group of representatives of southern industry like those one hundred and fourteen overseers out at the Piedmont Mills last night, I think what a great advantage you men have in these respects. You are working with Anglo-Saxon people, having a common language with common traditions; you do not have what has been found elsewhere—in a single department twenty-seven different languages or a plant where more than forty languages and dialects are spoken. I would remind you also that in this land of which you are privileged to be a part, there is a sense of brotherhood that does not obtain in all sections of our industrial world; and it is not surprising, therefore, that there seems to be a marked recognition of a common *fatherhood* expressed in a deeply religious attitude.

The new America, and the industrial relations that fit that new America! They tell us that once in seven years the body is made over. Whether or not that is true, we know that in the seven years between 1914 and 1921, America had a mighty transformation in the realm of business changes, until there were twenty billion dollars more of export than of import, a new condition in America. We found America gathering to herself, not I trust in a selfish spirit, but because of conditions which sent the great tide of metal into the coffers of our nation, forty per cent of all the gold coin in the world, a new situation. The nation was transferred from the debtor class and became the creditor of the world. Yes, and we found, a fourth and more vital fact, that regardless of traditions we had sent two million men over three thousand miles of water and spent fifty billions of dollars to do it. What for? I do not know your thoughts on the subject, but I believe that we sent them first to preserve our own honor. Not simply to make the world safe for democracy or democracy safe for the world, but first because our nation had been attacked and our own honor imperilled. And then finer still, if possible, we did it to help our neighbors to stem the tide of destruction that threatened the world. In these and other ways those seven years brought to us a new America.

This newness has manifested itself in many ways, but in none more than in respect to industry, and we have today in America virtually a new industrial



CHARLES R. TOWSON
Presiding Officer of the Conference

world—new, however, in dimensions rather than in foundations. It is new in scope rather than in spirit. Somebody has said that America is a great memory and a great hope. I share in that fine interpretation of a nation's life. If one might change it I would say that America is a great memory, *a great purpose,* and a great hope. These are spiritual attributes and I remind you that America of today, with all the tremendous increase in its business, with all the transformation and the mastery that comes with the possession of so much of the world's wealth, with all the prestige that comes from being the world's creditor, and with all the satisfaction of knowing that when the day came that called for sacrifice of manhood and money, this nation answered in the name of its God and humanity, is the same spirit as the America of the past. I say the transformation has come, but let

us remember that it is a transformation in dimensions rather than in foundations, for the old America of which we do well to be proud had the same spirit from its foundations. We are new in dimensions; new in scope; renewed in spirit.

Even before 1914, American industry had outstripped other departments of our national life. Think of the law, for example. Has not industry gone so fast that our courts have not been able to keep pace? If there is a judge or a lawyer here, he knows that legal procedure has not kept pace with industry.

Education has not kept step with industrial development. How far behind education lags! How about the religious and social institutions? I make no invidious reference to the church. I am among those who believe that the church is not a failure. Some have said that the church is for the women and the children and not for the red-blooded, husky men. The man who thinks this is superficial. The church, as a successful institution, might challenge every other worthy institution in the world today from a purely human standpoint, not to speak of contributing that spiritual dynamic without which few, if any, of these institutions could succeed. But the churchs' progress has not kept pace with the development of industry. Industry has outstripped our other institutions and we must recognize this.

Industry takes the product of our plants and by centrifugal force scatters them to the four corners of the earth. Into what part of the earth are not our products penetrating? How many of your own textile goods are going to the uttermost parts? You are enfolding the world in your cotton cloths.

Not only is industry scattering things material, but by the centripetal force it reaches out with the great arms of its demand to the four corners of the earth, capturing men and women and massing them at the industrial centers. Watch the immigrant tide flowing in—until you had to dam the stream by the new immigration laws.

Among other significant developments in industry note the rapid rise of "management." One of the tendencies of recent times has been to exalt management while discounting and depersonalizing the worker. There was a time when the worker was the large factor in production. He had his tools, his workshop, and his skill; he produced the goods, sold them, bought more, made more, and sold more. He was the center of industry. Then came that day of invention in 1750-70 when were born some of those great looms and other machines that you have in your plants. With them came large-scale production. No longer was the worker the big factor. The manager came, he brought a group of men together. Management increasingly became the factor in industry, while the man in industry diminished relatively—until in a book giving the history of steel this statement occurs: "Charles M. Schwab can take ten thousand consumptives and with thirty million dollars and a few able managers make a first-class steel plant." I speak of that as illustrating the descending estimate of the man in industry from the point where he was the creator down to the point where he is thought of in terms of "consumptives"—certainly a minor factor.

But now, in the new day of American industry, man power is being lifted to a new level of appreciation. Not all realize this, however. The man in your southern industry who has the idea that the industrial worker is still a commodity, is a liability. I will tell you the man who is the great asset in southern industry; he is the one who sees that the man factor is the biggest factor in industry, and who is renewing the emphasis upon the worker and helping to fit and restore him to his creative sphere. The new idea of relationships in modern industry accords new dimensions to the place of the man.

There is a renewal of the spirit of brotherhood which is crying out against the wrong in the old order and demanding a new standard of values. That spirit is widespread today. It is a part of the new America. It is worth while to note these higher ethical and political standards. Some years ago, as I visited the offices of a great corporation, I saw a State Senator go to the office of the president and practically get "orders" from that corporation. That senator is dead. I have no wish to reflect upon a man after he is dead. It is not a reflection upon the man, but upon the old order. The politician who is taking such orders and the industrial leader who is attempting to give orders to the political leadership of America today are acknowledged liabilities.

Too often it has seemed to be the case that all the progressive laws concerning labor were proposed by labor unions or their friends, and opposed by the organized effort of employers. Note that I say "seemed to be the case." It has not been true, but it has been too true. Today in this new industrial America the employing group, through their leaders of broad vision, are taking more of the initiative in proposing laws. The day that is upon us challenges every employer, every manager, every forwarding looking leader of industry, to see that in the law-making realm they do not "give orders" nor seek to dominate legislation by influence of wealth or position, but that they do take active part in proposing needed changes in industrial life and social life; anticipating laws that are necessary in behalf of the whole human factor in industry. As employers spend more time and effort initiating good laws they will not have to work so hard opposing unwise legislation.

Consider the realm of education. How easy it was in the early days for the manager to forget the value of the education of the worker. I once knew a cotton manufacturer who, when told that one of his weavers had joined a "Y" class in arithmetic, said, "That is fine, but he is a good weaver and I don't want him educated away from his loom." He had an element of truth, but a greater element of error in his philosophy. The man who thinks today in terms of limiting the exercise of mental power and restricting the educational equipment of the worker is a liability rather than an asset to American industry. On the other hand I find all through this southern industry men who are ready not only to *permit* young men, and boys and girls, too, to get into educational classes, but who urge them and make it easy for them to do so. Those men are making the new America! and they are going to make dividends for the textile, lumber, furniture, or any other industry. In former days we often heard men say such things as that Pennsylvania railroad division superintendent said to me one day in Philadelphia, "Mr. Towson, the trouble with our men is that they know too much! What we need is more men who know just enough to do what they are told." That was a long time ago—let us hope that philosophy will pass with the old order. In this new day industrial progress cannot be predicated upon the ignorance of the worker; the converse is true.

And what about the wealth we are producing?

Today industry takes thirty-eight billion dollars of material and transforms it into sixty-three billion dollars' worth of commodities. What an increase of national wealth! We are hearing today, all over the land, that industry is guilty of making money and putting it into the wrong pockets. I have just been reading some of the indictments of the Amoskeag Company. It is charged that they have been making large dividends, and so they have. By the way, when I look in your faces here in the Southland and remember a recent visit into the New England territory, I feel two emotions—congratulations to you based upon your claims for the South, and sympathy for them based upon their fears as to the South. I hope you will leave New England at least a share of the textile business. We need it up there. Well! whether in the North or the South, we are not going to make less money if we can help it, but we are going to see to it that new elements, new standards and a new estimate of values enter into the money-making enterprise. There is a school of reform which says put "service" in place of "profits"; that the business of this world must be run for service only and that all gain must go. I do not believe this for one moment. Kill profit and you have killed all possibility for sustained service.

But in this new day service is going to precede profit. In the thought of the operator? Yes, and ultimately in the thought of the whole human factor in industry. This is the day when service and profit must go together, and we are all going to be the happier for it. And the producers, both employers and employes, will receive not less profit but a good deal more honor for it. In the days ahead the rank and file of the workers will have a larger share in the gain of industry and also in its responsibilities.

This week the president of a great company in New York State said: "We want to create a department in our industry which will have close relation to our executive force, take over our employment work, the hiring, training and all the usual personnel work; keep close to our sales organization and sustain a relation to our trade throughout the country. We want this department to pervade our whole organization with the spirit of service—the executive, production and sales departments to become pervaded with the idea that this industry exists for service as an essential part of its success." This is no dream. I am not quoting from a poet or from the Bible. Continuing, this president said: "Not only do we want our executive, manufacturing and sales departments saturated with the idea that this organization exists for service as a test of our success, but we are dealing with a great constituency in the retail field and we want to get over to those who are buying our goods the idea that they, with us, may have a part in the great motive of service; that they, too, are not simply selling our goods for profit." Isn't that the sign of a new day? But, gentlemen, this impulse is not peculiar to that president; it is not peculiar to any half-dozen men in America. It is taking root in the leadership of the coming industrial America!

Let me remind you again that the basis of this new relationship for the new American industry is not new. Remember that we are dealing with new dimensions and not new foundations. Think of the difference between the old transportation and the new. The old ox team! And the mule team was rapid transit! And when I left New York to come here, I shot down underneath the Hudson River in a tube, under me was another tube, above was the river with its traffic, and above that the bridge, and above that the airship. The other day a flying parson married a couple up there in the air. This is a day of large dimensions, *but the foundations were laid of old!* The most modern text book on industrial relations is the Bible. The only sure basis for right relations in industry is outlined in that Book. You will find it in Genesis, Job, Luke and elsewhere. Hear this in the first chapters: "God breathed in man the breath of life, and man became a living soul"; then He gave him His task, *i. e., to subdue the earth!* Not to subdue men. Men were not

made to be subjugated. Men were made for dominion! Subdue things—the fish of the sea, the fowl of the air, the things of the earth—but not men. God made you and me to run things—not men. This is the day of brotherhood, not servants. That is why we are finding more overseers and foremen who have stopped saying, "*my* men," "*my* people," and especially "*my* hands." There is more of the fraternal instead of the paternal. The vocabulary is being changed in industry. We are cutting out the word "hands." Let us cut out any word that makes somebody also belong to us. Let the vocabulary of industry hold those words that express the idea of associates rather than subordinates. Substitute equality in relationship for subordination in organization. Remember that Job said, "There is a spirit in man," and you will not find a man who in his spirit does not resent the idea of being dominated. On the other hand, you will not find a man who does not respond to the spirit of brotherhood, man to man, good will and co-operation. We may learn a good deal by revelation without waiting for evolution and revolution.

This Book teaches that the biggest factor in industry is not machinery, material or money, but the human factor. Also that the biggest thing in the human factor is not body nor mind, but spirit. Believing this will lead to a new estimate of values concerning four things. The first is the sacredness of personality. I know that it is easier for you to appreciate this point than it is for the man who is handling a bunch of non-English speaking foreigners, especially if they happen to have been eating garlic. I know what it is to get up against a group of those men working on a railroad track or in a leather plant. And yet I remind you of the sacredness of personality even there. We may call them "wops," "dagos," "hunkies," "roughnecks," "greasers," but the new day in industry demands that we see in every man the sacredness of a man whom God made. Given that, and some of the strike problems are solved.

I think America is to be congratulated upon the fact that while we are having a veritable industrial revolution, for example, just now in the two great realms of coal mines and railroads, thus far there has been relatively little of the bitterness that leads to hatreds and to destruction of life and property. I am saying this while appreciating the tragic things that have happened. None of us want to seem blind in our thinking nor misled in our conclusions, but we must not overlook the fine facts as well as the awful facts, and it is a fine fact that in the midst of the industrial revolution that has been convulsing the earth a colossal readjustment has taken place in America and is still taking place, and yet there is abroad in our land so much of the spirit that makes for get-together and good-will. A gigantic battle is being fought, but agreements are being reached without chaining men or causes to chariot wheels of defeat and degradation. Men fight hard, but when a conclusion is reached *bitterness* is not the rule.

I talked within a few days with both John L. Lewis, of the Miners' Union, and J. G. Bradley, the president of the Coal Operators' Association of America, and both of these men expressed in terms that I would not question, ideals that were worthy of Christian America and the new day in American industry. What is the matter, then; why the war? Well, let me suggest one thing that I think is the matter in industry. I sat in a meeting in New York and heard one of these gentlemen say that *he had never met the other.* It may be too late for Mr. Bradley and Mr. Lewis to meet so far as present issues are concerned, but somewhere back there in the earlier days of the coal issues Mr. Lewis and Mr. Bradley ought to have met in an atmosphere like this where there was no issue, but where contacts could be made in the spirit of friendliness, where differences could be considered in a way that would not lead to destructive action.

Gentlemen, nothing will bring peace except personal contact in the right spirit. Legislation will not do it, nor arbitration, nor even education; only man-to-man contact, that spirit which expresses itself in the appreciation of personality and mutuality of interest. Contacts like these will beget the second thing our industrial world needs today and which I have already mentioned, viz., *brotherhood.*

I pass quickly to a third thing, to the point of giving to men in industry recognition and a chance for self-expression. I can't tell you how, but we have got to find a way to give to men in American industry the opportunity for working out what God wrought into every man, the creative impulse. We must find the way to help a man to feel that he is doing something worth while. Last night I saw a mill owner stand before a large group of overseers and second hands and heard him say: "You know the superintendent is in the hospital in Columbia with a very serious operation. You know I am trying to head up the whole job, financing, selling, manufacturing, etc. I want to say to you that but for the way you men are standing by the plant today and putting over production, we would be in trouble." I was not surprised to learn that their seconds are running only three per cent. What is the point? He gave the men the thing they were entitled to and without which wages, hours and conditions will not satisfy men. He gave them recognition and he paid them the tribute that ought to be paid to more men in industry today.

The other day we had some painters at my house. I saw them at work for five days and I did not see one

of them "soldier" five minutes. I did not see one of them do a thing that was not in the interest of his employer. Not one of those eight men did or said a thing out of the way in the presence of my family. I want to pay that tribute to those men of the building trades. As I passed a group of them, they were brushing away, I said: "It is a great thing to be able to make things look good." Now it did not cost me anything to say that. One of them turned quickly and said: "Mr. Towson, if we got a little more appreciation of our work, I think more of us would do better work." There is a difference between the stroke one painter will make if he has his heart in it and that of another who has a grouch. Last week I met a workman who worked fifty years in that plant before he had seen the other parts of that plant. How could he do his best without knowing how his work was related to the finished product?

Gentlemen, it is the day when we have not only to give the chance for men to work, but by appreciation we must release the best there is in them.

Well, but some of your superintendents and foremen will say: "These things are up to the presidents." Don't you believe it! It is up to the *man next to the men.* You cannot put this spirit into nor draw it out from the lives of the twenty million industrial workers through the president's office alone. The policy of an industry may be broad and fine in the president's office, but when it gets out into the mill it is no bigger than the man through whom it comes—the man next to the men. The policies, the ideals and the contacts that are going to affect the industrial workers of this Southland, are not only the presidents' policies, but those of the men who represent the presidents *where the workers are.* I am pleading, therefore, with you who represent so many plants as superintendents, foremen and overseers to see to it that there is (1) more recognition of the sacredness of personality; (2) a finer spirit of brotherhood, and (3) a larger opportunity for self-expression.

Finally, let us not miss the fourth great objective —service. This should be the delightful part of the great industrial task. It could well be "the joy that is set before us" as workers. It is the thing that a president in New York State meant when he said, "I would like to see our whole enterprise pervaded with the spirit of service." It is the scarlet thread that may run through the warp and woof of American industry. Remember that conference representing 275,000 engineers which declared recently that the new slogan shall be, "Service before profit." What finer thing could come to this Southland than that sacredness of personality, brotherhood, the creative impulse, and the spirit of service shall pervade all of our industries. Let us congratulate ourselves upon the day in which we live, and that we are related to American industry in a time and place in which these spiritual values are being increasingly recognized.

Comments

Leader:

You might think we were in the revival meeting here this morning. We are not. We are in the midst of dealing with the problem of getting production from the industrial plants of the South. Every time we have a conference of this kind I look forward to these closing ten minutes with the greatest zest, because we ask a comment from you upon the conference and what you have gotten out of it. We want a rapid fire of comments. What convictions do you carry out of this conference?

We can give only a few of the representative expressions which came spontaneously and in great numbers from men representing practically every industry and from practically every state in the South.

"The finest sort of inspiration."

"Renewed faith in the thing we are trying to do."

"The dead hand off the throttle in industry."

"The book of industry has been opened to me."

"Believing these things in our hearts, may we practice them in our lives."

"With Christ in, you have co-operation; leave Him out, you have conflict."

"The Southern industry passed a new physical, moral and spiritual mile post today."

"A better understanding of our brothers in industry."

"The things that I have learned here will become a greater part of me."

"I knew from the beginning that this meeting would be a success because it was on the right foundation."

"The Religion for Industry"*

Dr. George R. Stuart, Birmingham, Ala.

I HAVE read you the Ten Commandments. When God led Israel out of Egypt, away from everything and everybody, and undertook to nationalize a people at the foot of Mount Sinai, He built His masterpiece of law to the world. Man could not have written the Ten Commandments. They are too eternal, too extensive, too profound, too applicable to all ages, too universal, for any human being to have written them. Nobody but God who could see from the beginning to the end and who made man and knows every impulse of his heart and life and every means of organization could have written a masterpiece like that. He gave to this nation the masterpiece upon which civilization is to be constructed and upon which all community life is to be constructed and upon which all happiness in social life and in individual life is to be based. The Ten Commandments are divided into five simple sections, all fundamental sections, and all sections upon which every nation has been bottomed that has ever lived and existed in the world.

The first section is the God section. No nation can be great without a god, and the greater the god the greater your civilization, and the smaller your god the narrower and more limited your civilization. "Thou shalt have just one God." Thou shalt not make any images to it and thou shalt have a day set apart to worship Him and honor Him. That is the God section of the Ten Commandments.

The next section is the home section. You can't have a nation without a family. Somebody has got to produce the children and organize to take care of the helpless little fellows, so you can't have a nation without a family and you can't have a family without a father and mother, and you can't have a family without some kind of order and discipline; so the next section is the family section. "Honor thy father and thy mother," and if you have got honor and respect to father and mother, then you have got the fundamental of society set up in the home.

The next section of the Ten Commandments is what we call the protective section, the section that keeps us from destroying each other and annihilating each other. What is that? Thou shalt not kill thy brother. Let him live. Thou shalt not destroy his famliy. The word "adultery" here does not mean general immorality; it means the destruction of the married relation. Thou shalt not kill thy brother, destroy his home relations, and thou shalt not take his property. Every man has a right to his life, a right to his wife, and a right to what he is accumulating. But that isn't all. If a fellow can buy a pig, it is his pig. You go and find yourself a pig. If a fellow can get a wife, it is his wife. You go and find a wife. The country is full of them. Take care of your own life. Don't destroy it. Your neighbor's life—let him live. Don't hurt him.

The next section of the Ten Commandments is what we call the court section. You can't have a civilization without courts and you can't have courts without evidence, and you can't have evidence without telling the truth. So you must not lie. Don't bear false witness against your neighbor. Tell the truth.

And the last section is where God opens the door and goes on the inside. He stays on the outside up to the last one, and you can't get on the inside until you stay on the outside a while. Thou shalt not desire to do anything wrong to thy neighbor or anything that he has got. God goes in after He has regulated your hands and feet and eyes and takes hold of the soul and tunes it up and gets it all in proper tune. Whenever this world shall tune with God Almighty's keynote, then all discord shall stop. All your talk about your industrial problems isn't worth a cent until you get in tune with God, and then they all fade out. The world has got out of tune with this Book. They talk about the problems of capital and labor. This fuss isn't between capital and labor. It is between labor and labor or capital and capital. Here is a great body of men who decide things are not proper and are going to quit work until they settle things. Here are some other fellows out of a job and they see a job there. They say, "We will go in and get a little bread for our families." Now you have labor and labor. They shoot them down. And, lying there dying, they say, "For God's sake, give us a drink of water," and a woman steps out with a pistol and says, "I will shoot whoever gives them water." It is labor and labor. The fight is not with labor and capital. It is with any man that has got what I want. It is greed; it is selfishness.

Now when you get down into the bottom of your heart, you will find it right there. We are working for self. You know what heaven is? It is unselfishness organized. You know what hell is? It is selfishness on fire. Schwab, who is the richest man at the head of the biggest corporation, a few years ago had on brogan shoes and was eating out of a little tin bucket. Here is a poor man up in my section that agrees to build a little piece of road. He hasn't any money but a

*Stenographic report, in part, of an address given at the Industrial Conference, July 16, 1923.

friend loans him some money to start to buy his machinery. He gives a mortgage. He hires ten men to help him. Those ten men charge him all he will stand. That is poor man against poor man. He gets all he can out of them and makes all he can out of that job, and jests them all he can to get all he can. It is not a matter of money. It is not a matter of labor against capital. It is selfishness against selfishness fighting a battle. Whenever we kill selfishness, it doesn't make any difference what a man has, little or much money, he will do right toward his brother. Every man in this country is trying to do three things. He is trying to create business for himself, to get all the luxuries he can get for himself, and to lay up as big estate as he can for himself and his folks. That is selfishness. The world hasn't learned the real game of life yet. George W. Peabody a few years ago saw that the great need of America was the education of the children, and he saw that children couldn't be educated without teachers; that we had ignorant teachers talking about education. And he said, "I will build institutions and make it possible," and the Peabody schools are all over this country preparing teachers. He is dead and gone, but he still lives in our civilization. When Carnegie was a little boy they organized a little club to read to each other and to play, in a church, and the preacher got an idea that the church was just a place to pray and sing a song and he ran the boys out. There was a lawyer who had a big library and a little extra room. He said, "Boys, come in here whenever you get ready and use any of these books you please. They are nice books, but they are not too good for boys to get good things out of them to help them to live right." And that little company of fellows got to love those books, and when Carnegie got a little money, he said, "Every boy in America shall have a chance to get a good book"—and it is your Carnegie Library. He just forgot self and went to work somewhere else.

One of Mark Twain's family had cancer, but one of his daughters stayed day by day with that awful cancer. Miss Clemons saw that cancer case and she said, "It is hard enough when you have got all the comforts. I am going to fix a home where anybody in the United States that is poor and can't take care of themselves that has a cancer can come here and die easy." And over here in Waynesville, near Lake Junaluska, in a little cabin was found a little boy dying with cancer, and they had no way to take care of him. My daughter did not know how to get to it, but she knew the *New York Times* sponsored the things, and she wrote a letter and it was passed over to this institution, and they wrote back and said, "Yes, we will take your little boy. There are just five questions: Is he poor? Can't he take care of himself? Has he got no kin that can take care of him? Has he an incurable cancer? Is his mind in such condition that we can handle him? That is all we ask. Send him along." That is unselfishness. That is just looking at the other fellow a little while.

A great, busy business man stepped into my study in Birmingham and said: "Are you doing anything toward helping the poor mothers in Birmingham get their babies through this hot weather?" I said, "Yes, doing all we have money to do." He said, "What is your greatest need?" I said, "Ice and milk." He said, "Every family that needs ice, supply it, and send the bill to me. Don't let any poor mother of Birmingham need for ice. Send your bill to me." That is somebody thinking of somebody else. That is Christianity.

"Thou shalt not steal." Let thy brother's property alone. "Thou shalt not commit adultery." Let thy brother's wife alone. "Thou shalt not kill." Let him live. The gospel comes in and says not only let him live, but do not want to do any bad to him; do all the good you can for him. That is Christianity. One is negative; one is active. Christ puts the active stuff in the great negative law. Don't kill him, but give him something. The world needs to get down to the real heart of this whole problem. You know the difference between a human being and an animal? I can illustrate faster than I can argue. It is one o'clock in the afternoon, dinner is just over, and there is a woman going down an alley of a city with a waiter and a napkin over it. There is a little boy at the head of the alley. You say, "Son, do you know where that woman is going?" He says, "I think there is a sick woman or a little sick child down there and she has just had a good Sunday dinner and she is taking some of it down to that poor sick woman or little sick child down the alley there." Here is another picture. Here is a hog with an ear of corn in his mouth. He is going across the lot. I say, "Little boy, where is that hog going to?" He says, "I think there is a sick pig over there in the far end of the lot. I think there is an old crippled sow over there. He is carrying her her dinner." There isn't a city boy fool enough to tell me a thing like that. You know where that hog is going? He is going away from every other hog in the country and getting over here by himself where he can get every grain of that ear for himself. That is a hog. And the other is a Christian. Now if you want to know which one you are, you go home and read your will, and if every dollar of your stuff is willed to your own family, you belong to that tribe. You never can judge yourself until you go and find where you have done something. The Christian says, "Every man that works for me I am going to make his conditions as good as possible. I am going to make his life as

(Continued on page 14.)

The Profit Motive*

DR. HARRY F. WARD, NEW YORK CITY

SOMETIME since I was talking to a Christian banker. He was very pessimistic about the situation in the business world. He was oppressed by the strength which the forces of greed and selfishness had acquired since the war. I said to him, "But remember one thing. There is coming out of our colleges in these last few years a steady stream of young men and young women who have consecrated themselves to the service motive, who understand what the heart of Christianity is, and propose to live it." He said, "Yes, but I am constantly wondering what is going to happen to those young people when they find themselves in a business world that is consecrated to another purpose, that is animated by another motive?"

"I have in mind," he said, "a young friend of mine who used to be a Y. M. C. A. secretary, who was compelled by a family situation to get a larger income than he could in Christian work. He came to me and asked me if I could take him into my organization. I told him I was extremely glad to get a man of his calibre, and as we talked it over, he said, "You know, I think I shall be a little more free in working in your organization than I was in working with the Y. M. C. A., because at times a man in Christian work has to be a little careful about what he says and I have an idea that in the business world I can talk out." And the banker said, "I told him, 'Don't you make any mistake. You will find that we men in the business world, who are trying to be Christians, are continually finding ourselves tied.'" He said, "I have been watching that man the last year or so. He isn't talking as much as he used to talk, and I know what is the matter with him. He is feeling, like the rest of us, the contrast between what we have to do, the things we have to stand for, the things we have to submit to, and the ideals that are in his soul."

Well, there you have it. It is the sharp conflict that exists between the dominant motive of our present social order and the motive that Christianity teaches as the essential motive of human living. It is the old, old battle between Christ and civilization, and that is the struggle of the soul for men. That is the fight that every one of us has to make to keep his spirit alive in the world in which we have to live, for the motive by which our present industrial and social order professes to be animated, and is to a large degree (not altogether—or it could not live), the power in which it trusts, is the motive and power of profit.

THE ACQUISITIVE SOCIETY.

Now profit, as we analyzed it last night, is distinguished from necessary financial reward. It is distinguished from the desire to have an adequate living for oneself and one's family. It means, as we saw last night, the unearned surplus appropriated by certain individuals. It means, then, the getting hold of something at the expense of others, or at least something which others may not get on the same terms. That frankly is the motive in which the present industrial order is trusting for its success. "We are not in business for our health," is a proverb. Certainly not. And when one of the keenest thinkers of this age, a Christian leader and at the same time a competent economist in England, wanted a phrase to describe the present social order, he used the term, "The acquisitive society," the society beyond all others ever organized which gives first place to the acquisitive instinct and motive, to the desire to get and to hold, to the impulse to grab and to possess. Beyond all question that is the distinction of our modern industrial civilization, that it has enlarged the opportunities for the acquisition of possession and stimulated the desires of men to get them.

This acquisitive society, as you well know, is at this point in direct and uncompromising conflict with the teachings of Jesus, with the spirit and the heart of the Gospels. He gave more attention to warning men against the consequence of wealth than He gave to any other one of the besetting sins of mankind. Explain it away as men have tried to do, and you can not get away from the fact that the one thing that over and over again He warned men against was the danger of the acquisitive instinct. No profit motive for Him. On the contrary, His teaching is to give without stint or restraint the full measure pressed down and running over, the cloak as well as the coat, the second mile beyond the one required, forgiveness instead of retaliation, service and even sacrifice. This is the heart of His teaching concerning the dominant motive of life. He makes very clear that there can be no compromise; absolutely none. He says you can not serve God and Mammon. Take your choice, for nobody yet has ever succeeded in serving both and getting away with it.

Now we are not living in a world in which many people are trying to be conscious hypocrites and use

*Stenographic report of an address given at the Student Y. M. C. A. Conference, Blue Ridge, N. C., June 21, 1922.

their professed Christianity as a cloak for robbing their fellowmen, but we are living in a world in which multitudes of professed Christians, whose first desire is to serve God, are nevertheless finding themselves compelled to live and work in a world which is serving Mammon. That makes the great modern spiritual issue for the Christian. You remember what the old heathen captain healed by the Israelitish prophet said to him when he knew he had to go back and live in a pagan world with a pagan master. He said, "When thy servant goeth into the house of Rimmon with his master, let it be forgiven thy servant that he must bow his head in the house of Rimmon." Now that is exactly what multitudes of Christians are doing in this present situation. They are in their daily work and life bowing their heads on compulsion in the house of Rimmon, and you can not serve God and Mammon. Civilization and individuals have got to make their choice between the two motives of life, the motive of profit and the motive of service.

A Divisive Force.

Over and over again Jesus pointed out that if men yielded to the desire to advance themselves at the expense of their fellowmen or without regard to the needs of their fellowmen, they would find themselves shut out from the Kingdom of Heaven, and in these days we have the most striking confirmation of the essential soundness of that teaching at the hands of the social scientists and the philosophers. Here is Bertrand Russell, the man who goes to China and talks against Christianity, the man who goes to China and tries to tear down the very foundations of the morality of the home, and yet, Bertrand Russell gives to the world one of his most brilliant philosophical generalizations when he points out this fact, that the possessive instinct has always divided men, while the creative instinct has always united them. One is God-creating and binding together; the other is the devil-destroying and sundering and dispersing mankind.

Think of the truth of that in your own experience. Just a few months since I found myself in a college town speaking in the Middle West state, and the president took me around to see some of the folks in the little town. He took me to talk to the printers. I was talking to one printer and I looked at what he had on the press. It was a legal brief, thirty or forty pages. What was it all about? The tragedy of one of the oldest families in that community—split to pieces over an inheritance, fighting each other in the law courts over the division of the patrimony. How many times have you run into that? The one guaranteed recipe for destroying the solidarity of a family is to leave them an inheritance when they have not the possession of the Christian spirit and see how they fall to fighting over it. The same is true with nations. How long since the Allies were sworn comrades together, spilling their blood on the same field? How close together today are England and France? And what changed the whole attitude and possibility recently of the Genoa Conference? Why just the report that certain concessions have been made regarding oil in Russia to one of those nations, and since then there has been little prospect and chance of agreement. There are other things there, but there is the occasion and the cause of conflict, and today the difficulty roots between the nations in Europe primarily in the struggle to secure the advantage in the future over the undeveloped resources, particularly in Russia and in China. How long since we were endeavoring to secure relations of friendship with Latin America? How long since we announced a Pan-American policy? And today what is our standing in Latin America? What friendship have we with those smaller nations? Because in the last few years we have made several of them simply the hunting ground for the predatory financial interests of our big commercial centers and as a result of that have made some of them the serfs of our politicians and militarists and all your love of your brother in your missionary movement, all the force for human fellowship that you generate here in these Christian conferences, will not bind those people to us if this nation pursues an acquisitive policy in regard to their national resources, in regard to the profits to be made out of their finances; for the acquisitive interests of our society will disperse the bonds of that growing fellowship much faster than we can build them here in our Christian thought.

A Mad World.

And so it goes. Russell was right, confirming the fundamental words of Jesus. Let loose in society the profit motive, make that the dominant force, and you split and divide and sunder human life. You set class against class, as we have them fighting now in this country and in Europe; you set nation against nation; and the house divided against itself can not possibly stand. Paul had the root of the matter, as so often he saw the very center of Jesus' teaching and gave it practical application. "The love of money," says he, "is the root of all evil." Then how do we stand in this boasted intellectual civilization of ours trying to rely upon the root of all evil as the motive power for our industrial order, trying to build society around the most divisive force in human life? Can you gather figs from thistles, or grapes from thorns? Building around the root of all evil, what good can you erect in your structure? Always the

good that is there is fighting for its life, fighting most of the time a losing battle in the practical affairs of mankind, because your motive power is essentially evil. The meanest thing in human life—greed, selfishness—the lowest quality in human nature, the thing that makes men brutes, so that they trample upon childhood in their cotton mills, so that they will destroy women and children when food is short or life in danger on ship or on land, the thing that turns the possible sons of God into ravening beasts—upon this are we actually relying as the chief motive power for this industrial civilization of ours. We are trying to bind humanity together with the most dispersive thing in human life. Was there ever madder folly than that? Talk about trying to tie things with a rope of sand; why we are trying to tie humanity together with a rope of fire, which not only burns itself asunder faster than it can be put together, but burns up the very house of humanity along with it. Destroy all fellowship, make impossible the brotherhood of man for the realization of God upon earth; that is one inevitable consequence of giving this profit motive reign and power among us.

But there is something else that we stand for here beside that fellowship of men which is indeed the very realization of God in human life—as William Morris put it in "The Dream of John Ball" that fellowship is life and God, and the lack of fellowship is hell. But there is something else that Jesus stood for and something else that we stand for—love of truth as well as love of neighbor. Remember when He was face to face with Pilate there, He put the emphasis upon the fact that He came to bring truth, that He stood for the truth and was willing to die for the truth. Among the people He emphasized love, but there He emphasizd this other thing, and so we are a company of Christian students seeking human fellowship that we may find God, for these are the two great abiding, enduring, constructive qualities of human life—to love truth and to love your neighbor. By these alone can men build; out of these alone can they fashion a continuing society; out of these alone can they build such a house of the spirit that God can dwell in it with them and it may not be destroyed by any of the storms of time.

Profit and Truth.

But how much does the profit motive help us in the search for truth? Is it not a commonplace among us that our knowledge of this world of nature around us, the knowledge that is opened up to us through science, comes only as men pay the price of supreme devotion to the truth? Let any professed scientist be suspected of any other motive and he loses his standing. If he is working in the interest of himself or his group or any partisan dogma or creed that is profitable to him or his group, at once his influence is lost and his standing. The only way that we can get truth is to put out of our horizon altogether the suspicion of self-interest. The scientist's one passion is the truth. And so truth serves fellowship and God is revealed through it.

The same thing is true concerning truth in human nature. The men who have unfolded that have not been the scientists, but the poets and philosophers and prophets. Have they ever worked for any selfish motive? Why the minute that any preacher is suspected of putting money above truth, the love of God and the love of men, at that moment you say he is not worth listening to; he has no leadership for life. The one thing required of those who would show us the way of life is that they must put out of their own lives any desire for self-advantage. They must be the utter servants of mankind. The minute you introduce this motive of profit in those realms, it destroys, it burns, it kills, just exactly as it does in the other relationships of human society.

The Testimony of Science.

And yet men say to us, "After all we can not get along without it." I suppose the most discouraging thing I ever run into in going around the country is the number of times that in preachers' meetings men will come back at me with that question and they will say, "Well, after all, is it possible to run an economic order without appealing to this profit motive? After all, isn't human nature such a thing that you have got to allow for the force of greed and selfishness in human life and give it place and power?" Well, at this point we have some authority to call into the situation. I suppose the men who know most about our present industrial order are that little group of men whom the United States particularly has produced who are called "industrial engineers," or "production engineers;" not on the mechanical side, but on the side of social organization. They used to call themselves "efficiency engineers." They call themselves now usually "production engineers." They have but one purpose and one goal. Being men of science, their one purpose is to try to find out for us how we can get the work of the world done so as to meet all our human needs with the least expenditure of human energy, so that we can have more time and strength left for the higher things of life. That is their job, their gospel. They are dedicated to it with the same passion with which men dedicate themselves to preaching or medicine or justice or any other service of humanity, and they have been about twenty years on the job, actually organizing American industry and analyzing it. And do you know what their last word is? Their last word is this. A friend of

mine opened a letter from one of them in my presence not long since and read this sentence to me, "I am convinced that there is no way out for us except by a complete change of motive." What sort of a change? Well now, the leader of that school, Mr. Garrett, unfortunately dying as a result of war stress and strain, wrote a little book before he died, "Organizing for Work," in which he analyzed the results of their findings through the years, and he said, "We removed the inefficiency of the wage earner time and time again; we removed the inefficiency of management time and time again; and still we found we could not realize our goal. We could not produce the necessary amount of production that the plant and people ought to have been able to produce without any undue strain. Why? We came to this conclusion: Because the system under which we were compelled to work was not organized for that purpose, to produce the things that humanity needs with the least expenditure of energy. On the contrary it was organized to sell things for profit. That was its motive. It was spending more time and energy in selling things than it was in making things. It had got the emphasis reversed. It was obstructing the possibility of its service to mankind, and therefore he came back to the proposition that if you are going to get anywhere you must fall back upon the motive which the church had long proclaimed as the essential motive for human life, the motive of service, and put that in the place of the motive for profit. Why, said he, that was what made Jesus the first great economist, because He saw and proclaimed that human life could only be successfully and permanently organized around the motive of serving your neighbors instead of seeking to profit from your neighbors and take advantage of their situation.

Here comes, then, some scientific testimony that industry can not be successful on the basis of the profit motive. Nay, that testimony goes further. It says exactly what the New Testament says. The New Testament says, "You are trusting to the root of all evil as the main spring of your modern life," and these engineers say, "You are trusting for your efficiency in the industrial order to the thing that is the root cause of your inefficiency." Exactly the same testimony put now into concrete and scientific terms. So it seems then that we are neither dreamers nor desiring the impossible when we require a complete change of motive in the organization of our modern human life. Christianity says to the world as Jesus said to the individual, "Ye must be born again." It is not enough to tinker up the machine, not enough to make this reform and that you cannot get out of the issue you are in by shortening hours and increasing wages, by putting in schemes for a little more control in the organization, by passing this law and that law. You are not going to get out of it until you change the dominant motive of human life and the attitude of people toward other people, until they get into the same attitude Jesus was in when He was willing to lay aside all advantage and all privilege and absolutely become obedient unto death, even the death of the cross. Nothing less than that does Christianity require of our modern life.

Believe the Gospel.

Then you will say, "What am I going to do about it as an individual? What part can I play in seeking to save this world from destruction, the destruction that comes to those who make Mammon the lord of their life instead of Jesus Christ?" I say to you the first thing you can do is to believe in your Gospel and that means believing in yourself and in God and in your brother man. I find that the greatest unbelief of today, the most powerful atheism of today, is not in those who combat the Christian truth and doctrines; it is right in our Christian churches and in our Christian colleges. It is the unbelief of those who say that Christianity will not work, that the Gospel of Jesus Christ is not powerful enough to save human life; the unbelief of those, the atheism of those who deny that God can be manifested in the flesh, as Jesus promised, "Greater things than these ye shall do." That is the fundamental difficulty with our Christian life today, as I see it. As I go around the country, men say, "You can't run the world without the profit motive." That is exactly what the Apostles said to Jesus Christ. They said, "Who then can be saved? How hard a thing is this for human nature." "Why, He said, "yes, but with God all things are possible." And when you are doubting the capacity of God to save the world, you are doubting the power of God to transform human nature, you are saying that Jesus Christ made claims that He could not fulfill, for this was the essence of His proposition insofar as the practical life of man is concerned, that man could be changed from a greedy, selfish human being—from the hog and the wolf—into a brotherly, serving human being, a child of God and a revelation of God among his fellowmen. And so I say the first thing for you to do if you are going to affect the world in this crisis is to believe powerfully in your Gospel, in yourself, in your fellowman, in your God, in the capacity of the transformation of human nature.

Have we any ground for our hope? I say you have multitudes of reasons and an all-sufficient ground. I have called into court testimony of the men of science. Look around through the business world today, will you, and find where the important things are being done and how they are being done, and you

will find they are being done not for profit, but for love of work and for love of human beings—the two great motives that Jesus Christ called into play, asking us to be co-workers with God, the great Creator of life, continuously and help Him by creating our bit in our way with Him in this day. It is true, is it not, that men will do more for their own self-interest than they will do for the self-interest of somebody else, more for their own profit than somebody else's profit? But how far will you get by appealing to that motive? Is not this true, that men will do more for those they love than they do for themselves? For they will even die for those whom they love, and that is the reason for the faith that is within you that can not be denied nor controverted. The soldier dies for his country because he loves his country more than himself. The mother dies for her child because she loves her child more than herself. The prophet dies for truth and justice because he loves truth and justice for humanity's sake more than himself. These are the most powerful instincts and motives in human life. You are not brute, only in part; you are God in part and can become like Him if you will only have faith in yourself and in Him.

Clean Up Inside.

And the next thing you can do is this: You can take the profit motive out of your own life. For after all this world that is now hell-bent, as Europe shows, through the destructive power of the acquisitive motive let loose so tremendously in our modern economic civilization, this world after all can be saved only by the lives of those who have regenerating power. What are you in college for? What do you want an education for? For your profit? To give you a certain place in society and a certain income, or that you may become the servant, and with Jesus Christ a part-saviour, of humanity? Take your choice, will you? Take the profit motive and become one of the agents pushing the world to destruction. Take the other motive and become with Jesus a part of the saving force of human society. What are you seeking religion for? To save your own soul? To get a passport for Heaven after you have done your best to damn this world and make a hell of it for your fellow human beings? Is that the kind of religion we have been preaching in this world, adding a damning, profit-making religion to a possessive, hell-bent civilization? If we have, then indeed is our condemnation heavy. Not a few weeks since I sat with a retired business man who had done his part in the exploiting of this country and who had become repentant for it, and he said, "I won't go into a church any more, not since the war. I give, but I won't go to church, because it seems to me the root of the trouble is that your religion is possessive. It hasn't got the redemptive power because you are all the time telling people to get this for themselves, to satisfy their own minds, to get their own salvation and sanctification. As long as your religion is on that basis, you are simply helping to damn the world and you can't save it." He is right if that is true. Until we get on the basis of a religion of service and sacrifice, and like Paul and like Jesus are willing to be cast away and utterly damned if necessary, until we get there, we cannot put any saving power into this dying civilization of ours. New life is possible for humanity, but our faith must be made vital by our lives. And so I say, will you take the profit motive to the last trace of it out of your own life and pursue your education and your Christianity for no other purpose than to help to save your fellowmen?

THE RELIGION FOR INDUSTRY

(Continued from page 9.)

happy as I possibly can. I am going to look upon his children as mine, his home as mine. He is my brother and each of us is going to help each other." Also, "You know, I am a laboring man, but the better condition my employer is in the better condition he can put me in, and he is going to do the right thing. He thinks of us and each year he is making it a little better for us and we are better than we were ten years ago, and I am going to help him to do the best he can, because he is going to do the right thing. I am going to help him." What is that? Whenever the world comes to the gospel of Jesus Christ and we love our neighbor as ourselves, as our brother, then we will not have any trouble.

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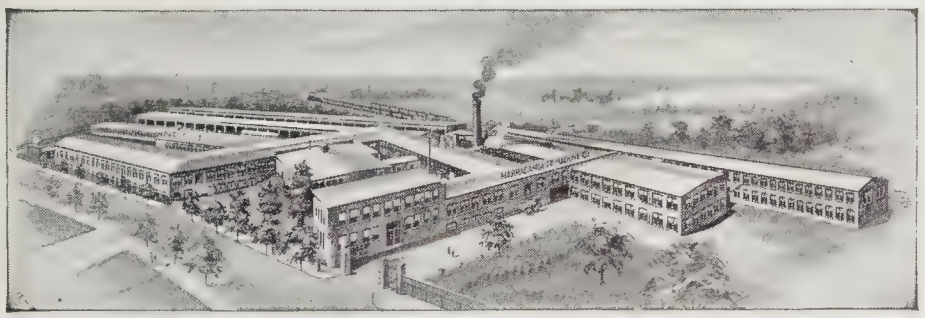
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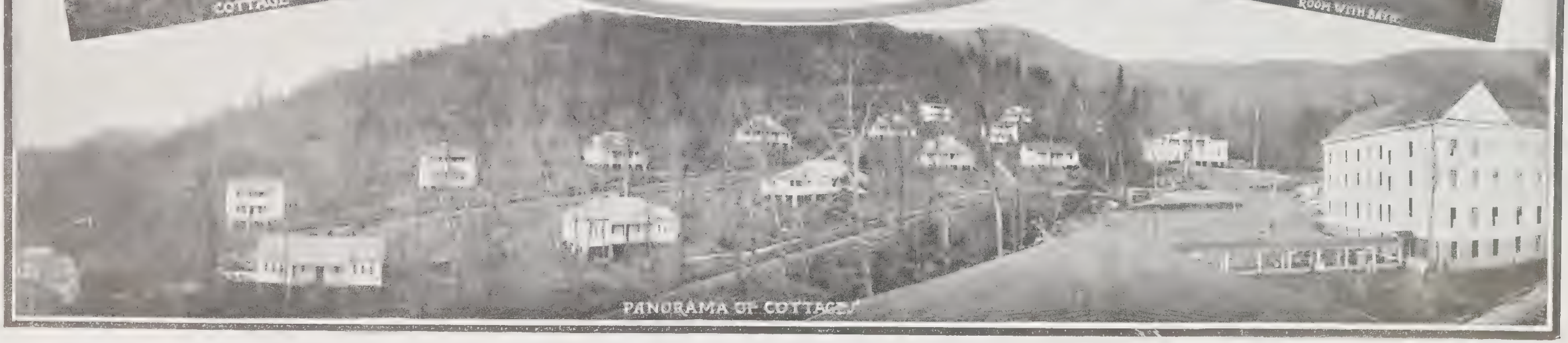


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$50,000 of the Bonds have been sold. Remaining bonds are offered at their par value plus accrued interest from March 1.

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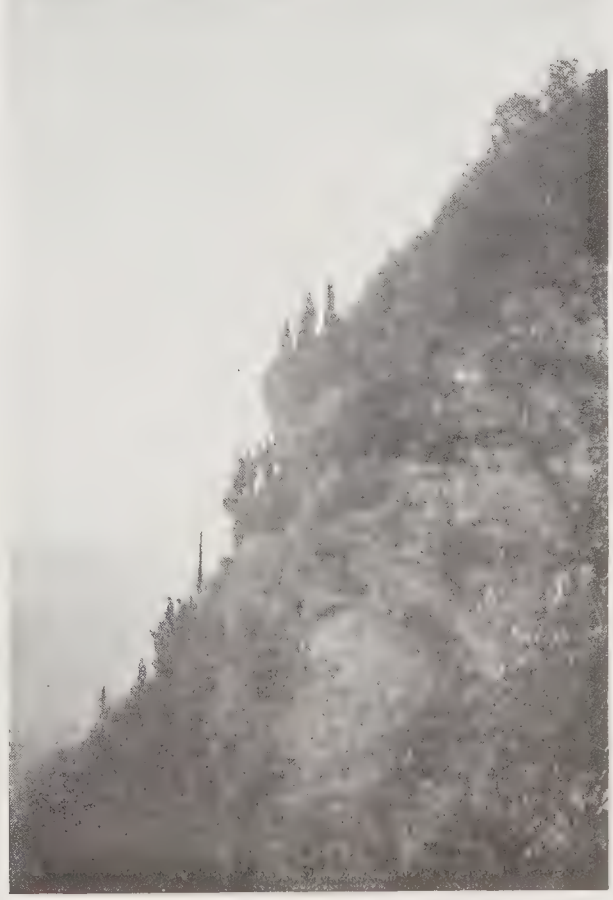
J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

A Mountain Top Experience

COULD you have a mountain-top experience in your life? Don't you sometimes long to get away from it all—the noise and hurly-burly—the constant round of activities—the long hours—just to steal away for days to some secluded spot in God's green out-doors—away up high—to meditate and pray—to gain fresh inspiration and vigor for the great task before you? Our Master needed this refreshment, how much more must you and I need it!

Well, there is no better place in all the world for such an experience than in the great out-of-doors in the Blue Ridge! For generations western North Carolina has been called the "Land of the Sky," and it has long been characterized as one of the most exquisitely beautiful regions in all America. It is situated in the heart of the great Appalachian Reserve of the United States Government, created by the National Congress, and through this reservation has become by statute the only National playground in the Southeast.

Such is the approval of our government upon this favored section of the country. Consequently this wonder spot possesses all the qualifications necessary to make Blue Ridge most ideal in its location. As such there is probably no place in the entire country better adapted to a vacation spot than Blue Ridge. With all of this in its favor, and with an estate of 1,391 acres, consisting of virgin forest, mountain trails, pure springs, unsurpassed scenery, a group of thirty-six modern buildings, all of which have an altitude of over 2,700 feet, with our own garden, which furnishes all of our vegetables each day, our own electric lighting plant, steam laundry, high grade commercial bakery, scientifically trained dietitians, store and soda fountain, U. S. post office, high grade staff of one hundred and thirty college men and women who do the work in our buildings, and with the fine social life



which is simple, wholesome and democratic, all this and much more make Blue Ridge a place ideal in all of its appointments for one who is looking for the

(Continued on page 15.)

Missionary Education Conference

BLUE RIDGE, JUNE 26 TO JULY 6.

THE first of these gatherings was held at Silver Bay, N. Y., in 1902. At this conference the Young People's Missionary Movement was organized, which later became the Missionary Education Movement of the United States and Canada. This is the organization in which practically all the leading denominations of the United States and Canada unite to hold summer conferences and to publish missionary education literature. There are six conferences held in different sections of the country and are the only official conferences of the Missionary Education Movement in the United States. Each conference is under the direction of a Territorial Committee which is officially approved by the Movement and authorized to conduct the conference. This committee is made up of representatives of the various denominations active in that territory. The entire series of conferences is under the general supervision of the Conference Secretary of the Movement.

THE PROGRAM

Each conference arranges its own program, but all follow a general plan and center their study around the same themes. For 1923 the home mission theme is "Saving America Through Her Girls and Boys"; the foreign mission theme is "Japan." Among the books studied will be "The Child and America's Future," by Jay S. Stowell; "Creative Forces in Japan," by Galen M. Fisher; "Japan On the Upward Trail," by William Axling, and "The Woman and the Leaven in Japan," by Charlotte DeForrest.

The program is organized around four topics: Bible Study, Mission Study, Missionary Education Methods, and the Organization of the Local Church as a Missionary Force. At most of the conferences there are special courses for young people, known as Servants of the King, and for Life Service Recruits.

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The answer to this question depends largely upon your training. Are you satisfied with the work of your Sunday school, your Young People's Society, your Woman's Missionary Society, or your general church program of missionary education? If not, what are you doing to improve conditions? Expert leadership will solve your difficulties. The Missionary Education Conference has been successfully training expert leadership for over twenty years. Thousands of efficient Christian workers attribute their success to the training and inspiration received at these gatherings. Equip yourself with the latest and best in content and method and you can help solve the problems of your church.

WHAT THE COFERENCES OF THE MISSIONARY EDUCATION MOVEMENT OFFER

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This is granted by the Missionary Education Movement to those who successfully complete the three years' course of study and secure at least 100 points of credit for work done. Details of courses and credits will be found in the announcements of each conference.

RECREATION

The M. E. M. Conferences are famous for their good times. The afternoons are kept free for rest and recreation. Tennis, baseball, volley ball, tramping and swimming are always popular. Trips to points of interest by automobile or boat are arranged at all the conferences. Organized play, stunts, picnics and parties afford good times for everybody.

WHO MAY ATTEND AND WHAT IS THE COST?

Anyone not under sixteen years of age may become a delegate. All who attend are expected to enroll for a substantial part of the program and to attend classes

regularly. A registration fee of five dollars is required of all delegates and must be paid in advance of room assignment. The average minimum cost for board and room during the ten days of the conference is $25.00 for two in a room.

For information regarding any conference write to DR. W. D. WEATHERFORD,
Southern College of Y. M. C. A., Nashville, Tenn.

TWENTIETH ANNUAL M. E. M. CONFERENCE

TEN-DAY PROGRAM BEGINS JUNE 26—BLUE RIDGE THE PLACE

The Southeastern Territorial Committee of the Missionary Education Movement, of which Dr. W. D. Weatherford, of this city, is chairman, announces that the twentieth annual conference of the Movement will be held at Blue Ridge, N. C., June 26-July 6. As in previous years, an attendance approaching 500 is expected from all parts of the Southeast.

The program is nearly complete and will embrace graded courses in Bible study, in all the new mission study books, and in methods of Sunday school, missionary and young people's work. There will be daily platform addresses of an inspirational character, and a series of open parliaments on current problems which promises to be one of the best features of the conference. Among the subjects to be discussed in these parliaments are the church and industry, race relations, prison conditions, immigration, child welfare, religious education, amusements and others of equal moment.

Many well-known educators and denominational leaders have accepted places on the program, among them being Bishop Theodore D. Bratton, Bishop W. B. Beauchamp, Doctors O. E. Brown and J. L. Kesler, of Vanderbilt University; Dr. S. C. Mitchell, of Richmond University; Miss Claudia Hunter, of Henderson, N. C.; Mrs. Hume R. Steele, Dr. J. O. Reavis, Dr. C. G. Hounshell, and Mr. E. D. Grant, of Nashville; Mrs. M. E. Tilly and Dr. M. Ashby Jones, of Atlanta; Mrs. L. W. Crawford, of Peabody College; Dr. R. B. Peery, of Lenoir College, and Rev. S. A. Stewart, of Japan.

Mrs. T. W. Bickett and Mrs. Neal Spahr, who were the hostesses of the conference last year, will again act in that capacity.

BLUE RIDGE MISSIONARY CONFERENCE

The Blue Ridge Missionary Conference will be held June 26 to July 6. Every one who has had a taste of this conference in other years will be enthusiastic to return. Those who have not had the privilege of attending heretofore should make the discovery. A prominent Christian worker said recently, "The Missionary Conference did me more good than any other meeting I ever attended."

The Executive Committee, composed of representatives of Southern Mission Boards, is doing all in its power to make this the strongest missionary conference ever held at Blue Ridge. The splendid new books issued by the Missionary Education Movement will be taught by experts. This conference draws the richest



and the best from all denominations and is able, therefore, to offer the strongest possible program. There is no conflict between the Blue Ridge Missionary Conference and the Junaluska Conference. The following statement comes from high authority:

"The Blue Ridge Conference meets June 26th. The Junaluska Conference, July 29th. The first is interdenominational, the second Methodist. Both have in view the training of missionary leaders. They are in no sense in conflict or rivalry. They supplement each other. Those who can should attend both.—*W. W. Pinson, General Secretary Board of Missions.*"

Blue Ridge Missionary Education Conference*

AT Blue Ridge, North Carolina, is located the only school of Interdenominational Missions in the South. It is used largely as the training center for Y. M. C. A. and Y. W. C. A. in summer conferences. Besides these there gather at Blue Ridge each summer the Missionary Education Conference for a ten-day session, the Southern Summer School of Social Service and Christian Workers, and the School of International Sunday School Workers.

Blue Ridge was located by an interested group of friends who sought to place it at greatest advantage in point of accessibility, scenery, water power and



healthfulness. Surely Nature lavished her best on this fair spot, sparing herself at no point. The eternal hills are all about and the grandeur of God's handiwork is the first element in providing an atmosphere conducive to the conduct of religious conferences.

As one sits on the veranda of Robert E. Lee Hall at vesper service, and looks across the rugged mountain piles in their many variations of cloud effects—and to the sturdy great oaks, chestnuts, beeches and birches that stand near by—one is ready to enter into the quiet devotion of song and prayer, and to respond to the call for higher living. There is a sense of the benign rule of God's Spirit, of a universal brotherhood, of a dropping away of material greatness, a wonderful increase in spiritual values, of a deeper meaning to one's own life in its relation to the great throbbing world about, and most of all of kinship with God Himself, and a desire—yea, a passion—to be linked up with Him in His plan to save a world.

The program of the day is arranged to get most out of work and play. Classes on Bible Study, Missionary Methods in the individual church, Mission Study Promotion, Program Building for Women's Missionary Societies, Interracial Study, Principles of Religious and Missionary Education are held in the morning hours. They are taught by leaders in religious thought and methods from the various co-operating churches. A breadth of view and scope is presented, with an absence of sectarian bias which is invaluable to every one who would himself be a molder of thought in his local church and community.

The afternoon is for rest and recreation, for mountain climbing, tennis or volley ball playing, swimming and sports of all kinds. The vesper hour, when some speaker brings a message, often a missionary from some far-away field, sometimes a mountain preacher, followed by open parliaments on vital themes closes the day. It has been filled with wholesome, happy work and play, with the highest ideal of Christian living put into practice toward each one. It began with the hillside denominational groups where the blue hills echoed back the voices of young men and women as they sang or prayed. It ended with the little gathering of the Student Volunteer Band where in perfect quietness was told the call of God to each heart, and the answer and steadfast purpose to carry out His will for life.

*This article appeared in the August number of the *Missionary Voice*, the monthly publication of the Board of Missions of the Methodist Church.

Principles in the Choice of a Life Work*

W. D. WEATHERFORD

I AM quite sure, friends, that no spot anywhere in the South has seen more men and women face the great issues of life and settle them in the right way than this particular spot on the hillside, because during the course of the summer four or five thousand people are here, and in practically every group there is a presentation of various opportunities for life investment. So it seems fitting that tonight we should begin with a very simple, earnest review of the principles that should guide us in the choice of a life work.

First of all, I should like to say that I am speaking from a very practical standpoint. I hope I can be of service to any who have not yet settled how they are going to invest their lives. I want to give you three general principles that I think we ought to have in mind. The first of these is that every task given by God is a sacred task. In the past many of us have failed to understand that all work is sacred in the sight of God. I think frequently, in our eagerness to magnify the meaning and the value of the ministry, or the meaning and the value and the sacredness of the foreign field, or the meaning of some other particularly sacred calling, we have over-emphasized, or rather have underemphasized, certain other great tasks. I believe that every single task in the wrold that God wants done is a sacred task. To be sure, there are some tasks that are more far-reaching than others. There are some tasks that are more influential than others, but all tasks are equally sacred in the sight of God. That does not mean that we are going to level down the ministry, or level down the calling to be a foreign missionary, or level down any other calling. It simply means we are going to level up all of the callings of life and help people to realize that it is just as sacred to be a lawyer, or a doctor, or a nurse, or a home-maker, or a business man, or a farmer, or anything else, as it is to hold one of these other offices. You would be fortunate indeed if God called you to the foreign field, because perhaps there is no field in the wide world that is so needy, and consequently it is likely true that there is no field in the world where your influence will count for so much as there in the foreign field; but that does not mean that if you are called to stay at home, you will have any less sacred task than you have at the present time. If we could get this conception of life work into our hearts it would transform and transfigure every single thing that we are doing. Then as we went about the daily round of our task, whether it be in the business world or in the so-called religious calling, we should feel that we are the servants of God and that we are co-workers together with God in building His Kingdom.

The second principle that, of course, is a corollary of this first general principle is that if all life work is sacred, and if every task that ought to be done in the world is considered sacred by God, then God will call somebody to do every task that ought to be done. I do not know whether you believe that or not, but I believe that is a fundamental principle from which we cannot depart if we really believe in God—that for every single task that ought to be done, God will call somebody to do it. I cannot for the life of me believe that there is any great need in the world that God does not know. There is no field that is too dark for God to see into it. There is no need too deep for God to realize what that need is. If there is a need and God knows that need, I cannot believe that His Father heart will not call somebody to fill that particular need. The difficulty is that we do not hear. The difficulty is not with God, but the difficulty is that we do not have the listening ear and we do not hear God when He calls us to these great tasks.

If that be true, then the third principle is that you will be called to a life task. Every one of us ought to be called. We cannot escape that. God has a plan of life and each one must find God's plan for him or for her. I frequently, as I have traveled in the colleges, have talked with a young man about the ministry or about the secretaryship of the Association, or about the mission call, and he has said, "I don't feel that I have any calling. I don't feel that God has called me to do one of these things." "Well, what are you going to do?" I say. He says he is going to be an engineer, a lawyer, or a doctor. "Well, did God call you to do that?" Immediately he stops and thinks. Why, no, he had not supposed he had to be called to be a lawyer, or a doctor, or a farmer, or a carpenter, or anything else. I believe as firmly as I believe that I am talking to you that God ought to call every single person to the task that they have, whether it be in the so-called religious callings, or whether it be in the so-called (and you notice I say "so-called") secular callings. With God there is not any secular and sacred. Everything is sacred that is right in the sight of God, and anything that is not right in the sight of God is positively bad, and we ought not to have it.

*Stenographic report of an address given at the Missionary Education Movement Conference, Blue Ridge, North Carolina, June 24, 1922.

My three general principles, therefore, are that all work is sacred, that therefore God will call somebody to do every task that ought to be done, and that you and I have no right to enter any task into which we do not feel that God is calling us.

Life's Negative Principles

Then I should like to lay down three negative principles, three principles as cautions in our choosing of a life calling. The first of these is that no one of us dare choose a life calling on the basis of lack of character. I said to a young man some time ago, "I wonder if you have ever thought of the ministry as a life calling?" and he promptly said, "Yes, I have thought of it many times. I would like to be a minister, but I do not feel that I am good enough." I wonder if you see exactly what that young man was ready to do. He was ready to decide his life calling on a principle that would immediately condemn him to less than his best. I dare not choose my life calling on anything that will fail to challenge me to the biggest and the best thing that is possible for God to make out of me. I may not be as brilliant as somebody else. There are differences of mental capacity in any group, but this thing is true, that every person may be as good as he really wants to be. In the realm of character God makes no limitations on any of us. We may follow God if we will and there are no limitations here. Therefore, young men and women, let me say to you that none of us dare think for one second of choosing a life calling because we are not good enough, or because we think we have not character enough to enter into any particular calling. To be sure, all of us will feel our shortcomings, all of us will feel our weaknesses; none of us will feel sufficient to the great task that is set before us, but we may, in character, at least, have what we want to have from God.

The second negative principle that I should like to lay down is this: we dare not choose our life calling on the basis of selfishness. That is a false basis, and no life can be a successful life that is built on a false foundation. Selfishness is the great isolator. If you forget everything else that I say, I wish you would remember these simple words *all of life is relationship.* It is the contact of soul on soul that really makes life. Therefore, anything that will break down that relationship is certain to break down the possibilities of growth. Selfishness is the great isolator. Selfishness is like the wrapping around the electric wire that makes it impossible for it to make a contact with any adjacent object, and selfishness will make it absolutely impossible for me to grow in life and in character. Do you know what we do through selfishness? Here is a simple illustration in the realm of things. Here is a man who goes out purely on the selfish basis of getting *things.* He gets automobiles and he gets houses and he gets lands and he gets money and all sorts of *things* and piles them around him. He keeps piling them higher and higher until after a while the pile is so high that he cannot reach over and get in contact with persons. Many and many a time a man who has started out with the finest of motives has gathered so many *things* around him and thought so much about *things* that he ceases to come in contact with persons. I was down in one of the great State institutions two or three years ago, and there was a young boy in that institution as a freshman. His father is a very wealthy man (that is, very wealthy as we consider it here in the South), a very wonderful, splendid man, a fine Christian and a man greatly interested in religious work, and in all things that go to make for good. I sent for the boy. I knew his father quite well, so I wanted to have a talk with the boy. I wanted to know how he was getting along. Do you know the boy was as wild as the wildest kind of a jack rabbit? You could not get within gunshot of him. But one morning after I had spoken at the university he came up with a whole lot of other boys to say a word, because he thought I would not say anything to him in the midst of that company. I began to inquire about him and I found out that he was going a very rapid pace in college, enough, I knew, to break his father's heart. A week later I was in the city where his father lives, and the father came down to the Y. M. C. A. and took me out to visit a certain institution in which he was intensely interested. He said, "I saw you were up at the State institution. Did you see my boy? How is my boy getting along?" What should I say? I said to him frankly and honestly, "I am mighty sorry to tell you, but he is going a fast gait and he is going to the bad just as fast as he possibly can go." He was broken-hearted. We drove on out and when we got out at the Y. M. C. A. in the city there were two or three other gentlemen that had come back in the car. Just before we got to the door the old father pulled me off to one side and began to pour out his heart again about the boy, and then here was what he said, "I have been so busy getting my money and making my way in the world that somehow or other I have gotten separated from my boy." Well, that is exactly what happens. And you do not have to be busy about money. You can be busy about the frivolous, foolish things of society. You can be busy about the little nonsense of everyday affairs, so everlastingly taken up with other things, that you cannot get in contact with persons, and selfishness is the great isolator, and when you get out of touch with persons you do not grow any more. You dare not choose your life calling on the basis of

selfishness, for immediately when you have done that you have put an isolation around yourself, you have insulated yourself, so that there is no chance of touching souls, and you only grow in life by contact with souls.

Then there is a third simple principle. We dare not drift into our life calling. I suspect the great difficulty with most people is not that they are positively or definitely bad, but that they just drift. You want to build character and I want to build character, and there is only one way to build character, and that is by positive decision. There is no other way by which you can build character save by positive decision. The greatest definition I ever read of character is this, and you will find it in Illingworth's "Personality, Human and Divine": "Character is the momentum I have gained by past acts of choice." Character is not something that is static. It is not something that you possess and keep intact right here just as it is at this moment and keep it permanently. It is motion, it is momentum. You are going either one way or the other. It is momentum. In physics we say that the momentum is equal to the weight of the body multiplied by the velocity at which it moves. That is what you mean—your character is the sum of your momentum, and it is the kind that you gain by acts of choice. I do not know whether you young women in particular have thought about this. I have frequently thought about the rigidness of character that is built into a business man. Had you ever thought about why a business man has a certain amount of strength of character—not necessarily always a good character, but nevertheless a certain amount of strength of character, force of character we call it? I tell you why. He goes into his office at nine o'clock and when he sits down, before he has even finished his mail, another gentleman steps up and says, "Will you buy or not?" He must say yes or no. He must either buy or set it aside. And after this man has gone out, thirty minutes later another man steps in and says, "Will you invest or not invest?" He is bound to decide. So that hour after hour and week after week and year after year the whole of the life of that business man is saying yes or no, and it is positive. It has to be if he is a business man, and little by little that very process of decision builds character in that man. Of course, if decision is made purely on the selfish basis, it builds selfish and bad character. If it is made on the principle of service to the world, it builds good character, but it builds character just the same.

Now one reason why a great many people fail to reach the purposes of God and to build the character of God is because we simply drift along. We take anything that happens in life. We do not sit down and honestly face the facts of God and of life and then say, "I will choose this, or I will choose the other." Character is decision. It is the momentum that you gain by past acts of choice, and certainly we cannot afford in the greatest thing of life just to drift.

Life's Positive Principles

I pass then to four positive principles of choosing a life calling. I have said three things in general. I have said three suggestions that ought to keep us from drifting into a life calling, and then I want to lay down four simple suggestions about how you may find a life calling. The first one is this: all other things being equal (sometimes they are not equal) I must choose my life calling on the basis of the world's need. There is not a particle of doubt about that. Even the business world recognizes that as the principle of choosing a business. That means this, that in good, common sense if I should come to Black Mountain and found there were ten carpenters and not a single solitary bricklayer, and I could be equally well a carpenter or a bricklayer, what would I do from the common sense viewpoint? Why, of course, I would not be a carpenter, because Black Mountain needs a bricklayer, and they have not a single solitary one there. I would be a bricklayer because Black Mountain needs that, and I ought to do the thing that will meet the need of humanity. Of course, in business we all recognize that principle. Should we not be as big as that when we face up to the big issues of life? The great need of the world has much to say about where I am going to choose my life calling. How can I choose a life calling and be willing to settle my life down in a very narrow and restricted field where there is small opportunity, when out there only a short way from here there is a tremendous cry and a tremendous need? I had a conversation with, I think, the finest man that old Emory College (before the new Emory) graduated, certainly in the last twenty years. He was a very choice fellow, and after he had graduated from college he went up to Atlanta to do religious work among the students in the city of Atlanta. One day I was in the city and we were talking about his future life calling. He was making a splendid success. He was leading a great many students into Christian life, and I felt that it was certainly a great opportunity and that he was doing it well. But he said, "I have been thinking about two possible life callings, and I think maybe I will not stay in Christian work but that I will go into law." Then I said to him, "My friend, maybe you ought to go into law. I have not the right to say that you ought not, but I would like to lay before you this simple fact. If you go into law in the city of Atlanta, or almost any other city, at the present minute, at least this thing is true: the first five years of your life you will have

to waste two-thirds of it in trying to get a chance to serve somebody as well as to serve yourself. But if you go into Christian work, which at this particular minute seems to me to be the greater need, you would not have to waste one single second. You have got more than you can do the first second you start." Of course, I recognized perfectly that that was not a call, that that did not constitute a call to him. That is just one element in a call, but that certainly is one element in any call for your life service. I must find the field of need, and, other things being equal, I must go into the greatest field of need.

But that first principle will normally be affected by a second principle. That is, that I must also find in myself a capacity to meet that need. I cannot afford to go into a calling where I have no capacity to meet the need, and so as you think about what your life is going to be, particularly those of you who are young and have not yet settled your life calling (and I sometimes think we older ones need to rethink just as much as those who are young), we must face squarely up to this issue: What capacity have I got to meet the great need of the world? It is pitiable, I say it frankly to you, sometimes when I see certain young men that so far as I can tell and so far as all those who know them can tell, have no capacity whatever for the Christian ministry, who are determined they are going into the Christian ministry. It seems to me there is something more than simply the need, and I suspect that sometimes (I am sure of this) the great need has been the only principle they have taken into consideration. I must find my capacity.

But wait a minute. I would not have you draw your conclusion too quickly. We may get ready by the help of God for a great many things which at first seemed impossible. Dwight L. Moody was told he could not preach the gospel, and when he tried the first time and stumbled so desperately, his friend, the business man, said, "Don't try that again." But he became the preacher that almost shook the world. We may get ready for a great deal bigger task than sometimes we think. I talked with a very splendid college student and he said to me, "I am thinking of two life callings, the ministry and the law." I said, "Which way is the balance tipping at the present time?" He said, "Toward the law." I said, "Why?" "Because," he said, "I think I am better qualified to be a lawyer than a minister." Then I said, "Would you mind telling me why you are better qualified?" Mind you, I am just as eager that he should go into the law as into the ministry, if that is where he ought to be, but I wanted to sift the conception. I said, "Tell me, please, frankly what are the qualifications you have that you think would make you a good lawyer?" Here are some of them. I will give them in his words as nearly as I can: "First of all," he said, "I have some capacity in analytical thinking. My mind runs in analytical lines, and you know the lawyer must think things through down to the bottom. He must not have any weak places in his logical processes." I said, "Fine. That will help you greatly as a lawyer." Then he said, "Secondly, I have some capacity in public speech." I knew that he represented his university in public debate. I knew he represented his university in the oratorical contests. I knew he was telling the truth when he said, "I have some capacity in public speech." He said, "I have got to have that if I am going to be a good lawyer and convince people at the bar." I said, "That is fine. That will certainly help you to be a good lawyer." Then he said, "In the third place, I seem to have a capacity of getting people to do things. I seem to have the capacity of convincing people and getting them to act as I think is right. I have got to convince the jury and I seem to have been able to do that?" I knew he had, for down in his college when I used to visit there and he was the president of the Y. M. C. A., he got almost anything done that he wanted done. If he asked some man to do a thing, he thought it ought to be done and he did it. I said, "Fine. That will help you to be a good lawyer." Then he went on. Then I said, "Listen for a minute. Had you ever thought about it, that the most fundamental questions that this world faces are religious questions? The great problem of life is God and our relationship to God, and no man who has not a clear, analytical mind, and who cannot think down to the bottom ought to be the leader of a great people from the pulpit. Wouldn't that analytical mind be just as important in the ministry?" He said, "Well, I suppose it would," but he had not quite thought of that before. Then I said, "Wouldn't that same capacity of public speech be needed in the ministry? Why think about the great need for that. Think of the need of men who can speak clearly and incisively of the great facts of life and of God." Then I said to him, "I wonder if you have ever thought about it? The one task of the ministry, the one task of the minister, is to get people to change their minds about life, to get people to act on the God idea instead of the selfish idea." When I went through each of those things, he said, "Well, I hadn't thought quite that way. I can see the thing might equally prepare me for the ministry."

My word is this: you must be able to meet the need, but let us not jump too quickly to the conclusion that we cannot by the help of God meet any great need that God brings into our field.

The first positive principle I should like to lay down is this; it is a challenge. We ought to find a life calling which is big enough to absorb all the capacity that we really have. Many of us have wasted our

lives on the twaddle of everyday life. We have not gotten something that is so desperately big that it drives us back to God in order that we may have power to do that particular task. We need something that is a great deal bigger than just that that can be done easily day by day. I suppose one reason why the missionaries really pray more and better than most of us pray is because they are facing the great stone wall of tremendous need and they must pray. They are driven back on God for prayer. In my university days there was a fellow in college who was the editor of the college paper. He was rather a careless, skeptical type of man, a man who had no real interest in religious life, or in any of the great things on the campus that went to make religious life. About the time he graduated the United States Government was calling for some teacher to go out to the Philippines. He volunteered. He was a very brilliant fellow, a Phi Beta Kappa. He had not been in the Philippines long until he wrote back to that paper an article that said this: "If there isn't any God, then there ought to be one, because nobody but a God could do anything for these people out here." You see what had happened in his life. He had come up against a great task, and it had given him a new life and a new religion, because he faced a great task. We cannot afford to pitch our life on too small a scale. We must get something so desperately big that it challenges us to our very best. I am not sorry for the man who has a big task. I am not sorry for the man who has a task that drives him to the breaking point. I am sorry for the man or woman who has such a little task that it never develops anything in them. I pray God that He will thrust you out into a task that is so desperately big that you cannot do it save you go back to Him and get strength from Him.

A simple illustration will show you what I am trying to say. Up yonder in Mount Clair, New Jersey, I had a friend living a few years ago, and one cold winter afternoon when there were eighteen inches of snow, a big sleigh just at dusk drove up to a house across from my friend's house and there were three big men on that sleigh, and one of them, the biggest and fattest, went up to see if that was the proper number. As he went up the sidewalk, my friend said, he slipped and fell three or four times. He just stumbled all over that sidewalk. Evidently it was the right number, so when he came back what was the consternation when the other men loaded the biggest trunk upon the back of this big fat man. My friend said, "Well, goodbye, old man. You will fall down and that trunk will fall on you and that will be the last of you." But my friend said he did not fall. He walked right up that walk just as straight as a die. He said, "I think he had something on him big enough to hold him straight." There is more truth than poetry in that. Some of us need a bigger task than we have had. Some of us have been satisfied with such little things that God has not been able to build and keep us straight. God is calling us to take bigger tasks.

My last word is this: No one of us dare go into any calling where we cannot feel that God Himself will go with us and that if God goes with us, all things are right whatever else may happen. The thing that sometimes I cannot quite understand is that a person says, "Oh, I think I ought to do this," and then they will not do it. I cannot quite understand that viewpoint. When I feel sure that this is true, that this is what God wants done, then I think I would do it, cost what it may, for it is the only way in which you can have life. That is not any particular sanctimonious attitude on my part. That is not particularly piety on my part. It is just common sense, and I cannot do anything else. If this is God's will, how can you do anything else? You must do this thing, for it is the only way to have life. I remember very distinctly a few years ago in one of the college women's conferences here that I had spoken on "The Will of God," and a young woman, a graduate of Randolph-Macon Woman's College, came to me and said something like this, "I want to talk with you about the foreign field," and so as we sat down to talk it over I found she was intensely interested in the foreign field. I said to her, "Do you think the foreign field is a tremendous opportunity for you?" She said, "I certainly do," and she was in earnest about it. I said, "Do you think you have some capacity through your training to meet the great need of the foreign field?" and with enthusiasm she said, "I hope I have." I said, "Do you believe that is the place where God wants you?" She said, "I believe it is." I said, "Then you haven't any question to ask me, because you are convinced of what God wants you to do." Then she said, "Oh, but my home." Well, now, I would not be careless about that home, but I said to her this, "Do you believe that your Father God will lead you into a blind alley from which there is no exit? Do you believe that you know better than your Father God what you ought to do and if God tells you and you are clear in your own mind what you ought to do, can you afford to hesitate to do what God would have you do?" But she said still, "Oh, my home," and other things that were connected with it. I say to you that the great thing is to find what God's will is for us and then to do it. And I believe that each of us may find that, because the spirit of God is in our hearts and He will take all of these other principles that we find by our mental processes and by His spirit in prayer we will find where God wants us to work.

Student Conference of Y. W. C. A.

JUNE 5TH-15TH.

The Southern Student Conference I of the Young Women's Christian Association, which meets this year at Blue Ridge, is sending the following call to the women students and faculty of the colleges of the South:

If you are questioning the world in which you live, and are eager to discover how it can be changed;

If you are concerned about your part as an American college woman in making it what it ought to be;

If you want to know how the power of the life of God can be released in you and in your world—

Join others who are seeking to make the discovery, which can be made for ourselves and for the world only as we use our own brains, not somebody's else, and only as we use them together. Some of the questions that we will be facing together are:

How can one achieve inner unity?

How can spiritual energies be released?

How far has Christianity set free spiritual energy?

What does it promise for the future?

What practices on my campus work against unity?

When these are transferred to the community, national or international life, what is the result?

What are the roots of war?

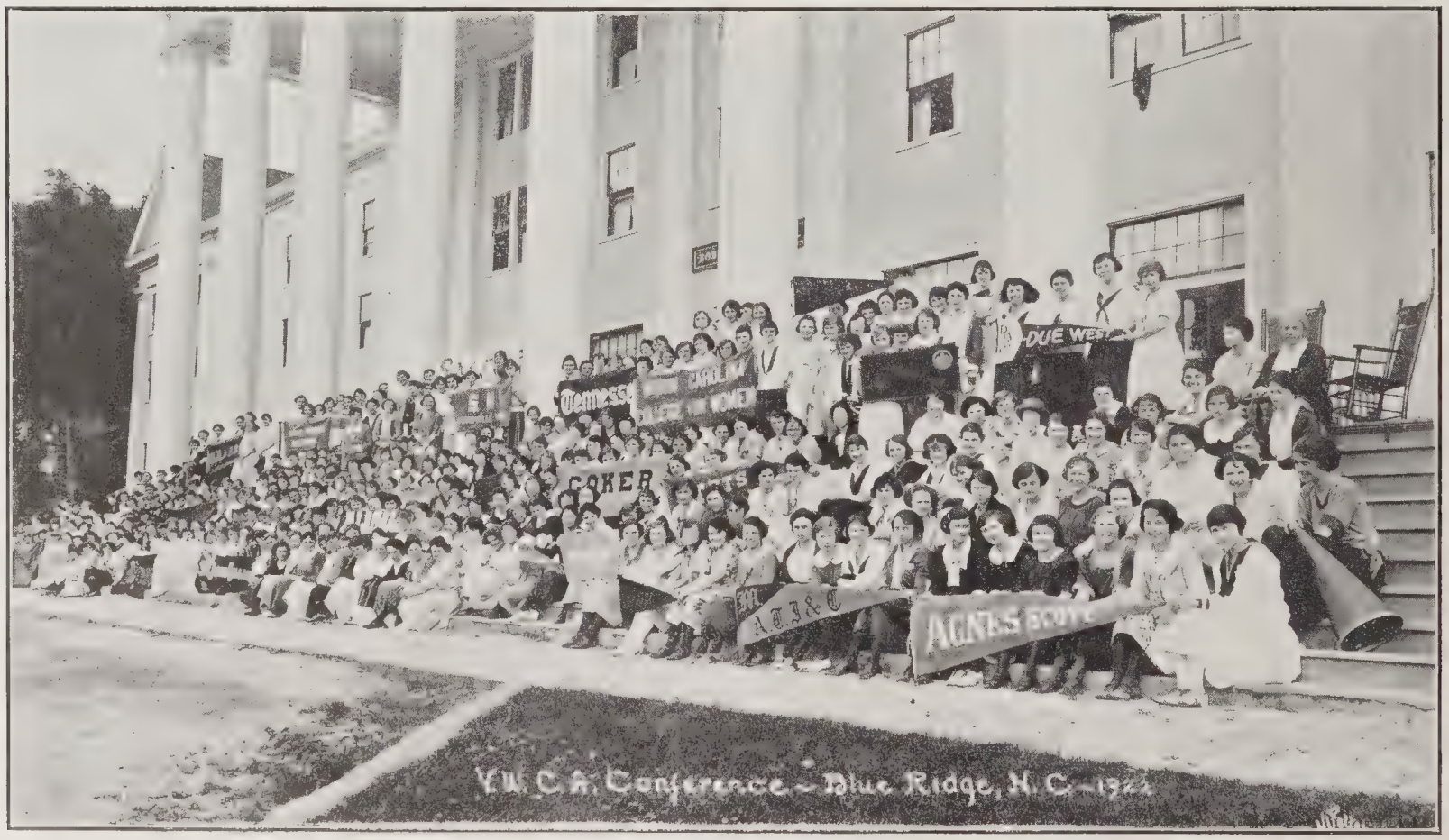
How can these be destroyed?

Can the economic system provide both for the needs of men for production and for self-development?

Does the present educational system develop the kind of thinking that is necessary to change our present condition?

Does the Young Women's Christian Association help or hinder in any of the foregoing?

There will be three or four speakers who will give longer or shorter series of addresses dealing with these questions. One series will be on the Bible problems of personal Christian faith. A second will consider the social, economic and religious factors that make for and against a Christian internationalism. These will be supplemented by single addresses dealing with some of the other problems. We are planning to have at the conference Prof. Alexander C. Purdy, of Earlham College, Richmond, Indiana, and Prof. D. J. Fleming, of Union Theological Seminary, New York, who will lead in our thinking.



The Boy and His Summer

I HAVE a boy in my home! Have you? Well, if you have, the biggest question on your mind just now probably centers around what that boy will do this summer. What he does this summer will likely have more influence on his character than what he does all this year beside. If he works for money this summer it will teach him thrift, but he may get so interested in having his own money that he won't want to go to school next year. If he stays at home and does next to nothing, he will get bored and may get into much mischief. An idle brain is still the devil's workshop, even though that brain be in your boy's head. If he goes to the average resort hotel with you he certainly will get no good for himself. Perhaps the best place in the world for him will be a good camp where he can live in the open, close to Nature, with other wholesome boys.

But if you choose a camp for him, there are many factors to be considered. First of all, what kind of leadership will he have? Scores of camps have young, immature and irresponsible men or boys in charge. Others have responsible people, but they are ignorant of the real interest of the boy; still others are purely commercial. They are after money, not after your boy's welfare. No boy should go to a camp where the leadership is not guaranteed. Next you want to know whether the equipment is adequate and guarantees of health and safety can be had. Then one wants to know whether the camp has an adequate program. By a program we do not mean play alone. No real, genuine boy can play with zest for twelve hours each day for seven or eight weeks without getting bored. Even if he could, it would be immoral.

Life is not play alone, and play is far more enjoyable to the boy if it has just enough serious work to give the play zest. We think a real camp program should include some real study or instruction—not too much, but enough to give body and zest to the day. It should include social fellowship of the highest order, not only among the boys but between leaders and boys. It should include Nature study, camping and hiking experience, Nature observation, campcraft, woodcraft and all kindred interests. It should include play in the form of baseball, basketball, swimming and other sports. It should include opportunities for self-expression in self-directed plays, musicals, campfire evenings, where the boys themselves have a chance to try out their own ability, and it should include moral and religious discussions and leadership to keep the atmosphere wholesome, manly and forward-looking.

All of these ideals we hope to combine in SCY camp (pronounced SKY) on the grounds of the Blue Ridge Association. This camp will have at its disposal 1,391 acres of virgin forests, with wild mountain scenery and wooded glens conducive to developing an enthusiasm for Nature such as few places can afford. Hikes will be taken to Mt. Mitchell (6,711 feet high), the highest peak east of the Rockies; to Craggies, one of the most rugged mountain ranges in eastern America, and to numbers of other towering peaks. There are twenty-five mountain peaks over six thousand feet high within twenty miles of SCY Camp.

As our director in this camp we have Mr. W. S. Fitzgerald, a boy lover. He is a university man, was a great football player in college, was champion gymnast and boxer of his college class, and has taught boys for twenty-five years. Son of Bishop Fitzgerald, he is not only an ardent Christian like his father, but a man of the most courteous and gentlemanly bearing. All who knew his father know what a Chesterfield he was. With all his culture and elegant manhood he is as rugged and daring a mountaineer as any boy would want for his leader. Mr. Fitzgerald will be assisted by a dozen of the finest college graduates to be found in the South. Every man is a Christian gentleman who stands for right and loves boys.

Blue Ridge is a Mecca for boys and boys' workers. The World's Conference of Boys' Workers picked Blue Ridge as the best place in America to meet three years ago, and the Boy Scouts of America, five hundred strong, were at Blue Ridge last September.

Our program will include thorough coaching in high school studies, in all forms of major sports, instruction in swimming; it will include woodcraft interests, camping methods and experience, and will have lectures of the highest order on nature, travel, and for inspiraton and life challenge. Every evening there will be a brief discussion of the most worth-while things in life held in the various shacks where nine boys and a leader will live together.

Sleeping quarters will have wooden floors, a wooded and fibre roof, and a four-foot wooden wall with canvas above to be pulled in case of rain or storm. The shacks are made of rustic material and will have the air of the woods about them, but will provide for better protection during rain than any tent can provide.

If your boy is interested in real things, if he loves nature, enjoys sport, likes a good swim, is eager to camp in the woods, and loves to be with a group of

(Continued on page 16.)

Are You Aware?*

Miss Oolooah Burner

(Read a poem "I Am Aware," by Angelo Morgan.)

ONE evening last week five of us were floating down a river far north of here in canoes. We had taken out the paddles in order not to break the silence through which only thrushes were singing, and as we came around a corner of that exquisite river we came upon a young man in a canoe all by himself with a phonograph, and the phonograph was playing jazz. How did he compare with Angelo Morgan in his awareness of things that come?

I have been thinking a good deal today of that phonograph in that canoe that was killing the songs of the thrushes at twilight, that was blowing out the possibilities of beauty that might have been pouring into the mind and spirit of that youth. I have been contrasting over and over again in my mind his attitude toward life with the attitude of Edwin Markham, who stood underneath a little bird who was singing and said these words:

"I hear you, little bird,
Shouting above the broken wall.
Shout louder yet;
No song can cull it o'er.
Sing to my soul in the deep, still wood.

"'Tis wonderful, 'tis wonderful!
I'd tell it, too, if I could.
I would tell it, too, if I could.
Oft when the still white dawn
Lifted the sky and pushed the hills apart,
I have felt the world's mysterious stir,
But no voice like yours, O bird,
For such a listener."

And then he goes on, "Shout louder!"

Do you live, or do you just exist? Are you aware in any sense in the way that Angelo Morgan is aware of life—aware to your finger tips? I have a feeling sometimes that most of us are mostly stoggy most of the time, that we go stumbling along through the dust of life unaware of nine hundred and ninety-nine of the things that are going on about us, conscious only of certain things and unaware of the big things that ought to be streaming through our lives and sweeping us on to great effort and to great achievement.

Are you aware? I heard a great historian talking not so very long ago in New York about the way most of us are blocked from being as big as we might be by the little things of life to which we give consciousness. He said, "We are not much beyond the cow that stands out knee-deep in the moonlit pond. You couldn't conceive of her rubbing her hands and saying, 'It's a brawly nicht.' Instead of her seeing the glories of the summer sky, she is trying to reach that fly on her side." He said he thought most of us are like that in life; instead of seeing the glories of eternity and infinite possibilities around about us and in us, we are busy trying to get off some pesky little insect that shuts out all our view of the big things. I have one or two friends in my list of friends that I always think of with the quality of tip-toe-ness. Do you know what I mean? There are very few people who have it. They are so alive to the tips of their fingers and to the tips of their toes that if you see them walking along the street, they can hardly keep their feet on the ground, because life is so alive for them some way. The rest of us stump along with our feet solidly on the ground and see uninteresting people, but those friends of mine see something interesting around every turn and they live in a very real sense of the word.

Grasping the Values

I am not talking about a sentimental sort of emotionalism. I am talking about something which is very difficult to get into words, and if you will be patient, I shall try to tell you what I mean. I am talking about the kind of aliveness to everything in life round about you which determines what you do about it; not a sentimental emotionalism which sits down and enjoys thrills for the sake of thrills, but the seeing of values, the seeing of truths, the seeing of facts, the seeing or life itself and acting upon what one sees. It is the thing of keeping the doors and windows of your house of life thrown wide open, keeping open house in your life for people, for the world, for God. If I were to ask you honestly tonight who comes into your house of life or what sort of things come into your house of life, maybe through the cellar windows, maybe through the attic, are they lovely things which come in? Are they stimulating things? Are they worth while things which come in, or what kind are they? Is your house of life wide open for life? Or have you closed most of the doors and windows for

*Stenographic report of an address given at the Student Y. W. C. A. Conference, Blue Ridge, North Carolina, June 3, 1922.

fear, or because you do not want to take the trouble of keeping open house?

Think first of the natural world round about us here. Are you aware only of the bigness of the mountains so that they rather depress you because they are so big? Are you aware of their bigness only or of the beauty of a little foothill, or perhaps of the level plain? Are you just as aware of a single flower by the path as you are of the big outlines of the mountains across the way? Is a yellow primrose by the river's brim just a yellow primrose, or perhaps worse, a yellow weed that gives you hay fever, or is it a part of the eternal beauty expressing God? Do you see only the blatant sunset, or do you see the fairy tints in the east? Are you as aware of the eastern part of the horizon as of the western? Do you know the difference between the color of the sky at night on a very clear night when there has been a northeastern wind that has blown away all the clouds? Do you know the color of the sky that kind of a night, and how different it is from the color of the sky a little bit later at night? Have you ever been aware of them? Are you aware only of the shouting or of an occasional thrush's song? I wondered this evening as I came out of the dining room at the exquisite note of a hermit thrush. We see only the big things; we do only the things which we are led to do forcibly. We do not take time to be aware not only of God and of the universe, but of the sound of the brook outside, or the song of a bird which ought to help us to worship if we are really aware.

Are you aware of the glory of what are called mechanical things in today's world? I had a friend in New York not very long ago tell me as a matter of fact. She said, "I sat down the other evening in my apartment and heard the concert over at Newark. My small son rigged up a wireless receiving station by stringing a couple of wires from the front to the back door. I sat there and heard the concert in Newark." I looked at her and said, "Miracle? The world is full of them today." "Yes," she said, "the world is full of them today."

Ships of Discovery

Did you happen to come across these startling sentences within the last three months? "We watch a little device in the jeweler's window where by the pressure of sunlight spin round some metal plates in a vacuum. Do we see there the motive power which in the dim future is to drive the ships of a future Columbus off from this floating island called the earth to explore and colonize the distant spheres? Do we consider the development from the hairy savage whose highest technique was to open clam shells on the shore to men of today who weigh the atoms and the stars, who talk round the world and fly in the heavens?" Are you aware of the age in which you are living even so far as the mechanical things of the world are concerned? Or are you stogging through the world with no more awareness of what is going on about you that is changing the life of mankind than if you had lived a thousand years ago? I am almost afraid to use the words "mechanical" or "machinery" any more. After reading an article in the "Atlantic Monthly" called "The Soul of Machinery," I came to the feeling that even what we call machinery is alive and has personality if you can begin to dig into the mystery of it. If you want to follow that line, get hold of that volume by Streeter called "The Spirit," and read toward the end of the chapter called "Spirit and Matter," by Mr. A. Clutton Brock, and you will find something there which will change your old theory, open your eyes to an entirely new theory of life and animation in this world which we take for granted is inanimate to so large an extent. You come to a place where you are afraid to call anything inanimate or impossible. There are no limits to what the world of science is opening out before our minds today in the possibilities of life, and spiritual life as well as what men call material life.

I heard a well-known modern thinker, an Englishman, say to a group of girls to whom he was talikng at a summer conference (he was talking about the Pilgrim fathers and about the whole habit of mankind of moving westward, exploring), "One of the reasons for the restlessness of men today is that they have moved as far west as they can go and there is no more west that they can go and they have got to begin to explore off into space with their minds." He spoke of the substitution of the adventuring of our minds for the old ships of discovery. Are you doing that? Are you setting forth to explore with your minds to the utmost parts of the universe to find truth and God and life? Or are you just stogging along doing what people tell you to do if you feel like it and not doing any more, doing nothing independent at all? How aware are you of the great movements of men today, of life?

Coming out of what you call the mechanical world into the life of mankind, how much are you thinking about, how much are you watching the movements of great groups of people today groping for life—races, groups within our own nation, groups within other nations—groping, exploring, trying, experimenting, failing, but always trying to go after life some way, some how, and satisfy it. Are you aware? When you go to college, or when you come away, or when you are on your college campuses, how aware are you of the great throng of college students round about this world who are facing toward life, and of the infinite possi-

bilities tied up in that one group? How much are you exploring as college students or how much are you just going round and round in the old discovered territory? How much are you aware of your oneness with people today? Do you still think, by any chance, that you are independent of other people? That you can be yourself without them, or that they can be themselves without you? That what you do does not affect them and what they do does not affect you? That is the most antiquated idea you could possibly hold and the most unthinking position you could possibly take. If you do not mind a very homely personal illustration, I would like to tell you how I became aware of that fact. One morning on the top of a bus, as I was going down Fifth Avenue, New York, to my office—it was a soggy sort of gray, uninteresting morning. I was not at all aware, and I was bored with anybody that would be aware of any particular thing, and suddenly I thought I would go exploring and see if I could get up any interest. I would put my eyes straight ahead. I shut my eyes and then opened them, and they landed on the hat band of a man in front of me. I thought that was just as stupid as the morning. Then I began to think. I wondered where that hat band came from anyway, and on the way down I traced it back to the cocoons in the faraway land from which it probably had come. I traced it through all the processes of making the silk, the ribbon, the whole manufacturing process, through all the hundreds of hands it had gone through, through all the hundreds of minds that had made the machinery, through all the system by which that hat band was bought and sold, the salesman, the manufacturer, the owners of large wholesale shops, the girl who had handled it, the man who had bought it; and there it was on the bus in front of me. I suddenly realized that that hat band was teeming with life, that there were hundreds of thousands of people living in that hat band. I began tracing back other things. I traced back the wooden railing of the bus to the North woods in which it had grown and through the hands of all the people who had had anything to do with it. That, too, was teeming with life. I looked at the wall alongside the park, the stone wall; just a stone wall. Before I got through there were millions of people mixed up with that stone wall. The sidewalk to which I descended presently was alive. By the time I got to my office I was dizzy because I had thought I was alone that morning, but I was not. I cannot dress in the morning by myself. The gingham dress I put on, the shoes I wear, the hairpins I use—I am utterly dependent for everything I have and do upon hundreds of thousands and millions of people. Aren't you? Now you begin to subtract from your mind all that other people are responsible for and what do you have left? All the books and magazines, parents and teachers and fellowmen—what have you left that is you? How proud can you be of what is you if you subtract what everybody else has been responsible for? You cannot be alone regardless of how much you may want to be or how hard you may try, because your life is absolutely bound up with all the rest of the life of the world and their life is bound up with yours. How aware are you each day of people who serve you unseen? When you read in the paper of a strike, milkmen's strike, maybe, or coal strike, are you only irritated at the inconvenience it may cause you, or have you a oneness with all the people affected by that strike, the strikers and the employers? And do you set out with your mind to find the truth about the thing because those people are your people and you are a part of them as they of you, or do you shrug your shoulders and go on unaware?

Our Attitude Towards Others

Have you ever taken the attitude of looking down on the people that serve you that you can see? Have you ever thought with disdain of those who serve you regardless of their color or their education or their position or anything about them? Have you ever taken what they did for you and scorned the people who did it? How much could you do by yourself unless people served you? In turn, how much can they be sure of finding life unless you pay your debt by serving them? And it becomes co-working in that case. How much are you aware of those who suffer unseen? Are you aware only to the point of responding to their suffering when somebody stands in your presence who is hungry or sick or distressed? Or when you hear of somebody who is on a distant continent, great multitudes of people who are starving for bread, who are freezing because they have no clothes, are you aware of what suffering means enough to do something about it?

How aware are you of the presence of God in all of life? Do you still think, by any chance, of a God who is afar off on a throne overseeing the universe from long distance or do you in every movement of men today at the very heart of that movement for life find God? God is like Jesus Christ, and the whole energy of Jesus Christ's personality was poured out for humanity that they might have life and might have it more abundantly. If God is like that, where is God today and what is God working for and in? Is there a single social movement for righteousness today, whether legislation or caring for criminals or whatever it may be, is there a single person who goes into the profession of surgery today or law for the sake of making things right, is there a single move-

ment of any sort of human life today for other human beings to find more life in which God is not at the heart of it? How much are you aware of God in individuals? I had a letter from Miss Young. She said she had another friend she wanted to tell me about, the old match woman who sat on the corner as she went to her classes. She sat there morning after morning and evening after evening. Miss Young said she could not get by that face because the face was so radiant. She could not see that the old woman had anything to make her happy. But she said she already had bought enough matches to light her fire for the rest of her life. But she could not help buying matches. Every time after talking with her she felt she knew God better, because she had seen Him in the old woman's spirit.

How much do you see God in people today? How much are you looking for God in people? Even behind the hard and painted faces of street walkers today, somewhere deeper than her life, wherever there is wistfulnss or an impulse to generosity or unselfishness, God is there at work. Do you scorn any human being, forgetting God? Do you think of God as so many girls have told me they think of Him, as an old man with a long, white beard, sitting on a throne? Or as old in any sense? If you do, tucked away somewhere in the back of your mind there must be a kind of an unconscious feeling that God is inactive, because you always think of old people as being inactive and unable to do the things that live young people can do. I want to remind you that God is the most active person in the universe and that God is closer than breathing. Wherever you find life God is there, inescapably, lovely, eagerly, friendly and there.

Are you aware tonight of the power wrapped up in us in this room as a body of students? Why, if you were only twelve students today, there is no limit to what you could do. Four hundred of you? Four hundred students today, alert, alive, aware, aware of our togetherness, aware of life and our oneness with all life, aware of God, God's hereness, God's friendliness, God's activity, God's love, God's oneness with our lives and the lives of all of His children? Four hundred students aware together of those things can venture these next days into distances and depths that no single one of us alone would ever dare to think about, and we can go out from here at the end of this conference an infinite source of power for the life of the world if we are only aware and are willing to pay the price of awareness. For we look not at things seen but at things unseen, for things unseen are eternal. Having eyes, do ye see? Having ears, do ye hear? Having life, do you live?

A BOY AND HIS SUMMER

(Continued from page 11.)

real fellows, we think we can help him. We hope every boy who comes to us will go back home with a stronger body, a healthier brain, a greater love of nature and nature's God, and a new love of and interest in other boys. If you and he are interested, write for a beautiful illustrated booklet to Southern College of Y. M. C. A., Nashville, Tennessee, care SCY Camp.

A MOUNTAIN TOP EXPERIENCE

(Continued from page 1.)

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Blue Ridge is the place to go if folks are tired of the hum-drum life of the city and town, but there is enough going on to keep one from getting bored with his vacation. Early in the morning, when the mountains have hardly emerged from the mists which often cover them, and when everything is quiet and the smell of the woods is in the air, there comes the clear call of a bugle and reveille is sounded as it has never been sounded anywhere else, echoing back and forth over the hills. The bugler is one of the essential parts of Blue Ridge, and no bugler ever had a quicker response to his mess calls than does this one, and no bugler ever had his taps appreciated more than this one, as he stands on the porch of Robert E. Lee late at night, when everything has again become quiet, oftentimes in order that not a note will be missed, and says good night to the hundreds who have gone to their quarters for refreshing sleep, made more

pleasant by the singing of the mountain streams, which tinkle beneath the windows of the peaceful sleepers.

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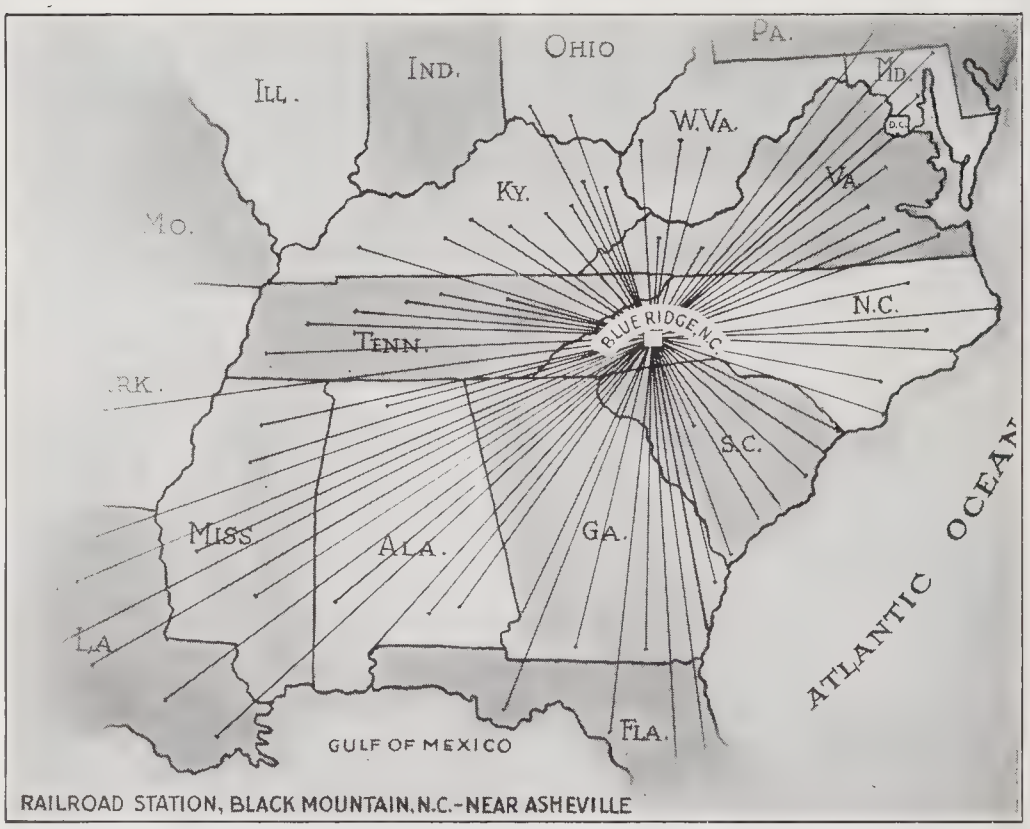


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Southern Student Conference, Y. M. C. A., June 15 to 24.
Missionary Education Conference, June 26, to July 5.
Community Conference, Y. W. C. A., July 6 to 15.
Southern Summer School, July 18 to August 1.
Industrial Conference, August 2 to 4.
Social Service Summer School, August 6 to 31
Scy Camp for Boys, under eighteen, June 29 to August 24.
Summer Quarter Southern College of Y. M. C. A., June 15 to August 30.



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

The Path to Faith*

ARTHUR RUGH

I SUPPOSE we are all quite satisfied that Christianity is facing one of its crucial tests in history. The religion to which we have devoted our lives and which we love so much is at the bar being tried. It has to stand two tests; not the test of doubt, correctness of dogmas, correctness of ethics at all. That is not very much debated. I think that the world is very much prepared to grant that the dogma and ethics of Christianity are superior and perhaps quite unique in the world. That is all right, but will it work? That is the next test. It is the pragmatic test, and the world is pretty merciless in that test. It does not pretend to take a half answer. Can you meet the present world situation with your religion? We are profoundly interested in that. Now there is one thing that is unfortunately stopping the force of our drive just now. I am sure we are all conscious of the controversy that is on as to the fundamentals. There is meeting, I think, this week in the North, two denominations to test its adaptability. The leaders of those conferences have been spending their time and thought in trying to meet the controversy that is going to arise on theological dogmatic questions, and that is slowing up our drive. Mr. Wilder was telling me of a serious controversy that threatened the national Christian conference that just closed in Shanghai. When we stood face to face in China with the most imminent chance we had to change China to Christianity, there was trouble that we would discuss dogma. I think you here in the South will suffer from that controversy. I am not going to take up the controversy at all. I am not going to attempt to answer the fundamentals of the questions on fundamentals. That is not what we are after this morning. We must go down from this hill with the most positive drive in our lives. Christianity is being tested. We are not going to argue about it, but we must make it work and there is something that is weakening about uncertainty. There is something that is irresistible about certainty. That team is hard to beat which knows its play and knows that it knows it, even if it is not a very good play. That team is nearly licked that does not know what it is going to do no matter how good a team it is. And we are going into the drive here in the South partly handicapped if we are going out with any uncertainty in our minds as to the fundamentals, as to whether we have a supernatural religion to work in our own hearts and to give to other men. That is the question. Do we have a supernatural religion that is at work in our lives and that we can, without apology, say to the world, "We have it, a living God, imminent, present, almighty, the Sovereign of every problem?" Have you got it? Are you going from this mountain back to your college to hit where you know you are hitting, or are you going to hit and hold back a little and say, "I don't know whether that is a way we have got or not?" We are not interested in theology and dogma, but in the drive you have got and uncertainty and controversy are hindering the drive. We want to get past that here in the South and hit just as hard as we can hit.

*Stenographic report of an address delivered at the Southern Y. M. C. A. Student Conference, Blue Ridge, N. C., June 17, 1922.

There is nothing new about this controversy and uncertainty and confusion and haste. The particular form that it takes may be new, and the emphasis and intensity may be new, but it is as old as the hills. We cut some of the nerve of doubt when we frankly tell it is as old as the pyramids of Egypt, that the last thing you can say about controversy is that it is modern and unique, because there is something of a pride that leads men astray that says we have got a new thing and the rest was old. Well, the scribes and Pharisees debated just like the fundamentalists are debating now about the resurrection of Christ, and they have been at it ever since and they will be at it until time goes on to the end, I suppose. If any man here feels that faith is old and doubt is new, let me tell you that faith is the same age as doubt. They are both as old as man and his religious life. There is nothing new about it, but we face in this generation a particular form of confusion and uncertainty that is slowing up our drive. What is the solution of it? Please do not expect me in these few minutes to settle the doubtful and debating questions. That cannot be done, and if it did settle these, then some others would come up. If it could be done by abstract reason, it would have been done long ago. That is not the trail we are trying to follow. Is there some principle, some method when this comes into life of solving it for ourselves and for the church? If we can find that method we can solve not only these doubts, but any others. In next to the last issue the leading editorial of *The Continent* says there are five questions that are bothering the church: social application of Christianity as over against individualistic; the second coming of Christ; the inspiration of the Scriptures, and the deity of Christ. Whether those are perplexing us or not there are some that are perhaps. Are you quite sure that Christ is God? Are you quite sure that the old Book is the Word of God? Are you sure of the personality and imminence of God? Do you believe that prayer does work the impossible? Or are you not sure that it is thirteen or fifteen questions you are going to make?

Whatever the problems there must be a solution. It is not possible that God would leave us in any effective darkness. It is possible for every one of us here to have that irresistible drive. Will there be no intellectual confusion? Not as long as we are trying to interpret the Infinite in human language. There will always be haste and confusion until we go beyond the gates. But will there be uncertainty of drive and experience? Not at all. What, then, is the path to an absolute assurance that is irresistible? Two things have helped me. I hope they will help you. First, start with assurance, which is, I think, clearly visible in the experience of the human race that life develops by evolutionary processes. That is, that we come out of a glorious past into a more glorious present and on into a more glorious future; that the present is marked by the past, that it takes something of its mode, that we stand on the rocks that our fathers built and we go a bit higher; that life moves on out of the past steadily by a law of God into higher, better planes. We can say to ourselves:

"Build thee more stately mansions, O my Soul!
As the swift seasons shut thee
From Heaven with a dome more vast,
Till thou at last are free,
Leaving thy outgrown shell
By life's unresting sea."

We can say it. I am not talking Darwinism or Bryanism; I am not interested in them. It is the least of the questions. We are here in the image of God. We can mar that image by debating about where we came from, but we can not mar it by coming from wherever we came from, because we came anyhow and we are in the image of God and you can not change it no matter where we did come from. If God wanted to take a monkey or mud in which He was going to make His own image, I am not interested in it. I do not see how serious men of calibre spend any time on where we came from. We are here in the glorious image of God, going on to make others in the image of God if we do not fight with each other about where we came from. I am talking about the evolution of life, intellectual, social, religious. All life evolves out of the past and goes on to better things in the future. We are taking the torch from our children and carrying it as far as we can and hurling it on to our children and they are carrying it on to theirs until at last it is perfect light in the presence of God. You see, if that is the case, we have gone a good ways. If the faith of our fathers is solid faith, we have made a good bit of headway. If we can start with the faith of our fathers, we are a good way along the way. If the way my mother prays is right, why heavens, prayer can do most anything. You see the trouble is this: there is a school of thinkers that thinks, mostly sophomores, it is really too bad, our fathers were lovely people and perfectly sincere people, but, of course, they did not have the chance we had and they did believe a lot of bunk; but now *we* right here at this point in history, in the long, long trail of life—all the rest was confusion and darkness and uncertainty; but we sophomores of 1922 have got it. Wisdom will die with us. There is a school of thinkers like that. If that is the case, life is revolution, cataclysmic, volcanic. Nobody can count on anything. If our fathers were

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I Believe*

DR. M. ASHBY JONES

I am quite sure there is something of the minor note in the voice as we leave this beautiful spot to go back into the every-day work-a-day world down below. I am thinking for myself of what you men are going to carry with you as you go down the hillside tomorrow. The test of any transfiguration experience, the real question to ask of any mountaintop visit is: How much can you carry down with you into the valley? If any man ever says that he has been up somewhere with God, then let us ask him: What message did you bring below with you? If any man has ever been in some retreat whatsoever with Jesus Christ, you may be sure that some poor demoniac will meet him at the foot of the mountain, and the test will be what healing power can he bring from above. Young men, you are going back with this religion of Jesus Christ into life with all of its varied experiences, in its sheen and its shadow, its work and its play, its tears and its laughter. After all what is it that you should carry with you?

May I say a few words to you this evening of this Christian religion just from one standpoint? It is in its essence a religion of faith; that the most familiar preface to all its prophecies and promises, the phrase, "I believe." I think there is your picture that is so winsome and so significant, that picture of Jesus standing with a little baby hugged to his heart which He had wooed, perchance, from some mother's arms while his fingers coiled the locks of the wee ones that had gathered about His knees; the confidence of childhood in a father's love and in a father's heart. We preachers over and over again, young men, have to face this question. We preach with all the earnestness of our hearts of marvellous promises and the beautiful pictures given to us in the revelation of God's Word. We talk of the presiding and prevailing care and love of an ever-present God in the lives of men. We tell about that tone and strength that cometh from the abiding Christ in the heart. We walk with men down the lengthening shadows of life and stand with them by the side of the river and tell them that on the other side is a marvellous immortality with ever outstretching horizons of eternal opportunity and love, and men turn to us and ask, "Preacher, do you *know* that these things are true?" And if we are earnest and honest, we must answer, "No, I don't *know;* I believe." And over and over again earnest and honest men turn their backs sadly upon us with the words, "When you can preach, 'I *know,*' we shall hear you again."

And yet, after all, is there anything in all the world of knowledge where men can say, "I *know?*" Is there any realm whatsoever that has dared and challenged the investigation of human minds where it has yielded anything yet but partial knowledge? I know over and over again the minister is stung by the taunts of men that they preach a gospel of credulity and turn with some sort of answering to the demand for men that preached with the dogmatic assertion that they had no right to use. Over and over again these creeds of our church which should be only the tentative statements of our interpretation of the truth have become crystallized into dogmatic assertions of certainty in their knowledge. Over and over again we have been dared to say, "I know," when after all we ought to have been saying



DR. M. ASHBY JONES

simply, "I believe." And yet, after all, when we look out into the world and see how men do and dare we find that they live by faith and not by knowledge. We find the man in the hour of his anxiety, when the loved one is sick, calling in the physician who simply takes all of the knowledge that he has and then makes up his mind as to what he believes to be best and writes his prescription. We find out in the world of commerce and industry that faith after all is the commercial life blood of the great business world. It is faith that turns the wheels of factories. It is the very breath of faith that drives the sails of commerce. We

*Stenographic report of an address given at the Student Y. M. C. A. Conference, Blue Ridge, N. C., June 22, 1922.

turn to the laboratories of the world, and science, after all, works upon its hypotheses. It is the gathered knowledge and experience of the past, its best interpretation of that very partial knowledge that it knows and then its statement, "I believe."

Young men, I want us to understand that the Christian faith is no whit different from the working faith of the world in every phase of its experience. Ah! men say that it is a religion of credulity and over and over again a religion of superstition. Nay, the Christian faith is not superstition, as superstition is born out of timidity and fear. It comes out of the vague shadows where men see but the spectres and outlines move in ghost-like fashion. Superstition says that if we sit down thirteen at a table, something dreadful is going to happen. Who said so? Why that vague, indifferent, "They say." *They* say that if you look over your right or left shoulder at the moon something dreadful will happen. Who says? *They* say. Let us understand that Christian faith must begin with some knowledge. You must have something you know in which to put your faith. You must know some one in whom to put your trust. Always and everywhere "I know" must come before "I believe." We hear too much talk about rationalism as if rationalism were the enemy of religion. Why rationalism is the very spirit of the Christian religion. A faith? Yes, but a reasonable faith. O, young gentlemen, I do not begin to understand all that I believe, but I do understand why I believe it. I can not begin to explain to you all that I believe, but I can explain why I believe it. And every man should be ready to give a reason for the faith that is within him. Gather all the knowledge that you can, and oh, young gentlemen, let it be as accurate, as microscopic as you can make it. Gather all the knowledge from all the searchers after truth in all the world that you can and then stand on that which is known and stand with the eyes of the spirit wide open, your feet on the foundation of your knowledge and your spiritual vision sweeping the horizon from that point of vantage. I think sometimes of the Christian faith as like that eagle that first poises its feet upon the granite forefinger of yonder mountain peak and pointing heavenward he takes his flight into the imperial realms above. I stand upon the mountainside here and watch that torrent of water as it dashes down the rugged sides dancing with delight. Here it leaps into cascades of clustering diamonds and now goes gurgling with glee to the more quiet waters down below. Or I watch it, as gathering strength from other streams, it sweeps into the valley below and now in graceful circles I watch it on to the horizon yonder where it is only a silver sheen in the glistening sunlight. I can not see that it goes one inch beyond my vision, but I believe that it never ceases its lilting rhythm until it kisses the crest of old ocean wave. I stand here on this vantage point of history and look back over the centures that have flown. I see the life and the influence of Jesus of Nazareth as it bursts like a current of living water from Golgotha's mount. I watch it pour itself into the life of the world, flowing through the centuries, tired and weary ones drinking its living refreshment. Soiled and sinful ones have plunged themselves in health-giving power beneath its pearly waters, by its banks have grown all the fruitage and flower of a new and better civilization. Oh, it comes in refreshing current throughout the centuries that are passed until it flows to the very feet of this hour. I do not *know* that the power of that life shall go on one day beyond which we are living, but I *believe* it will never cease its refreshing, redeeming power in the world until it empties itself in the eternal ocean of God's loving purpose.

Better still, back yonder in the years that have gone I see a boy, hesitant, drifting, doubting, with all life before him. He hears a voice out of the unknown and it can not be heard with the ears. He sees a figure standing in commanding and compelling beauty of holiness that can not be seen with the eyes. He yields himself to the leadership of that voice and to the compelling magnetism of that figure. In the years that have flown there has been a hand that has held him in the hour of temptation. There has been a hand that has impelled him in the hour of supreme opportunity. I do not *know* that that influence in life shall go one moment beyond the time I am speaking, but I *believe* that it shall never cease until, with chivalric care, He leads me across that unknown line of mystery that we call death into the limitless arena of a world of God's opportunity in eternity. There flashed into the life of the world a matchless beauty, the life of Jesus. He stood taller than all other men before or since. There was an exquisite charm in His smile that brought the answering smile of children. There was a marvelous sympathy in His heart that included all the outcasts and the degraded ones of the world. There was a chivalry in His bravery that threw itself in big brotherhood before the least of all of human life and dared the enemies of humanity to strike a blow. There was a ringing laughter in His voice at the wedding feasts of men, and there were tears in His eyes beneath the shadowing sorrows of men. There was a wondrous courageous bravery that faced all of the crystallized hypocrisy and dogmatism of His day, and His words leaped like living lava from His lips to burn their way into whited sepulchres. He walked the *via Dolorosa* beneath the weight of the world's sorrows and the world's sins and amid that mad medley of voices crying "Crucify Him, crucify Him," he died with the words upon His lips, "Father,

forgive them, for they know not what they do." I know not, men and women, any argument to demonstrate that when they put Him in a tomb He got up out of that tomb and walked with men. I can not compel the minds of men in any mathematical demonstration, but I know this, that though they buried Him in a tomb and sealed Him with the Roman seal, the living spirit of that Christ would not stay dead, and that the timid, lying Peter, a cowardly group of disciples who deserted Him in the hour of His need, became surcharged with that same spirit of Jesus of Nazareth and set the world aflame with the news. "He is not dead, but liveth again."

Standing today, as we do, facing all of the enemies of social salvation, with all the lowering clouds of despair and darkness and doubt gathering about us in the world, with hatred all rampant in the world, with mountains of difficulty in your pathway, young gentlemen—aye, range upon range of obstacles barring the way of a Christian civilization—I bid you have faith. But I bid you have a reasonable faith. Look at Jesus. Dream ye any dream of beauty that ever flashed in exquisite charm through the soul of a poet, and I say that dream can come true, because Jesus planned the Utopia for the world that links and leads the hearts and minds of men together for the accomplishmeut of the salvation of the race. Look at Jesus. I care not for your explanations; I care not for your theological interpretation of who He is; but if Jesus be, then anything in all the world can be. He who stands by Jesus can look out into the future and say, "All things are possible." I know Him, and I am persuaded that He whom I know is able to keep—O to keep the chivalric faith of youth! O to keep tryst with all the loving sympathies of the soul of a man! O to keep faith with the noblest and best ambitions and aspirations of the human heart. I know Him, and I am persuaded that He is able to keep that which I have committed unto His charge against that day.

I love to think that this Christian faith of ours, O young gentlemen, is progressive. I say the knowledge first and then faith. Yes, and I say the more knowledge, the more faith. O let the Christian Church today bid Godspeed to every searcher after truth in all the world. O laboratories and libraries, O observatories and ye who seek the secrets of men's hearts in the great tide of human population, bring us, bring us every fact that is revealed. O bring to us every revelation that God makes to you, whether from the tiny blue of the violet to the rushing beauty of the golden glory of the planets above—bring it to us, all knowledge, all that you can find, and my faith shall stand tiptoe upon the accumulated knowledge and experience of men and still shout to those below, "Come up, come up higher. Come, and I will show you a larger world. I will show you a larger universe. Aye, I will show you a larger God than ever you have seen before. Come up." Now we know in part, but O I believe that there shall come the day when I shall know even as also I have been known. O, young gentlemen, the Christian faith, instead of standing athwart the pathway of the progress of the world to bar men from further research, to wall men away from the earnest, eager searching after the truth, is pioneer. It discovers, it dreams, and then dares translate them. It sees visions and then has faith to have those visions wrought into the life of the world. It hears voices from beyond the mountain that never ears have heard calling, and it answers the call. It is dissatisfied. Everywhere within its heart there is the belief that this is a better world, that this is a better manhood. It is eager in its earnest restlessness to move forward. The Christian religion abideth not, but is forever shouting to those who are backward, "Forward! I see a new world. I see a new Jerusalem. I see God coming down out of the heavens to dwell with men."

I salute you, young men, as you go back into college life and then out into the life of the world. I salute you as men of faith. Dream your dreams. Take every truth that you have received on this mountain top and know that if it be true, it can be translated into hands and feet and voice. Take every impulse and urge to righteousness that has stirred within your heart and know that you can get it wrought into the plans and progress in the valley down beneath. Take every affection that has bound you heart to heart with the friends and comrades here and know that it is immortal stuff and that you can link by those affectionate ties the children of God in a forward movement of civilization. Believe in the best, that the best is God's. The best shall be, because the best way is but the breath of God within your own spirit. Stand not still, be not satisfied; tomorrow is better than today; and tomorrow's tomorrow is but the unfolding dream of the plan of God Himself. Move forward, for the Christ is just ahead of you, and He is always saying, "Follow, follow me."

God sends you, the Christ commissions you, even unto the end of the ages, and lo He is with you always.

A Day at Chimney Rock

ONLY those fortunate ones who have sojourned at the Robert E. Lee Memorial during recent years, and who have taken the trip to Chimney Rock, can fully appreciate the lure of this most remarkable mountain. Perhaps at no place east of the Rocky Mountains has Nature dealt with such lavish hand in the formation of her eternal hills. The uninitiated almost invariably think of the Appalachian Mountains, as having easy, gentle slopes, well covered with verdure; but rarely indeed do we think of them as possessing the rugged features which characterize much of the mountain scenery of the Rockies. It is true indeed that most of the mountains of the eastern chains are more subdued in their outlines. This by no means, however, is universal.


Chimney Rock

The finest mountain scenery, singularly enough, is almost invariably at what has been called "the break of the Blue Ridge." By this is meant the steeper and more precipitous conditions of the southeastern slope of the Blue Ridge Range, from Virginia to Alabama. These precipitous conditions, however, are at their best in North Carolina, but at no place is the cliff formation so gigantic and awe-inspiring as in the Chimney Rock country.

Chimney Rock is reached by an excellent motor road but a few hours' distant from Black Mountain. The finest scenery is probably that stretch of country beginning at the crossing of the Blue Ridge Range on the "Wildcat Highway" southeast of Asheville, on down through Hickory Nut Gap, thence up the private road to the very base of Chimney Rock itself. Every turn of this fifteen miles of highway—and the turns are well-nigh continuous—reveals new and fascinating landscapes. The road veritably doubles back on itself time and time again in its struggles to maintain a grade sufficiently easy to accommodate the modern automobile. The trip is one of unending delight. On and on the motorist travels, until at last the car halts at a great parking place literally blasted out of the face of the cliff at the foot of Chimney Rock. The giant monolith frowns down some 315 feet from above. Here is spread before the beholder range on range of the Piedmont plain, with King's Mountain of Revolutionary fame, lying some seventy miles to the eastward.

Literally miles of trails, stairways and bridges have been built, making not only the ascent of Chimney Rock, but of the highest precipice in the east, of easy access to the mountain climber. The top of Chimney Rock is scaled by a unique stairway bridge, the summit being protected by heavy iron railings, and from the top floats the national emblem. Here is truly the acme of the Chimney Rock trip. The panorama which is spread before the visitor from this remarkably spectacular vantage point cannot adequately be described. Mountain, valley, precipice and plain—all softened by the exquisite verdure so characteristic of the Southern Appalachians but feebly portray the charm and repletion of this wonder spot.

One of the newer features is a remarkably substantial stairway that was constructed during the past year hundreds of feet up the steep cliffs, above and overlooking Chimney Rock itself. The so-called Appian Way, a narrow bench on the face of the precipice, nearly one mile long, is an unending succession of thrills for the mountain climber. From Inspiration

Point is thought by many to be the finest single view in the Southern Appalachian Mountains, the centerpiece of the picture being the Hickory Nut Falls of 400 feet in height.

Aside from scenery, provisions have been made for the appeasement of a healthy appetite, which is likely to be the result of exercise and the stimulating air of the mountains. On the brink of a nearby cliff a pavilion restaurant has been built, and here it is that the chicken dinners are served—not the least of the good things to be realized during "A Day at Chimney Rock."

Chimney Rock

O grim eternal guardian of the Plain
Through which the trusting, laughing water runs,
How many silver moons have diademed thy brow?
Into thy face have smiled how many suns?

A thousand years with thee are but a day.
Thou hast no thought of time: it comes, it goes;
It was the Master Sculptor's hand that chiseled thee,
But when? None, save thee, that sacred secret knows!

Great men of science come to honor thee;
A little child amidst thy grandeur sleeps;
Gay youth, old age—year in, year out they come.
Tireless, thy soul its age-long vigil keeps.

Far, far below go on the traffickings of men,
The petty things of stir and stress and sound;
Only the music of thy torrent reaches thee,
In thy great visioning no touch of man is found.

Still, calm, intrepid Keeper of the Watch,
Through hours of blue and gold, through twilights dim,
Thou hast thy message: "Yea the sea is His,
And the strength of the hills also belong to Him!"

MARY CARTER ANDERSON GARDNER.



Student Y. M. C. A. Conference

JUNE 13-23, 1922.

Testimonials from Some Who Were There.

Blue Ridge, as far as I have been able to see, has meant a lot to me, and I have got a lot of new visions, but the one word that stands out above all others is "Service."

I think the best thing of all about Blue Ridge is the fact that it gives us problems to solve and things that we have to put into practice. We do not have to wait until we go back to our campus; we can start when we leave here in helping to solve these problems that Eddy and others told us about.

Blue Ridge to me has given me a greater outlook upon the world. Before this I looked at the world in terms of North Carolina and the United States. Since my sojourn here at Blue Ridge I have come to realize that the world is not so large after all as we may sometimes think, and I have begun to look at problems in the light of the world and to look at mankind as being a problem which confronts each of us—brotherhood of mankind.

I have a confession to make. In a conference with Mr. Wilder he made a remark that will mean more to me than anything in my life. He said, "Jesus Christ is your best Friend," and until this conference I never realized that before.

I think last year for me Blue Ridge was a personal experience, a foundation for the experience this year. One thing above everything else, I would say, is the widening experience. It has brought forth problems and brought them home to me that I had never seen in the light before.

Aside from the inspiration of the conference one of the things that has struck me most is the fellowship existing among the men here. I did not realize that there was so much consecration among the college boys of the South until I came here, and I have just been struck by the great spirit of the boys in the South, and I have heard a great many persons say that the United States was going to the dogs, that we were becoming money worshippers and were going to the devil; but when a crowd of men like this comes here together in the service of Christ, I know that is not so.

Though I dedicated my life to foreign work before I came here to Blue Ridge this time, it has become impressed upon me more than ever that while we are waiting for the call to the foreign service there is plenty of work here at home, and I have resolved to give more of myself to the home work while preparing for the foreign field.



My one regret is that it is not more than ten days. The time has been too short.

In Blue Ridge I think I have seen Jesus Christ living in the lives of some of the men here—many of them. I have come to realize that I am just one; but I am one brother in a universal brotherhood, and I have seen the desire to service so real that it just hurts inside.

One thing that has been brought home is that the only way to act toward God is to act toward other men. and that is the message that Jesus Christ gives toward

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SPEAKERS AND LEADERS

Dr. A. Herbert Gray, one of the best known preachers of Scotland, author of "As Tommy Sees Us," and "The Christian Adventure." He was one of the most useful chaplains with the British forces during the war. For the past year he has been leading special campaigns in the British Councils.

Ralph Harlow, a Secretary of the American Board of Commissioners for Foreign Commissions, and for several years one of the most widely useful missionaries in the Near East, especially in work among students and educators.

Arthur Rugh, for several years Senior Student Secretary for the Y. M. C. A. work in China, now doing graduate work at Oberlin Theological Seminary.

J. Stitt Wilson, lecturer, student of Industrial and Labor problems, former mayor of Berkeley, California. Has spoken to a larger number of students across the United States during the past two years than any other speaker. No living man better deserves the title which the foremost scientists of the present day. He will ference, "The Prophet of the New Day."

Eugene Barnett, National Student Secretary of China. Formerly Student Secretary at University of North Carolina.

Robert E. Speer, Secretary of the Foreign Mission Board of the Presbyterian Church, and President of the Federal Council of Churches.

Dr. W. D. Weatherford, President Southern College of Young Men's Christian Associations.

Dr. O. E. Brown, Dean of the Vanderbilt School of Religion, Nashville, Tenn.

Dr. C. G. Hounshell, Educational Secretary, Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

Mr. Jackson Davis, General Field Agent of the General Education Board, Richmond, Va.

Dr. Henry H. Sweets, Secretary of Ministerial Supply and Relief, Southern Presbyterian Church, Louisville, Ky.

Prof. George Carver, of Tuskegee Institute, one of the students on the Coast gave him at their recent conbring with him an exhibit which will be of special interest to students of science.

THE PATH OF FAITH

(Continued from page 2)

in darkness, our children will likely be in darkness, because how can you tell, if one generation does not come out of the last, how can you tell what is going to happen? If our fathers did not have light from God, then I think our children will say, "We also were in darkness," unless the world is evolutionary, unless we are going on building on the faith of our fathers. Unless we can do it—well, then, life is revolutionary and the world is bedlam, and I think the devil made it and God is dead. If life is not evolutionary, it ought to be. If we cannot build on our past, if what we strive and struggle to achieve is not of some contribution to our children, if God made the world so that one generation is in darkness and the next in light, then I am done with it. But He is not like that. My mother prays and my father prayed, and they prayed and got answered, and if that is right, we are way along, and the common sense of the world says that Christ is God, and if the common sense of the world is light and not darkness, we know where we are going. We are going on in the same direction they are going. I am not unmindful of the great light that is lighting on us. The point I am making is this, that it grows out of the past, that the first path to faith is to accept the faith of our fathers, and when you have done that, because life is evolutionary, you are away, way along. Not in its completeness—I mean our fathers' faith was not complete. Building more stately mansions, O my soul. There was a lower level, and we have more faith than they. Not very much.

One night up in China I was spending the evening with old Dr. Sheffield and I was quite perturbed. I was reading a book by some Scotchman. I said, "Have you read it?" I wish you knew old Dr. Sheffield. He carried fifty-two wounds from the mob that tried to kill him because he was a Christian. I said, "Doctor, have you read this book?" One of the wounds was in his throat. "No, I haven't," he said, "but if it is like the other he wrote, I would like to buy a copy and throw it in the canal." The best thing he said to me was this: "Young man, keep calm. We are passing through a storm. I have passed through about six in my life and there is usually a lot of fuss and foam, mostly fuss and foam, and always a new deposit of truth after it is over." I think he about said it. We are in the midst of the storm that is mostly storm and fuss, but after it is over, we will be farther along than we were toward God. That is the first thing. Accept the faith of our fathers, incomplete faith but as light from God on the way to better light.

The other thing I wanted to say was this: the other path to faith is this. I do not mean to dogma; I do not mean to a system of ethics. The other path to that irresistibleness which you need in the University of Kentucky and the University of North Carolina, that makes you look the world in the face and know what you are talking about, about a supernatural religion, is this: that faith from the consecration of your whole personality to the service of man. I do not know whether that is in the books or not. It is in the book of experience of the human race. That is faith, irresistible faith. It comes from the consecration of your whole personality to the service of God through the service of men. That, of course, gets it entirely out of the realm of controversy. That gets it into the realm of action. There are three paths to faith—the path of the mind, the path of the will, the path of the emotion—and many of us share with Job confusion, "Can a man by reason find God?" and we get stuck. You probably have not used the best path, a surrendered will. Of the three paths I think that is the surest, a surrendered will. Devoted emotion for some folks achieves the same purpose just as well. A consecrated mind—I did not say a brilliant mind—a consecrated mind achieves the same thing. If you have not read *Painted Windows,* a sketch of some of the Christian leaders of Europe, it is worth reading. Faith according to Jesus meant making use of belief. See? Faith is the action of the soul; it is the working of a power. Faith is the action of the soul. Of course, Christ made it all clear. There is not any fundamental thing in the religious life that Christ did not make clear and He found in His day men doing just like Bryan and the rest, discussing these things and saying, "If we could see it clear, we would act. If I could understand Christianity, I would become a Christian." Christ demolished that position once for all and gave us the scientific position, the natural position, the position of experience. Nothing strange about it when He said, "He that willeth to do shall know the doctrine." That is the way we work in science: first an hypothesis and second an experience and third a conclusion. But in religion some of us are asking for a conclusion first and then an experience, and, of course, it is not fair. It does not work. It does not work in anything else. Faith comes by action of the soul and not by mental gymnastics. I think you know the story of Forrest Bushman. It is not new. Many of you have had the same experience in principle, but nobody has stated it quite so clearly. A teacher of philosophy in Yale, a satisfied agnostic, a theist—"There is no supernatural religion," he said. "I have not that enthusiasm. I am satisfied on that." Then they had a revival in Yale, and some of his students and fellow faculty men were having real experiences which he did not have. It began to worry him, and he opened the question again and he said, "Well, what *do* I believe? In God? No, there isn't any such force or power or person. I believe there is a difference between right

and wrong. (See the realm we are getting into? That of morals.) Maybe I will find Him by starting again to follow the right. Whatever I believe to be right, I will do it," he said. Then he knelt to pray and he said, "O God—if there is a God—I don't think there is (and it did not make any difference to him in experience what he thought. His soul was acting right) I am going to do what is right and I ask you to manifest yourself to me." He rose from his knees saying this, "A Being so profoundly felt must inevitably be." The action of his soul brought Christ clearly to him. Later in life a friend was walking with him talking to him about some perplexing problem, and Bushman said, "Let us stop and pray about it." They stopped under the trees, and Bushman prayed about it. The friend said as we stood under the trees, "The Bushman who once said, 'I once thought it all enthusiasm, and there is no God,' stood praying, and as he prayed I was afraid to reach out my hand for fear I would touch God—He was so real and so near to Bushman." How did he get it? By an act of the soul. By a surrender of his personality, a consecration of his personality to the God in whom he did not believe. In *Painted Windows* the best sketch to me was the life of Margaret Royden. She went through the same experience that Bushman did. Dismissed, satisfied that there was nothing to the supernaturalness of religion. She got worried about it. She said she believed if religion was to be found, it was in experience and she laid out a plan and tried. She said it was a teaching that asked men to prove it by trial, and she decided to try it. She tried it. The trial was a failure, but the more she failed in the particular thing she tried, the more profoundly she became conscious of Christ as a power. She cultivated by surrender and dependence silence of spirit, and out of this silence came a faith against which the gates of hell cannot prevail and a desire to give herself to the service of God.

I hope we have time to apply very briefly this principle that faith comes by a consecration of your personality, your will, your emotions, your mind to God to two or three of the problems that perplex us. Then we are going to sing "Faith of Our Fathers" together, because if faith has been glimmering you are not going to get anything, but if you sing faithfully, there will come over you a certainty you never had, because you have exercised your soul.

Quickly, is the Bible inspired? Well, I think that theologians—bless them—have got a number of different kinds of inspiration they talk about. I do not know anything about it, but suppose you take this principle and take it into the laboratory of experience and try it out. Suppose if you are worried about the inspiration of the Bible, you take it and spend an hour every morning and obey what you find, and then, if it works, if you find it is God's spirit, the sword of God's spirit at work in life, why are you worried about the original inspiration? That is a test of science. If it works, fine. If it does not work, dismiss it. Try it out, fellows. If it works, keep it up; if it does not, drop it. Of course, you will have to obey it. It is not a question of mental approval. You will have to obey it. Africa or doubt. Africa and faith. See?

Two or three things to me are quite unique about the Bible. It is inexhaustible, and no other literature is, because God is using it as the sword of the spirit now. George Muller, who brought the British orphanages, lived to be ninety and he read the Bible through three times every year and said, "It is just beginning to open up." Three hundred and fifty times and reading the same pages! Dean Bosworth has published a commentary on Romans. After he had worked at it for twenty-one years he said he had difficulty in finishing it because the more he worked the more he found. Try it anywhere you want outside of the sword of the spirit and find it inexhaustible if you can. It is a new law. It is the law of a living Spirit of God. This is true about this Book, that it is open equally to minds of any training, and you prove that that is not true if you can. The college president and the woman coming home from her work in the mill—and it opens equally to both of them; not because it is on a low plane of intellectual life and it is open as the sky of heaven to the lowest mind, because it is God's word speaking to the hearts of men. And no other literature does it.

And then there is this true about it. Everybody knows that your spiritual condition, when you are studying, determines what you get out of it. I do not believe a godless man gets as much out of the philosophy as a Christian. It is not that. In the Bible the spiritual tone of the man determines what he gets out of it, because this is the sword of the Spirit. See? O shucks! You can not talk to me about this. Some days it pours out on me so fast that I can not write it down—things I think the world never saw. And some days I open it and nothing will come, and then I remember I am mad at somebody. Then I forgive him, and it floods me again. That is not true of Shakespeare. I can hate you and get Shakespeare, but I can not hate you or be disobedient to the vision about China and get anything out of the Bible.

There is lots of difference in the experience of the human race as to the effectiveness of prayer. Suppose you do not believe it. All right. Take it into the laboratory. Put it to work. Fulfil the conditions of the test. Obey what you pray. Live up to your prayer. Pray in the name of Christ, which, of course, means in His spirit, according to His purpose, according to His program for the world, according to His program for China, and do it for three months, and then come and say your mother was right about it. God is very near and answers the prayer of the righteous man.

And last, and I think this is the heart of it all, is Christ the Son of God? If He was, then prayer is what He said it is. If He was, then the Bible is what He believed it to be. If He was what He believed He was, then I know what God is like. Is Christ the Son of God? They argue a great deal about Him. Nobody needs to be dark about it until after lunch. You can have it inside of a minute if there is any uncertainty. Will you obey the laws of Christ the best you know? Quick as flash you will know He is the Son of God. O, there will be uncertainty in your mind. Your mind is an awful poor instrument anyhow, but your will is an awful good one when it works. If it is China, sure I am going to China. To me in this particular problem the path of love is a better path than the path of the will. He lends himself so perfectly to that process that I want to obey Him. I am trying to obey Him, but I would rather love Him. He is so kingly, and He played with children. He who was sinless and walked with sinful men until they were pure. You can not read the record and not love Him, and if you ever ran into a period of doubt about the deity of Christ, I would get up here under a tree somewhere and I would read again His life in Mark and I would read it again, and then I would keep saying over to myself, "I love you, I love you." And then I would walk back down the hill arm in arm with Him, the living Christ. Is it not fine that, never mind how unskilled you are, how uneducated you may be, how sinful you may be, just a turn of your will, just a consecration of your love, your emotions, to Christ, and the whole heavens open and the supernatural God is yours and you go out irresistible and another man?

Come on, men. Christianity is having its test. We can be irresistible if we yield all to Him. We can go out to Kentucky and North Carolina and South Carolina and all the rest and say, "Christ is God. The Bible is the sword of the Spirit. Prayer does work. God is a personal friend of mine. We have the solvent of every world problem that is or ever will be. God does go on conquering until the last child on earth will know Him and his measureless love." That is a wonderful gospel we have got to preach and to live. We will sing all of the verses as an exercise of the soul, and then Dr. Brown will lead us in our closing prayer.

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(Continued from page 8)

us, that we cannot act directly toward God, but through other men, and there lies the field of service.

Before I came here some one told me that Blue Ridge was not what it ought to be, that there was not anything to it. I said, "If there is anything there, I am going to get it." My mind has been changed since I came here, and I find there are others besides my own views, and there seems to be a challenge to the young people of the South, and that challenge is in the three problems that have been confronting us—the racial, the industrial and international problem. And it seems to be a challenge to the young people to try to meet and solve those problems.

The thing I like best about it all is the fact that Christianity does just as much for one man as for another. Christianity works just as good for the man in the rolling mill and steel factory as it will for anybody else.

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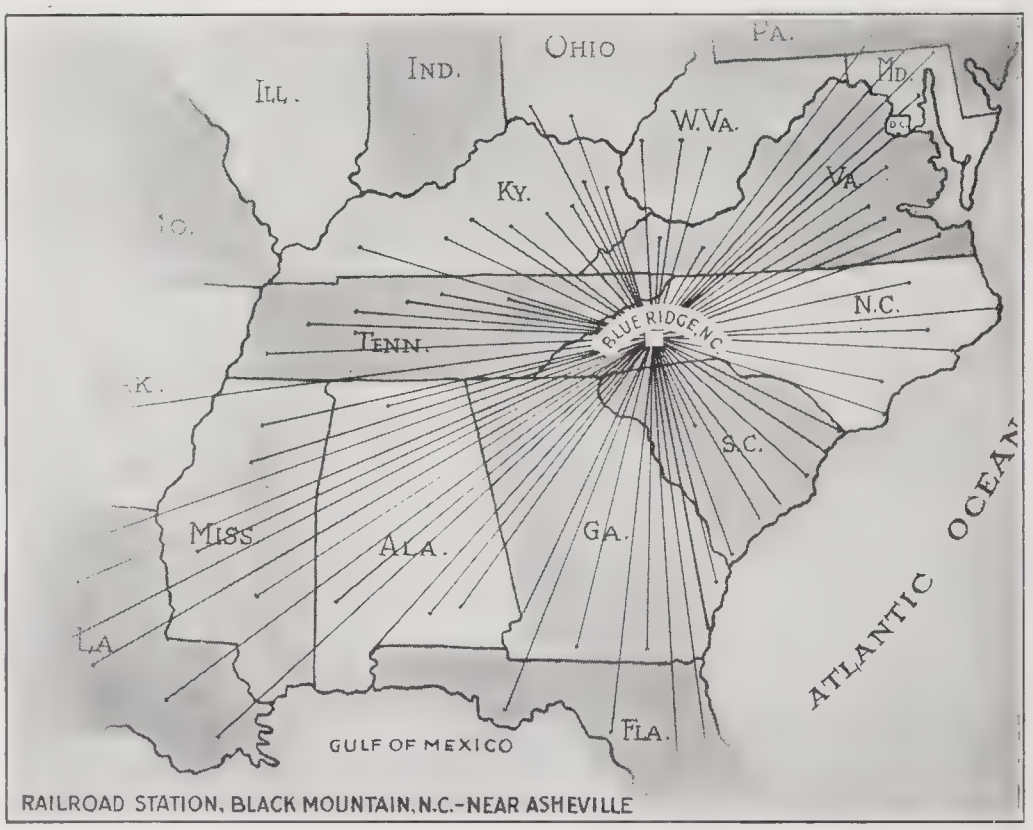
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The American Short Story*

DR. ALPHONSO SMITH

I WANT to speak today, ladies and gentlemen, about another phase of American literature, the last that we shall take up. May I express my appreciation of your very kindly interest in these talks. It is the American short story. I suppose I need hardly tell any of you that the American short story is the type of literature in which the foreign critics, French, German and English, all concede that we have attained pre-eminent excellence. I do not think any English critic would deny whatever that though they have surpassed us in a great many phases of literature, though we have nothing corresponding to the drama that England has in her Shakespearean drama; that we have not as great essayists as England has produced; that perhaps we have not as great lyric poetry; still when it comes to one phase of literature, one product of literary genius, the short story, they would willingly concede that they have nothing whatever to compare with our great short story writers. We have carried the short story to the highest pitch of popularity known, so that the American short story is recognized all over the world as our distinctive contribution to the world's literature. The fame of the short story was brought home to me in a rather realistic way a few years ago. It was in my attempt to interpret American literature to German students at the University of Berlin in what is known as the "Exchange Professorship." When I came to speak on the American short story, I asked Professor Brandel, head of the Department of English at the University of Berlin (as all my lectures had to be in German), what would be the word to use. I supposed it would be "Amerikanische Kurze Genchichte." "Don't think of translating that. Just use the phrase, 'The American Short Story.' There isn't a country in Europe where those English words, untranslated, do not carry their own message," said Professor Brandel, which seemed a very, very high tribute that we have taken the very phrase, "The American Short Story," and it is known as a great contribution to the world's literature.

Let us, before we get into it any further, put the question: Why was it that this country, why was it that America excelled in the short story? Why did we not excel in the novel? We have nothing, ladies and gentlemen, to compare with George Eliot and Thackeray and Meredith and Walter Scott when it comes to the novel. Why was it that we took the short story? Well, I am inclined to think that the short story agrees with the American genius. I think we have a sort of passion for short things. I have always had a sympathy with that Negro who interrupted a public speaker once. He was rather given to long-winded speeches and just about as soon as he had begun, it is said this Negro interrupted him and called from the rear of the audience and said, "Mister, may I ask a question?" "Certainly." "I just wants to know if that speech of yours is going to be like a cat's tail?" "Like a cat's tail?" said the speaker. "What do you mean?" "I jes' mean is it going to be fur to the end?"

I think we Americans are more prone to ask the question of any effort if it is going to be "fur to the

*Stenographic report of an address delivered at the Y. M. C. A. Southern Summer School, Blue Ridge, N. C., July 22, 1922.

end" than any other people in the world. It is said the shortest story ever written was in three parts. It is as follows:

Part I. Maid one.
Part II. Maid won.
Part III. Made one.

That is a typical product of brevity. Another reason why I think we have specialized on the short story is that our country is so big that it offers such wonderful opportunities to the short story writer. Not merely its bigness, but its variety. You come to think of it—England is a little country. It is just the size of Alabama, and the short story possibilities are not many. But we have such varieties of custom, and varieties of dialect, such varieties of attitude toward life. We have the Negro that has given us opportunities of the short story. We have the Pacific Slope with its varieties. We have the Atlantic Seaboard. We have the mountains; we have the Mississippi River. We have the extreme South, the extreme North; and while we are one country, one in sentiment, one in idealism, certainly there is enough variety in this country to offer our short story writers opportunities for many years to come. They have not begun to exhaust the varieties of life and that, after all, must be the source of any short story that deals with human production.

Another reason I want to mention in passing is one that has had a great deal of influence. Up to 1909 there was no copyright law in America. Therefore, our American writers felt they could not compete with Dickens and George Eliot, because those books would just come right over here and be published in this country at very cheap rates. Of course, the Englishman did not like it, but any novel in England could just be translated here and the American people, for some reason or other, had a fondness for English work. They just took it. Finding that we could not compete with the novel at all, we just developed another kind of literature. We just left the field to them as much as to say, "You have the novel, beginning with Richardson or Fielding. You have developed that, and you take that;" but we developed the new type and we carried it far beyond anything they had done. Then in 1909 came the copyright law, and the novel received a sort of impulse from that, because we can not take their works over now, and they cannot take ours.

Another reason I want to mention in passing: about 1830 when the short story really arose in this country, the great magazine movement arose here. We began to get out in this country magazines that have been the admiration of the world. There is not any question but that the American magazine is something that is not produced anywhere. Take *Harpers, The Atlantic Monthly, Lippincott's, Scribners, The Century.* Why, foreigners just concede that they have nothing like that. They have more scholarly magazines, critical magazines, but nothing that appeals to so many people as a great magazine like *Harper's* or *The Century.* The magazine arose, and it created a demand for the short story. The Englishmen would have in their magazines continued stories. We want it finished now. And the magazines began to call in this country not for long novels printed serially; they said, "Give us something short and snappy and entertaining and suggestive and appealing and let it be finished in one issue." And that call, that demand for a short story, helped tremendously the supply.

Let us come now to another question: What have we done with the short story? What is it that has given us this particular fame? It is an easy thing to say that we have led the world in short stories, but we ought to understand a little more what that means. A Frenchman might take issue and say, "You mean you have written more artistic short stories than we have in France?" No, we do not mean exactly that. But here is what we mean: we have taken the short story, a little new type, unknown to literature until just about 100 years ago, and we have done more with it, we have made it do more work in the world, we have applied it to more needs than the little short story had ever imagined it could be applied to. Let us call the roll of the masters, all of them familiar to you: The first short story ever written in this country was Washington Irving's "Rip Van Winkle" (1819). It goes back to about one hundred years old. Well, what was there new about "Rip Van Winkle," about the "Legend of Sleepy Hollow"? There was this new about it: Washington Irving did not attempt to make up his plots; he said to himself that there were a great many old traditions and legends in the world —almost all communities have their legends (and, by the way, I hope I am speaking to a great many of you who have in mind the writing of short stories. There is no reason why we should not do it. We get happiness out of it). I want to call your attention to how these masters go at it, because their work is full of suggestiveness. He did not try to make up his plots. He found when he went to Germany that there were a great many traditions. He would find in every little town old traditions lingering about such and such men, or little tragedies or comedies or old folk tales. He said to himself: "I am going to travel around and get those traditions and see if I can't tell them in a little better form; those traditions have never received any final form; they are floating around in rather a chaotic stage, and different people tell them differently. I am going to put them in the best form I can." He went to the Hudson River and found it was full of tra-

ditions. One was of a man who had slept twenty years and who had come back into a world and realized the Revolutionary War had been fought during his sleep. He told that Rip Van Winkle story so appealingly that it immediately became the final form, and all other versions are simply antiquated at one stroke. He did the same with the "Legend of Sleepy Hollow." I think we have the right to say that Irving "legendized" the short story. He applied it to the preservation of old legends that had been told. I will venture to say that there are legends in your community waiting for somebody to gather them together, or maybe traditions of buried treasure. I have come to the conclusion that almost every place has traditions of buried treasures, or Civil War traditions. It may be true or not. That does not make much difference. It is a tradition. It is in the consciousness of the people. If you can tell that just a little more artistically than it has been told, give it a little wider appeal, tell it in language that has a charm and brevity and conciseness about it, you will be doing for your age, at least for your community, what Washington Irving did for the Hudson River.

Well, while Irving was alive, another much greater genius came along who carried the short story to a far higher degree of fame than Irving attained. It was Nathaniel Hawthorne. Hawthorne's contribution to the short story was very different from Irving's. It seems to me there is just one thing that Hawthorne was passionately interested in in this world. He was interested in conscience, in the reactions of conscience, and all of his short stories nearly are allegories. You just recall any of them. He takes a man who goes through life with a cloth or something over his face. What is that a sign of? O, it is the sign of the hidden personality that we all have, double personality. This happens to be a novel, a woman who wore on her breast a scarlet letter. It is an allegory of sin. He had done the same thing in the short story. He takes a story that any seven-year-old child may read, but the child will get only the surface meaning of it. Very much like the parables of Christ. The child will get the surface, never realizing that there is a great moral lesson underneath it, that Hawthorne is the biographer of the human conscience. I should say we would describe Hawthorne as "allegorizing" the short story. And the closest approximations we have to the parables of Christ are to be found in the short stories of Nathaniel Hawthorne. Every parable has the double meaning, the surface meaning and the under meaning. The parable of the Prodigal Son, the virgins who did not have their lamps trimmed and burning; there is an upper surface and an under surface. I do not think Hawthorne got it from the Bible, but from Bunyan's "Pilgrim's Progress."

Then came a man who did an entirely new thing with it—Bret Harte. Bret Harte was the first person in this country who devoted himself to one section of the country, one State, the State of California, and by his accurate descriptions of life in California, adventure in California, especially the adventures of the Forty-niners, he lifted that State into literature and California today is possibly better known than any State in this Union; and it is better known in foreign lands, not because of the historian, because the historians can not do much with that sort of thing; and it is better known not because of the novels that were written. I have not heard anybody writing a novel of much importance about California; but Bret Harte took the little short story and said to himself: "Inasmuch as Walter Scott has taken a great many countries, Scotland and other European countries, and made them famous through his historical novels, in which he studies the conditions, the geography, the history, the traditions, and then rivets that country into literature by the historical novel," so Bret Harte said to himself: "I am going to take California. I know that life and I am going to focus my short story talent on a particular locality." I should say that Bret Harte "localized" the short story. I do not mean that as any impeachment of his appeal. I mean he is the first one who took a locality and showed that the short story can bring a locality into literature. I am not so sure that Bret Harte was the real originator of it, but he was one of the sources. There is hardly a State in the South, in the Union, that has not had somebody following the lead of Bret Harte, who has devoted himself or herself to the particular conditions that surround life in that particular place, State or community. Take what Thomas Nelson Page did for Virginia. Craddock for the mountaineers of East Tennessee. Take Joel Chandler Harris and the Georgia Negro. Take John Fox, Jr., in the mountains of Kentucky. Take George W. Cabel and the Creoles of Louisiana. Miss Freeman in New England also. Take O. Henry for the city of New York—what he did. Why, they say he is the only historian New York City has ever had. Other people had tried to tell the history of it, but they have not put their fingers on the pulse of the life. Now all that flood from Bret Harte's movement in taking the short story and showing that it can lift a locality, and by that I mean a definite, circumscribed area of life, into literature, that movement is still going on. I am glad to say the South took such a magnificent part in that. I have sometimes wondered if the stories of Thomas Nelson Page had been written before Harriet Beecher Stowe's "Uncle Tom's Cabin" we might not have had a war. Why, "Uncle

(Continued on page 9)

A Problem in Bankruptcy

E. T. COLTON

THE thread on which the messages of this first week will hang together is perhaps phrased something like this: The Meaning and the Claims of Christian Living in Our Day. And I have been led to speak as I shall speak tonight from sitting this morning in the sessions of a little group of us here having to do with one of the great social problems of our day. As some of you know, I have lately come out of one of the great social experiments of modern times and I have come home with an oppression resting on me that the intelligence and experience and righteousness of our country should concern itself far more than it ever has before in our social reconstruction. First of all, as some one has said, the Russian people are being crucified for the rest of the world, and there are vast



E. T. COLTON

lessons to be drawn for the forces of intelligence and righteousness and the experience of America. I am convinced that if all of us would spend one-half of the time endeavoring to adjust the wrongs against which people complain as we do in trying to maintain our position and repress their strivings and aspirations, we would all get vastly farther. I would like to open a window first of all and let you in on the character of the Russian people, because I doubt not most of you got the impression of them that I got as a boy in reading about Ivan the Terrible and the Cossacks with their knouts and whips and sabers; and we think of these people as a cruel people, whereas they are the most kindly people I have ever lived among, and I have had contact with a number of races. When the Kerensky government was overthrown, about one hundred people had been killed in the street fighting, and on the occasion of the funeral of these people representing both sides, there was a great demonstration on the part of the people of the city. The Russians have a way when they are greatly moved emotionally of expressing it in such a demonstration, and in this city of half a million it was estimated that one hundred thousand of them came out in that great procession. After its bands at the head they placed first of all the company of dead of one side that had been killed in the fighting. They were borne on the shoulders of their partisans and over them was a banner which read, "These are dead from the provocation of the Ukranians." That was the other side. Right behind the bearers of the dead of one side were the bearers of the dead of the other, carrying on their shoulders their dead comrades, and over them was a flag which read, "Murdered by the Bolsheviks." Now get the setting of these partisans that three days before were shooting each other down, now stepping on the heels of each other as they bear their dead along, one hundred thousand people moving in unison to the most moving music on earth, singing the same hymns with a melody and plaintiveness that fairly stops your heart. They take the dead to the same trenches and lay them down and go home in peace; and there is not a city in America that could do that. If you would try that down in Georgia, you would have to have Chattanooga come down and bury the rest of your population. There is not any race that I know of but the Slavs, this Russian temperament, that has such an ineradicable sense of brotherhood that it will some day give the world the greatest contribution it will ever receive for the veneration of the human spirit. For generations the great masses of these people were in the hands of privileged classes. First of all there was the wealth of Russia, and no wealthy class ever rode rawer the backs of the people than the land-holding aristocracy of Russia. Those people can never wipe out their sins against the souls and bodies of the Russian people. Then there were the intelligentia—these people, many of them earnest, with a dilettante interest in the submerged eighty-five per cent that was illiterate, that

*Stenographic report of an address delivered at the Southern Y. M. C. A. Summer School, Blue Ridge, N. C., July 20, 1922.

could neither read nor had their ancestors. These people were trying to prescribe for the needs of the great dark peoples of Russia, as they called themselves, in an aloof sort of way. Then you had power, knit up in that autocracy that was engaged almost solely in repressing the rising aspirations of these great masses of people, practicing upon them all forms of repression and of cruelty and maintaining them in ignorance. And then religion had a concern in this, and I speak with great affection and reverence and belief in the Russian orthodox church. I have always looked upon that church as more a victim of the autocracy than it was a partner of it. But here was religion with the greatest hold possibly that any church today has upon its people. The Russian church is woven in the very warp and woof of the Russian life and character. You cannot separate them. And when it comes to orthodoxy, the Russian church ecclesiastics could make the most conservative theologian in this country or the South look like an heretic. They have the most carefully guarded tradition of any church in existence. They have taken the position that there can be no additions to the dogmas of the church. It believes in the Bible, it circulates it, it reverences it. It has lifted worship to the highest point of beauty and reverence that Americans generally testify they have ever experienced. There are no pews in the Russian churches, and their services last from two to three hours and a half, and yet, I would find myself Sunday after Sunday in those churches, unable to understand a word that was said, yet held there and lifted into the heavenly places as those people sobbed out their aspirations and their sorrows before God in the most stately ritual of Christendom. And yet this church had practically nothing to do with the practical life of the people. It had no social conscience or consciousness and was regarded by the rising revolt that was coming up from within all the time as really a partner of the oppression. While these were playing their part, or failing to play their part, here was this rising spirit of aspiration and ambition that finally turned into the bitter revolt that followed after the provisional government's revolution. I give credit to the sincerity of that group of men who stand at the center of the power in Soviet Russia, however misguided they may be, the real brains and leadership of that undertaking have set out to improve the lot of the common man. But what have they had to do it with? They have had first of all ignorance to deal with. It has not been experience that has been applying the remedy in Russia but ignorance. You can not realize what the unadulterated flood of democracy brings into a situation like that, where the universities have been taken over, as I have personally seen some of them, by the janitors and scrub women who have hired and fired the faculty and determined the curriculum. I have been in hotels where the sweepers and cooks dismissed the managers and under authority of law proceeded to operate. The factories were taken over by men who knew nothing about the problems of raw materials and of manufacture and of distribution, and I saw a group of inexperienced men undertake the most colossal enterprise that history has ever seen. A group of men proposed to create a state that should direct the activities of every human being, gather up all the fruits of their production and redistribute the mass production back again to every individual in a land the length and breadth of Russia, with one hundred and fifty million people, of whom eighty-five per cent were illiterate.

You had not only ignorance brought into the situation by this revolt, but you had force, sheer, unadulterated, cruel, relentless force. There has been no practice of the autocracy that has not been repeated by the proletariat. The French revolution has never surpassed this in the reality and extent and duration of its terror. Exile, assassination, repression and cruelty in every form have marked the path of this movement, and what our public are less aware of is the utter moral and spiritual bankruptcy of this situation. It is without character. One of the men who is one of the most effective executives, in conversation with a friend of mine in which reference was made to some matter of principles, said quickly, "Of course, we have not evolved in the Communist Party yet any ethical code, and until we do no act has any moral quality." The man who is at the head of the government for the enlightenment of the people, who has under his control not only education but literature, the drama, the ballet, the opera, and that whole range of cultural activities, is one of the most practiced orators of the revolution and continually addresses great masses of the people, in which his thesis is that in order to set men free you must destroy fear, and in order to destroy fear you most destroy religion. One of their leaders in a private conversation in Stockholm three or four years ago, said that the great obstacle always to the revolution were the church and home and that they would have to be swept aside. While there is no foundation to this raw propaganda that represented the nationalization of women and all that, there has been a far more subtle process at work—no ration to the mother in the home unless she has a job. That forces her out into employment. You say, what about the children? The government opens up homes and encourages the people to put their children into the homes to be fed and clothed and educated into great communists. The greatest incentive to private property and the acquirement of wealth is undoubtedly the interest of the home and those that belong to one. All theological seminaries in Russia have been closed in

the effort to cut off the future leadership for the church. No religious instruction is allowed to any youth outside the home. The whole field of religious education for the church is wiped out. Now what happens in a situation like this? Well, first of all you have got ignorance failing. The bankruptcy of Russia economically is so nearly complete that anybody knows it is only a matter of a few years until there must come an end or a change. If I had time I could give you figures, but I will just mention one that perhaps is one of the easiest to indicate the health of an economic state. The Russian ruble ought to be worth thirty-five cents. It was two to the dollar. When I began operations in Russia, the average monthly rate for rubles in December at the State bank was two hundred and twenty-five thousand to the dollar, and when I left it had risen to two million eight hundred thousand to the dollar. You have had not only this economic bankruptcy but you have had the bankruptcy of society. Bear in mind that these men rose up and in frankness proceeded, stated what they were going to do, and then went at it with terrible reality. They said they were going out to discover and dig up every foundation stone upon which the old order rested, political, social, religious, educational. There is no fabric of society in Russia today. Every unit now floats in ether. The old society is atomized and blown away, and there is no living new tissue of society that has begun to grow.

Along with the collapse of society has gone the breakdown of the institutions that become the custodians and the transmitters of the culture and civilization of a people. I received a petition before I left from the oldest university in Russia. During the past year seven of the professors have died from starvation or its equivalent. The government was issuing to them eighteen pounds of food a month per professor, and our average adult ration is four pounds a day—one hundred and twenty pounds against their eighteen. They simply said, "Unless there is relief from the outside world, the oldest university has nothing to do but to perish." But I suppose the greatest loss that has overtaken these people has been in the field of morals. Practical bankruptcy has followed along these lines, because the Russian church is the last refuge of the soul of these people. I have here a letter that is altogether typical of how these people, cut off from their old life, struggling day by day for four years for enough to eat, as one man said when he got a ten dollar food parcel, "I am again a man; I was a beast." You do not know what it means year after year to struggle to get enough to eat today, enough to keep you warm today, enough to cover your nakedness today, and to see no light ahead; to be feeling all the time the pressure of a cold and bloody hand, absolutely relentless. When Dr. Mott first began in Russia, about two years ago, in relation to the service among students, he was in contact with a very cultured Russian woman of saintly character, who rendered great service to him. Of course, she has gone through all the deprivation of her time, and when one of her friends reached Russia and wrote to her, she sent back one of the most wonderful letters I have ever seen. I will give you a few sentences, but I wish you would bear in mind that this reflects what exists today in the life of the people who are the custodians and who must be, if it is to survive, the transmitters of Russia's civilization and character. This friend had written to the old lady and she replies: "Are you really in Moscow again? I can hardly believe it, but it was as if something bright and full of promise had started all at once through the darkness and dullness of our present life. You can not think how I suffer and suffer still for Russia. Personal ruin, losses, bereavement, are nothing compared to the heart-rending, ever gnawing pain I feel since the destruction of my poor people and country. I never murmured, and tried to say, 'Thy will be done,' but it was very hard sometimes, though never did I doubt that God was with us and His love greater than His wrath. But now that you are here the hopelessness of the whole situation seems vanishing and faith in answered prayer is stronger than ever. We possess nothing, but everybody is most helpful, so we live here in much better condition than we could find anywhere. But spiritually and morally we are not far away from savages in far away lands. No newspapers, hardly any writing materials. Our school is even poorer than we are. I am often obliged to lend my pencil to a pupil of my class. We had decided that we would go to Moscow after Easter and see if we could get some work either there or in K——, only to get away from the deadening atmosphere of our actual circumstances and environment. God has kept up my health and strength wonderfully, and now I believe He wants me yet for something or somebody here. When I think of that and you, I feel as if my old ruffled wings could spread and fly."

May God be with you people here and to those up and down our land who represent power, experience, intelligence and righteousness, as we seek perhaps less than we have the glories of another world and undertake to give ourselves in God's name to this great enterprise of our Lord, that His Kingdom may come on earth and His will be done as in Heaven.



Mount Mitchell, the Top of Eastern America

MOUNT MITCHELL is situated 18 miles from Black Mountain, N. C., 35 miles from Asheville, 20 miles from Blue Ridge Association grounds. It is reached by a scenic motor road of splendor, beauty, grandeur and scenic magnificence, and presents opportunity for a wonderful journey to the top of Eastern America, and a picturesque mountain panorama on the journey and at the top of Eastern America, or the end of the trip, sunrise and sunset can be seen as nowhere else on this continent.

Aside from the stately mountain splendor, which is not excelled and seldom equalled in any country on the globe, the ascent to, and descent from Mount Mitchell, which is 6711 feet altitude, the highest point east of the Rockies, presents to the eye an ever-varying panorama of plant life, nature having seemingly wasted itself in a riot of diversification. On every side flower and shrub, bush and tree, scatter a profusion of rich color, lending pleasing varieties of landscape. Laurel and rhododendron, nourished in the rich primeval forests, and fed by numerous streams that wind their way to the valleys, purling through the luxuriant grasses, chattering over the pebbles, cascading in a feathery mist like a "downward smoke" as they tumble over some sheer precipice, everywhere displaying their soft colorings of various hued patterns as pretty as can be made by millions of black-eyed Susans, gleaming amid starry cosmos and the larkspur of many tints against the background of ferns, while through all runs a gleaming of lichens and mosses as a darker web in nature's master tapestry.

In the lower altitudes the tree life is chiefly of magnificent oak and spreading chestnut, while feathery spruce and balsam predominate in the upper stretch, over an undergrowth of sweet-scented wild cucumber, whortleberry and other fruit-bearing plants. Indeed, the constant change in colors add much to the beauty and is considered by many as its chief attraction.

Visitors over the Mount Mitchell Motor Road are always lost in enchantment of the profusion of mountain floral offerings that send their gentle zephyrs through the wooded slopes.

A picture of a trip to Mount Mitchell can never be obliterated, and always remains fresh in the memory of those who have enjoyed viewing this transcending panorama.

The most attractive scenic view on the globe is obtained from the top of Eastern America, the grand sunset and sunrise from this point is alone worth ten times the cost of the trip.

The thousands who have visited Mount Mitchell are loud and lavish in their expressions of delight and praise of the grandest scenic trip on the globe, and never yet has there been a visitor who has gone to the top of Eastern America on a bright day who failed to declare the trip the greatest ever taken by them.

The Rev. J. Wilbur Chapman, one of the many

(Continued on page 13)



A Few Facts About the Southern Summer School

JULY 18-AUGUST 1, 1923

The School opens with the general assembly at 7:30 p.m. Wednesday, July 18th, and closes at noon Wednesday, August 1st.

The members of the faculty and the other leaders of the Summer School have been chosen with even greater care than heretofore. Among those who will be present as leaders and members of the faculty are:

Fred B. Smith
M. Ashby Jones
Judson G. Rosebush, Pres. of the last International Convention.
E. W. Grice
John J. Eagan
J. B. Adger
Roy V. Wright
F. S. Brockman
Eugene Barnett
Henry Nelson Snyder
Jay A. Urice
Arthur N. Cotton
S. C. Mitchell
J. L. Kesler
W. D. Weatherford
R. L. Ewing
W. P. Cunningham
O. E. Brown
Geo. O. Draper
W. F. Hirsch
J. F. McTyier
Ward W. Adair
F. H. T. Ritchie
E. H. T. Foster
Mr. and Mrs. E. L. Wohlslagle

A limited number of platform meetings will be arranged, addressed by the very strongest speakers.

A special Seminar on "Training the Staff" is being jointly promoted by Director W. T. S. Hill, of the Advanced School, and B. S. Fenn as Chairman. Jay A. Urice will have charge of it and it will run through the two weeks occupying the Third and Fourth Periods in the Advanced course. Every man who has completed his Summer School course or who has been five years in the work (provided he is not registered as a 1st, 2nd, and 3rd year man) is eligible. Permission to take this course should be obtained through Mr. Hill or Mr. Fenn as unusual care is being taken to include only those who are genuinely interested in training and can make a contribution thereto.

George O. Draper will have charge of mass activities this year. This period is required of all 1st, 2nd, and 3rd year men except Physical and is one of the most popular periods of the School.

The Local and State Directors' Conference is being promoted under a special committee appointed by the Conference of 1922. Mr. Thos. Johnson in the case of members of State Committees, and Mr. A. M. Pennybacker in the matter of members of local Association, are assisting in the arrangement of a high grade program for the combined groups. The maximum of democracy will prevail both in the control of the Conference and in the selection of program, only such pre-



liminary work being done as is essential. Any member of a State Committee or local Board of Directors is welcome. This particular conference opens the night of Wednesday, July 18th, and closes with the evening devotional service Sunday night, 22nd. Increasingly members of local Boards and State Committees are attending this annual conference and all who do attend are highly enthusiastic.

There will be two general night meetings of the entire student body of the Summer School. In all probability this year at least one Forum and possibly two will be devoted to general consideration of matters which would come before the Constitutional Convention at Cleveland.

The Senior Directors for each School are as follows:

ADVANCED ---------- W. T. S. Hill
ADVISORY ---------- B. W. Godfrey
BOYS' ---------- C. B. Loomis
W. F. McCanless, E. L. Whittington, Associates
CITY ---------- C. O. Getty
COUNTY ---------- Howard Hubbell
B. A. Schnell, Associate
COMMUNITY ----------
INDUSTRIAL ---------- E. G. Wilson
PHYSICAL ---------- C. E. Beckett
Geo. O. Draper, Associate
RAILROAD ---------- G. K. Roper, Jr.
G. H. Winslow, Associate
STUDENT ---------- J. E. Johnson, Chm.
DIRECTORS' CONFERENCE --- A. M. Pennybacker
STATE COM. CONFERENCE ---------- Thos. Johnson

For general information address R. H. King, Prin., W .I. McNair and T. B. Lanham, Associate Principals. D. L. Probert, Secy.Treas. Archer Beasley, Registrar. S. M. Jackson, as Chairman of the Committee of Hotel Reservation.

THE AMERICAN SHORT STORY

(Continued from page 3)

Tom's Cabin" portrays one side of slavery which we are all glad is over, of course, but it portrays one side. That book came out in 1852. You know what a tremendous impression it made around the world. How was it met in the South? By bitter denunciations, by argument, by editorials. Those things do not travel far. If we just had a genius, a Thomas Nelson Page, who had written just the stories he has, showing that there is another side to this story, an entirely different side—you have portrayed one side and not any too accurately either; there is another side in the relation. The relation of master and the slave in the South was perhaps the most cordial relation, the most affectionate relation, that ever existed in slavery on this earth, but that is overlooked. We did not have anything to reply to that, except the little newspaper editorials and denunciations from the stump, while "Uncle Tom's

Cabin" was traveling around the earth. If we had had the stories of a Thomas Nelson Page, we could not tell what effect that would have had on history. But all that movement goes back pretty largely to the example of Bret Harte. So foreigners praise our short story with the idea that we have done more with it.

Now let us take another that, twenty-five years ago, was hardly mentioned in our literature, but is mentioned now, and he has come to stay. He has done a tremendous work—Joel Chandler Harris and the Uncle Remus stories. What did he do there? What new use did he make of the short story? Ladies and gentlemen, that is one of the greatest books that has ever appeared in American literature. He took the folk tales, a little like Irving's work, but on a far vaster scale, that the Negro had brought with him from Africa, which he had continued to tell over here, but which nobody had thought was literature. Joel Chandler Harris has said he never made up one of the stories and he did not make them up. I have been trying to collect for a long time the other versions of the "Tar Baby." I have about six. I have gotten some very valuable ones from the missionaries of Africa. They find it is living there. They do not know that Harris ever carried it over here. He took a little sprig and transplanted it, but the tree is not dead. It is not tar that is the sticky substance, but the essentials of the story are the same. If the story is told of a place in Africa where the mud is very sticky, it will be something like a turtle that goes down to drink, and the turtle has some enmity with the rabbit or jackal. And so the turtle will go down and put that mud all over him where the jackal comes to drink. And he comes and steps in that mud and it sticks. Then follows the regular Uncle Remus ritual. "If you don't turn me loose, I'll hit you with my right foot. If you don't turn me loose, I'll hit you with my left foot." He hits him with that. "I'll bus' you open with my head." Then he is stuck. Then comes the same plea, the same ingenious way of getting away. I want to do this such a thing with you, and the same way of escaping. The turtle will say, "I am going to throw you in the water." If the jackal wants to be thrown in the water, he will say, "Oh, don't do that, Mr. Turtle. Do anything on earth but throw me in the water." It is a sort of boomerang plea; knowing that the thing the animal will want to do is the thing that the captured one does not want done; so he proceeds that way. That is precisely the plot of the "Tar Baby" straight through and through. I should say he took the folk lore of a race and put it in permanent form. Why, ladies and gentlemen, they study Negro folk lore through the Uncle Remus stories. He has done a great scientific work. There are volumes and volumes written on Negro folk lore now, and they go back to this man as the founder of it. He was greatly surprised himself. He has put on record his amazement when he found copies of these stories were sent from India and Africa. He had tapped one of the biggest veins of folk lore that has ever been opened. So let us say that Harris "folklorized" the short story. I am afraid there is no such word, but we will have to make it. He folklorized the short story.

Now we come to one other—O. Henry, the last master I should say. I am leaving one open, because he will have to have more attention than any of the others. We can say O. Henry "humanized" the short story. Nobody has made it such a human field. Everybody feels the humanity of the O. Henry stories. All classes like it, high and low, and rich and poor, and all the rest. It is a far more human thing in O. Henry than ever had been before. I think you can just take that word "humanized" and run over the O. Henry stories and see if that man has not held the mirror a little more humanly and appealingly than the others.

I have held space for one whose contribution is greater than any other person I have mentioned—Edgar Allen Poe. It is not any question but that his influence is wider on the short story. If I were to keep him in the order of the outline, I would put him in between Hawthorne and Bret Harte. He was contemporary with Hawthorne. He died before Hawthorne did, but they were exact contemporaries. Their short stories used to come out the same month, side by side. His impress on the short story was greater than anybody's that I have mentioned in the certain sense, ladies and gentlemen, in the structural sense. We are talking about the build of the short story. It is greater than all of them put together. Now I want to take this word for Poe. He "standardized" the short story. You know what it means. We write a certain constitution for that. We say there is a standard for that thing and I am going to try to direct the standard. I am going to lay down a standard for the short story. Brander Matthews of Columbia says all the short story writers of the world have followed Poe's standard. He accused me of exaggerating Poe, but I never said anything quite as soaring as that. But there is a great deal of truth, that they acknowledged that this was the master. What did he do with it? He did not do anything that had been done before. Did Poe write any legends? No. He did not care a rap about legends. He lived in Richmond, Philadelphia, New York. He must have known legends. He did not care anything about legends. He wanted to make his own stories. Allegory? Not a bit of it. Allegory appeals to the conscience; Poe appeals to the nerves. Localize it? Not a bit of it. It is one of his

theories to keep out of local things. His idea was that if you want to make a universal appeal, don't go to your home town or home community, but put the thing anywhere you want, and as some one has said, "The locality is east of the sun and west of the moon." All Virginians have grieved over the fact that though he was a student of the University of Virginia for a year, and he could have written some story to bring in the University of Virginia, he could have lifted that university into world fame, so that it would have made it the envy of all other colleges and universities, he never touched it. There he was with Thomas Jefferson in Monticello, hoboing. He talked with him frequently. He could have had plenty of traditions, but the University of Virginia was local to him. I do not think that is a fair criticism when I say that Bret Harte localized. Bret Harte does localize it, but he finds the universal in the local. But Poe did not believe you could do it. He did not try it. He had no use for folk lore so far as we know. This is not any reference to folk lore. I should say he did not humanize the story. One of his friends wrote to him once and said, "If you would just put a little more heart into your stories, Poe, and a little less head, I think you would be the writer of the ages." I think that is a general criticism today. There is more head and pure intellect in Poe than pure humanity. Well, then, what is left for the man to do? A great deal is left for him to do. There is left telling how to build the short story. We have been talking about content. He approached it from the side of form. Now, ladies and gentlemen, there are three things, you know, to a short story, and only three. First, the setting; then the plot; and then there are your characters. That is all. Short stories are triangular. You have got to have those three. You have got to have a background somewhere. I do not mean purely geographical, but of happiness or misery; it is a background of effort. It is a background of dialect, something of the sort. It must have some sort of background, a canvas. You are going to study your background, whatever it is. If geographical, you must study it patiently. Well, the next thing, of course, is your plot. You get your plot and work it out. Of course Poe is supreme master of that. And then you come to characters. Poe was an absolute failure there. All of his characters were reduplications of Edgar Allen Poe. Just like Byron, he could not get out of his own skin. The wonder of Shakespeare is that he has two hundred and forty-six characters, men and women who are walking the earth today, children of William Shakespeare, and yet they are so different that though you may make the acquaintance of all two hundred and forty-six you did not find William Shakespeare there in all that family. Family resemblance is not great. Edgar Allan Poe always had a reduplication of Poe. Well, what did he do with it? Ladies and gentlemen, we can put that in a mere word. Before Poe came along the way of writing the short story was to say, "Well, I have got a good setting. I am going to start with a good setting. That is going to be the chief thing in my story." You have found some old place and you say, "There is a particular atmosphere about that place, a particular charm," and you say, "I am all athrill with that setting. I am going to make the setting central." All right, that is one way. Another man will say, "I don't know much about setting, but I have thought of a plot." Or, "I have read of a plot that I can adapt and it is wonderfully attractive. It is complicated and yet I can hold the suspense of the reader's interest straight through." Anyhow you start with the plot and say that that is the important thing. Another man says that "I don't care much about setting nor about plot, but I am a student of characters and I know some old gentleman in my neighborhood, some woman, some child," or "I have read of one and I have a perfectly clear idea of that character, so clear that I could put that character through the paces and I believe I can contribute a real living human being." Very well, you will make your characters central. Poe came along and said that all those ways were wrong and said, "Don't start that way. When you want to write a short story, don't think of setting or plot or character. Think of the effect you want to produce on your reader. You work that out. You have got to write it out beforehand, just precisely what you want to do with your reader. If you want to scare him so that he is afraid to blow out his light and go to bed, then you make every element point toward that effect, but don't take your eye from that." That remark has simply enlarged the boundaries of the short story. People did not start at it that way. Poe said that not one of these elements deserved any special attention in itself. They are all servants, and they must slope right up toward your goal. Fix your goal in view and suppose you are going to terrify as Poe usually did. Why, then, he gives a setting that is terrific, and he makes his plot point straight toward terror and he makes his characters illustrate terror, and every figure of speech Poe uses will be dipped in the terror effect. And every sentence will be shaped that way, and Poe has gone so far as to say that if the first word of your short story, if the very first word of it is not pointing toward that preconceived effect, then that first word is wrong—rub it out. "Well," you say, "Everybody can not do that." No, perhaps we can not, but that is common sense applied to the short story. It has often oc-

curred to me what a tremendous lesson that is in every kind of composition. Don't you think sermons would be a little better if a person deliberately beforehand asked himself: "What do I want to do with that crowd?" You had better work it out and state it to yourself, just precisely the effect you want to produce. You will find yourself cutting out a great many passages in there. They do not point straight. In every other short story writer that ever lived there are certain parallel lines. There is not a parallel line in Poe. Everything slopes. No wonder they end with a perfect crash. They never fail to grip the reader, because the man has been aiming his batteries from the very start toward it. When it comes to plot Poe says, "Make them ministers to your preconceived effect." I think I will illustrate the short story by stopping.

Y. W. C. A. Community Conference

JULY 6-16, 1923

The Blue Ridge Community Conference meets this year, July 6 to 16. This conference brings together young and older women representative of all groups in the community for a comradeship of play and work, study, council and worship. Other conferences are planned for special groups, as students, younger girls or industrial girls. This conference cross-sections the young womanhood of the Association.

The program consists of Bible study, discussion hours, and platform addresses. Elective courses on the general theme, "The Place of Women in the Life of Today," will offer such interesting topics as: aspects of citizenship, principles and methods of group work, and the opportunity of women for religious expression. Certain hours are planned to give consideration to topics of special interest to young women in business life, to secretaries and to members of Young Women's Christian Association Boards and committees. A series of addresses on essentials of the Christian faith will be given by President William J. Hutchins of Berea College, Berea, Kentucky, one of the most acceptable conference speakers. Rev. Frank Bible, a welcome friend at the Silver Bay City Conference in previous years, will give a series of addresses on world friendship. Some of the other people who will contribute to the life of the conference are: Miss Mildred Corbett, who will serve as executive; Miss Mary E. S. Colt of the Finance Division; Miss Eleanor Copenhaver of the Town Department; Miss Katherine Gorwick, Education and Research Division; Miss

SCY CAMP

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MOUNT MITCHELL

(Continued from page 7)

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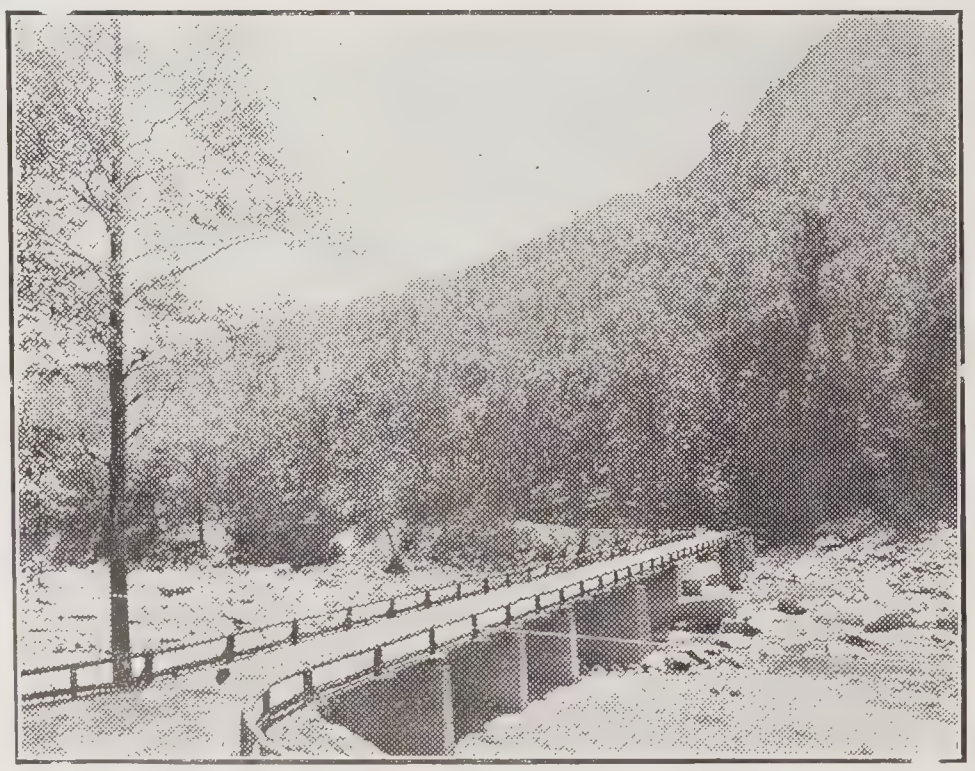
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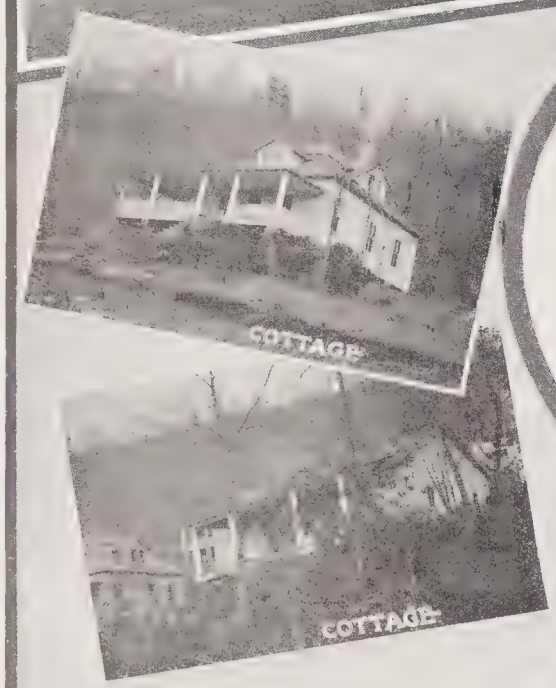




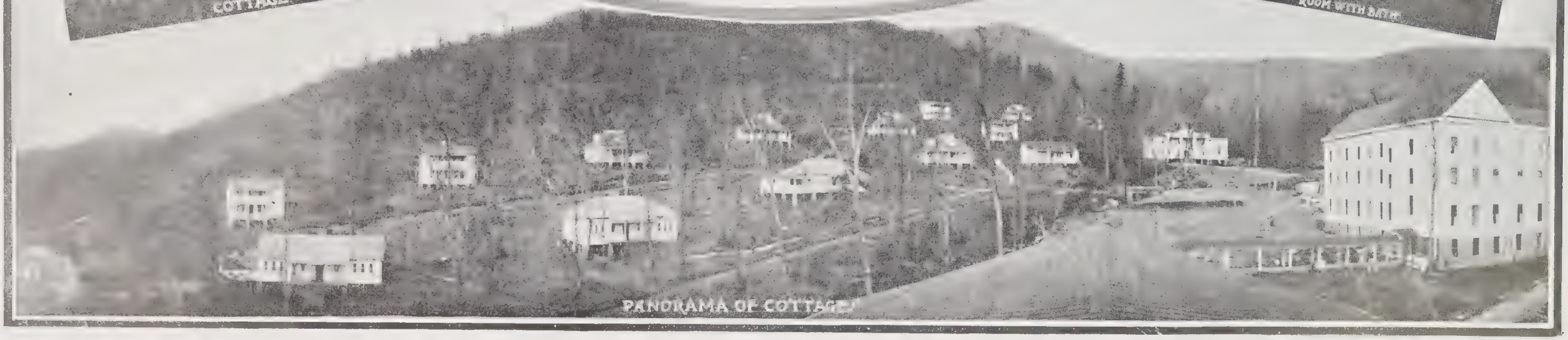


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The Blue Ridge Voice



OCTOBER, NINETEEN TWENTY-THREE



A Brief Statement from the Report of Dr. W. D. Weatherford to the Executive Committee of the Blue Ridge Association for the Year Ending Sept. 10, 1923

THE attendance at Blue Ridge during this past summer has been considerably better than that of last year. The total number of delegates was 4,153, working staff composed of college men and women 154, a total of 4,307.

During the past summer two new groups were introduced: First, the North Carolina Home Economics Association, under the leadership of Mrs. Jane McKimmon, of Raleigh. This group brought sixty-five representatives from the various counties of the state for a period of ten days. The second group was the Travelers' Aid, which brought something like thirty representatives. Both of these conferences have asked to come again, and will probably have considerably larger numbers next year.

The following dates for conferences have been agreed upon for the coming year:

Employed Officers' Conference, May 27 to June 2.
Student Y. W. C. A., June 6 to 15.
Student Y. M. C. A., June 17 to 27.
Missionary Education Conference, June 27 to July 6.
Home Demonstration Conference, July 1 to 11.
City Y. W. C. A., July 8 to 18.
City Y. M. C. A. (Southern Summer School), July 18 to Aug. 1.
Industrial Conference, August 1, 2, 3.
Travelers' Aid, August 4 to 10.
Social Service Summer School, August 4 to 30.
Southern College of Y. M. C. A., June 16 to August 29.
Scy Camp, June 27 to August 22.
Industrial Workers, July 18 to August 30.



THE BLUE RIDGE VOICE

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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Some Great Human Needs*

DR. ROBERT E. SPEER, NEW YORK, N. Y.

AFTER almost unbroken attendance at Southern Student Conferences through many years, I missed the sessions last summer and summer before, because of a long visitation to some of our mission fields in Asia. We entered Eastern Asia summer before last at Shanghai on the east, and we came out nearly a year later, in the following summer, at the other end of Asia, at Constantinople. Up until Christmas time we had been in India, and then, just after we left India, we went up the Persian Gulf into Mesopotamia, going across Northern Persia, and then home by Russia, the Black Sea and the Mediterranean.

Such an experience as this enabled us to see three great types of human needs, in quite fresh and different perspectives. Looking back on your own land from far away in these backward places of the earth, and from the viewpoint of other nations, one sees more clearly some of our own deepest needs, our need for more of the spirit of rest and quietness in our American life, our need of true spiritual values and of more unselfishness and generosity of mind in our thoughts about other nations. And, mingling with these other peoples, one sees far more clearly than from a distance their need of purity and of freedom, of equality and of justice.

But, above all these needs of the East and West, there stands out more clearly after experiences like these, a greater need for a new vision of the broad, human, universal needs that belong to us all in the West and in the East alike, and I want to speak of some of these great human needs this morning.

NEED OF PERSONAL CHARACTER

I can see more clearly now, in the first place, than I had ever been able to see before, the need of men and nations everywhere for an ideal standard of personal character. It is just this which all the non-Christians lack. They have no God, and they have no great human prophet or leader in whom they can find an ideal standard of personal character. And one of the tragedies of life among the young men of Asia today is their discovery of this great defect. If you were to ask the young men of India what was their favorite religious book, they would say the "Mahabharaba," and if you were to ask them who was their favorite god, they would say Krishna, and yet Krishna is represented in the "Mahabharaba" as a liar, an adulterer and a murderer. In the new air which these young men of India have come to breathe, they have begun to realize that the favorite character, even among their most revered gods, is a character guilty of falsehood, adultery and murder.

You mingle with the young men of the Mohammedan world and they are facing this same moral defect. The founder of their religion was privileged to indulge in moral actions which are forbidden to them. Long ago their conscience rose against polygamy. Long ago they realized that even they could not live by the sayings of the Koran, which made four legal wives possible and right. Now, they have come to realize that

*A stenographic report of one of three addresses given by Dr. Speer at the Southern Student Y. M. C. A. Conference, Blue Ridge, N. C., June 24, 1923.

the character of the founder of their religion is a character which they are not allowed to follow, and that the Koran makes concessions for him that are not allowed to other men of the same religion.

It is a tragic thing, as you mingle with the men of Asia today, and see them awakening to the fact of a religious leader who cannot construct a standard of moral character. I never realized myself so clearly, until this last year, what the social consequences were of the absence of such an ideal. It goes without saying, even where human society has such an ideal, it does not live up to it. But the lack of the ideal is a source of deep social impoverishment. The higher inspirations of men and society come only from the possession of an ideal of an absolute moral standard of character.

And one realizes not only the social consequences, but he sees more clearly than before how inadequate to the individual the possession of such an ideal is. And as you meet with men who have unconsciously accepted their own imperfect ideals of character, and realize what the consequences are, you ask yourself, "Am I making this same mistake without knowing it? Am I following, unconsciously, this same inadequate idea of moral character? I speak of God, but is my



DR. ROBERT E. SPEER

god the real God? I say I follow Christ, but is my ideal of Christ the true one? Or have I colored it and tinged it and let it down, so that what I am living by is not the standard, but simply a custom of my own life?"

One sees this happening around him every day. I have seen men who say they believe in God, but it is not the God of whom Jesus taught. I see men who say they are following Christ, but it is not the Christ whom the Gospel represents. Is somebody else finding in us what we find in other men? I see now how absolutely essential to every man is the possession of the one true ideal standard of personal character.

NEED OF SOCIAL BROTHERLINESS

I discovered last year another great need. There goes out a cry from human life that belongs to us all—the need of a great and an adequate condition of social brotherliness. I never felt it more than this last year. And the cry comes from the East and the West.

We did not intend to get out to Asia by way of China. Our ship was to sail from San Francisco to Calcutta, but something went wrong, and we had to change our plans. So we went up to Vancouver and took a ship to Japan and China. During the one week we had in Shanghai, I went out to the mills, as I have done every time I returned to Shanghai, to see the development of Western industry there. I saw the beginning twenty-five years ago, when there was hardly a modern mill or silk factory anywhere in the Far East, and now you can go up and down in Shanghai along the water front for miles, and you will think you are in Lawrence or Lowell, Mass., as you hear the thunder of the looms. Only this time I went not only to the cotton mills, but to the silk factories as well, and the sight just tears your heart out. There, in the factories, were no laws to forbid the labor of little children and no laws to regulate the hours of labor; one sees the remorseless way in which our modern system of industrial and mechanical production drags down mercilessly the whole of human life. The little boys and girls, eight, ten and twelve years of age, working on twelve or thirteen-hour shifts, day and night, feeding their little lives out into the looms. I see the little things, thousands of them, stooping down over the cauldrons, the air filled with steam, trying to separate the silk from the cocoon, and attaching it to the wheels just above their heads. Morning and night I would hear the patter of their little wooden shoes on the hard road, before the sun rose and after it went down, making their way to and from their work of long hours of hard toil. I was reading the other day a letter from one of our missionaries, who said that it was almost more than one could stand to hear the cry of the little children as they crossed the ferry in the dim light of the early morning and in the twilight of the evening, going to and from their long, merciless hours of toil.

And away over on the other side of Asia one sees the same thing. We were going across the Black Sea

(Continued on page 12.)

The Challenge of China*

ARTHUR RUGH

BY speed of transportation, the world has shrunken eight-ninths of its size since most of us were born. My uncle, a man of the last generation, went to China on the swiftest boat he could get, and reached there in six months. We came home in sixteen days. One of my friends came from Japan to Seattle last week in eight days. This is more than a question of speed in transportation. It is a question of how we Christians, as individuals, and the church as a whole, must revise our programs in view of a world which once was made of far-flung countries, but now is a small neighborhood.

One inevitable result of this fact is a rapid unifying of the world. Physicians know that the world is now epidemically one, that you cannot have an epidemic in Southern Europe and any of the Southern States be safe. The world is commercially one, and prices go up and down together in every land. These are only illustrations of the fact that we shall shortly be unified the whole world over in thought, in social custom, in religion. The significance of this is that whatever the situation is in China, we are involved in it. It is not a foreign question, but a question of our daily life and program.

To discuss the situation in China is a large order. Some of the main points seem to be these:

Politically, the country is in the worst condition it has ever been in. It is in the hands of four military leaders, who have, in the main, the philosophy of militarism with all of its follies. The real political question is purely a moral one. There is skill of statesmanship enough to handle the country well, but there is not a large enough number of thoroughly unselfish, honest men to take the positions of responsibility, and there is no solution for the political problem but in vital religion.

Religiously, the situation is very encouraging, though considerably confused. Two or three national movements will illustrate the confusion.

The Anti-Christian Chinese Student Federation was organized two years ago, to oppose the force of Christianity among students. It is rapidly dying out, and yet is a symptom of a widespread attitude, partly due to political and industrial conditions, perhaps partly due to Bolshevik atmosphere in the world.

The Renaissance Movement is the most important. It is a movement centering in the Imperial University, aiming to save China by science, and since they consider religion a superstition, they think it must be put out of the country before they can save the country by science. This is at present the most dominant influence in the student thought life of the country.

The Tao Yuan Movement is a recent movement, spreading rapidly among the official and higher classes. It is a movement to save China by religion; but finding no religion which they consider adapted to the saving of China, they propose a uniting of the five great religions, Christianity, Confucianism, Buddhism, Taoism and Mohammedanism..



*This is only a brief synopsis of the address as given at the Southern Summer School. Mr. Rugh was for several years Senior Student Secretary of the Y. M. C. A. work in China. Is now doing graduate work at Oberlin Theological Seminary.

In any case, these and other similar movements are symptoms of an urging hunger on China's part to find some solution for her problem and at least a hope that religion will solve it.

In this situation what contribution can our association movement make to help China? It is not modesty, but mere honesty, to say, in the first place, we cannot save the country, and are not nor ever will be the chief force at work there. But we do believe we have a providential place.

First, the intelligentia of China have, for decades, been vigorously opposed to Christianity, counting it a religion of Western nations which have treated China so badly. There came a time when the mission forces saw that these thinkers of China must be won, but they would not allow themselves to come under the influence of the regular mission program. The mission leaders might have turned aside men who were doing evangelistic, medical or educational work to attempt some new program to overcome the prejudices of these men. We believe that they were wise in not doing this, but in continuing their regular program and asking the association to put on a program of welfare work adapted to meet the needs of the Chinese people and demonstrate to them the practical value of the hated religion. This has been done, and in some sense it is fair to say that there are few groups of men in the world more open-minded to Christianity than many of the thinkers of China, especially the younger students.

Second, we have a mission to assist the young men of China in planning the Young Men's Christian Association as a phase of the church's work. They want this organization; they are willing to pay the expenses and furnish the leaders, but they welcome and really need for a little while the help of some specially trained men from the West, and they want most of them from America.

The task seems too large and difficult to be feasible. We more than keep up our courage. We expect to win in spite of the difficulties, primarily because we are not dealing with mathematics, or with a percentage return on investment, but with a question of how mighty one life can become when it is linked up with the life of Christ. When we see what a few Chinese leaders have done, we know that the task is not impossible. On the other hand, if enough of these men are to be found, we must help them soon and adequately. Reducing our staff as we have in the last few years, at the most critical time in China's history, is not good sense nor Christian statesmanship.

One other question which rightly concerns us here—not whether China will be saved, but whether we will be saved if we do not save China. It is a law of

(Continued on page 16.

ANNOUNCEMENT

For the coming nine months, we are glad to announce the strongest list of contributors our publication has ever had! Blue Ridge has never promoted a richer program and had greater speakers and leaders than during this past season! As indicative of this fact, we mention the names of only a few whose addresses we have ready for publication. Many of these men were on the grounds for ten days or more and spoke on several occasions:

Drs. Alexander C. Purdy, D. J. Fleming, William J. Hutchins, A. Herbert Gray, Robert E. Speer, W. D. Weatherford, M. Ashby Jones, C. Alphonso Smith, J. L. Kesler, S. C. Mitchell, O. E. Brown, Paul Kern, H. N. Snyder, J. O. Reavis, C. C. Menzler, W. W. Alexander; Bishops Theodore D. Bratton, W. B. Beauchamp; Messrs. Fred B. Smith, Judson G. Rosebush, J. Stitt Wilson, Ralph Harlow, Arthur Rugh, Homer L. Ferguson, J. J. Eagan, Charles R. Towson, D. W. Daniel, and others.

Alfred Tennyson and Robert Browning*

Dr. C. Alphonso Smith, Annapolis, Md.

ONE does not have to reach a very mature age before confronting the difficulty of life. How do you meet the problems, the difficulties and disappointments of life? It so happens that the two greatest poets of the nineteenth century, almost the two greatest poets of the English-speaking world, have taken different views. The reason that Tennyson and Browning have exerted their influence over the mind and heart of people is because they have expressed so clearly, with such faith, with such hope, with such force and with such adequacy, two permanent and vital methods—helpful methods—of meeting the problems of life.

Before we start into that, let us look at these two names for a moment. They are the two greatest peaks or summits in nineteenth century literature, I think in present literature, because I do not think any one has arisen to surpass them—the two greatest peaks, Alfred Tennyson and Robert Browning. I love to think of the friendship between them. I like to think no controversy ever marred the hope in any of their poems. They were devoted friends through life. Both were happily married. To know their work is a permanent enrichment of the human spirit. There were differences, however, between the men. I do not mean differences that led to any controversy. They were differences in their points of view. Both of them are called poets of faith and hope, and some of their differences are rather amusing. I think Tennyson's hope was finely attuned to the harmonies of the English speech more than that of any man that ever lived, with the exception of Shakespeare and Edgar Allen Poe. Browning was a man whose ear for word harmony seemed defective.

They tell a story of an Irishman by the name of Curran, who used to say that there was no word in the English language to which he could not find a rhyme on the spur of the moment. That is a pretty difficult task to undertake, for there are certain words in the English language to which there are no rhymes. One of them is the word "month." Another is the word "silver." There is no rhyme for either of them. Another is the word "chimney." There is no rhyme for that. Well, the story is that at a big banquet someone saw Curran sitting down at the end of the table. He said, "There is Curran down there. He says there is no word to which he cannot find a rhyme on the spur of the moment. Let's call him to his feet and give him one of these words." So he called Curran and said, "Mr. Curran, we understand that there is no word in the English language to which you cannot find a rhyme instantly. We would like you to find a rhyme to the word 'month'." Curran said, without batting an eye,

"They say that in our English language there is no
rhyme for 'month,'
I failed a hundred times, but I found it the hundred
and oneth."

Now, I feel very sure Robert Browning would not have joined in the laugh at that. He found many rhymes worse than "oneth." You will search Tennyson's works to find any word that would ever move a smile. Tennyson is the greatest exponent of hope—just that good old hope, confident that a better time is coming, confident that all the evils of this life will be remedied by a golden future. He has brought hope to the hopeless, to the hearts and minds of scores of people, and will do it for generations yet unborn.

"Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood."

Let us look at that amazing sentence. We hope that good will result out of the pangs of nature. He means all the ills of the flesh, from a headache to a stone-bruise. Anything that hurts, in the long run, it will become the forerunner of good or the conveyance to some great end—a benefaction to pangs of nature and sins of will. That is, when men sin, and sin wilfully, it is yet the movement of good. Light will be thrown on that great topic and there is no sin in this world for which we cannot hope some sort of cure, even the ill of a sin done wilfully is an ill that will yet be illuminated. "Defects of doubt." There are some things that we cannot believe. There is a doubt in the mind of us all. There lingers a certain amount of doubt about life and eternity. He had doubt, but overcame it. He was a stronger man because the future vindicated him in overcoming his doubt, and he comes to cheer those who doubt today. "Taints of blood." That is, perhaps, the darkest problem that we have to deal with in human life. It is the thought of the inheritance of the sins

*A stenographic report of one of eight addresses given by Dr. Smith at the Y. M. C. A. Summer School, July 18-August 1, Blue Ridge, N. C.

of our ancestors. It is his belief that all things work together for good.

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shriveled in a fruitless fire,
Or but subserves another's gain.

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

Those words, ladies and gentlemen, have become the expression of thousands of people who could not find their own expression, so have taken Tennyson's expression for it. In every poem that he has written—and I like to think that in his life he had days of darkness—he looked to the hope that the future will remedy the ills of the past.

You remember in "In Memoriam" he does not see why Hallam was taken away at that early age; he did not see why he was bereft of the dearest friend he had ever had; he did not see why Mr. Hallam had had the most promising son in all England taken from him. English statesmanship was robbed of him who would have enriched it. It ends—the great "In Memoriam"—with that thought. It points us to God, and to the one far-off divine event to which the whole creation moves, still looking for that glorious dawn, and when he comes to say good-bye to the bright sunset and evening star, you remember it is the same thing:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea;
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Now, my friends, I shall not say for a moment that Robert Browning was any less hopeful than Tennyson; but the interesting fact which Tennyson brings out is that hope is the panacea for all ills. Browning does not. He does not hold that is the place on which to place the emphasis. It is a striking fact that these two men, who confronted the same difficulties, had the same heart aches—it is a very striking fact that Tennyson, the great poet-laureate of his day, should have found hopefulness, and Browning should have put the emphasis on something else. It is very rare that when Browning, mounting, as it were, on some summit of vision, brings out the fact that, though it is dark here, the light is gleaming there. He believes it. Emphasis should be put on that. The ills and aches of life are a means of present discipline here, without waiting for the future.

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

Tennyson believed in a remedial future; Browning believed in a remedial present. If you will take these two presentations, carry them with you, think about them and assimilate them, I trust some element of fortitude will be added to your life, as I feel sure elements of fortitude have been added to many lives by the clear realization of the force with which these two men have presented these thoughts. Browning believed that every difficulty is a present challenge right here and now, instead of looking toward a future. Browning asked these questions: "Can't the evils be mended now? Why do you have to wait for it in the far and distant future?" Browning had a good many more trials to meet than Tennyson. He had that hardest trial that ever comes to a person—utter lack of appreciation for many years, yet he lived to see the day when his work surpassed the work of Tennyson. He rose to the level of Tennyson, and went far beyond him. But Browning, for fifty years, was aware of the fact that his work did not sell, and many men said he was insane and a hypocrite. Instead of looking forward to a future when that would be remedied, Browning interpreted every disappointment, every shock and every grief in terms of present discipline, and he rose, making stepping-stones out of every stumbling-block, which I think is the biggest thing any of us can do—to take a stumbling-block and make a stepping-stone out of it. There are only three ways of approaching a stumbling-block. You can say, "Well, I will step around it. I will get out of the way of it." There is another way better than that. Sometimes you cannot step around it. It is better to say, "Well, I have to confront it, and I will, but inasmuch as this is in my way and others

do not have it, you need not expect as much from me as if I had not had the stumbling-block." That is a weak and unworthwhile way of meeting it. The greatest way to meet a stumbling-block, and the way all great men have met them, is to say, "I am going to be greater and better, not in spite of the stumbling-block but because of the stumbling-block." Really, that is the best way on earth to meet a stumbling-block. Be strengthened by the stumbling-block, for that is what the greatest victorious spirits of the world have done, and have been better in this world, have been more serviceable, not in spite of the stumbling-block, but because of the stumbling-block I do not believe there has ever been a character in history who could not have pointed back to some definite difficulty, disappointment, sorrow or bereavement in his life on which he did not rise—it was a mountain summit, and he got strengthened right then and there because of it.

I sometimes think we can put the difference this way. Pretend this life is a great ship. We are all in the same big ship. It is moving on to that Divine eternity to which all things move. If a storm arises, what is the duty of the passengers? Why, to sit still, they cannot help out. There is nothing to do but to look to the pilot. Tennyson believed that God was at the helm and He was the pilot, no matter how severe the storm may have been. However fierce the wind may blow, there is a pilot at the helm. I sit still and look to him. That is Tennyson's view of life. We are all here in that great ship.

Browning, I think, looked on life this way. We are not in a great ship, but we are all in a row-boat. Every man has his oar. Now, when the storm arises, when the wind blows, when danger is threatened, what do you do? You do not look to the pilot, but at once row all the harder, because the responsibility for meeting the storm is on every individual. The responsibility is on everyone in a row-boat, but not on every individual in a great ship.

These are two very vital views of life. I think that these two men have expressed these two views very clearly, and I don't see why they could not be combined. Just as Browning said "fight" in his farewell, Tennyson wrote of victory in his farewell. Browning held that we fall to rise, that we fall to rise higher.

It is like Anteros, the most persistent character I know of in mythology. The story is that he entered a wrestling match and, although he was not as strong as his opponent, he had a very redeeming quality which enabled him to win. He got his strength from the earth, and every time he was thrown his strength was doubled. So the more he was thrown, the worse it was for his opponent, for if he was thrown a sufficient number of times, he was sure to win. That is Browning's philosophy. Every time he met a stumbling-block, why he was of the firm belief that "I can wrestle with that thing and I can enrich my whole spiritual strength by the contest, without leaning upon the future."

Now, both men met the scientific problems of the day in the same way. Browning went into all the scientific problems of his age, and he always found an enrichment of his faith. Every discovery that was

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"Tennyson and Browning represent the two greatest peaks or summits in nineteenth century literature. To know their work is a permanent enrichment of the human spirit. They were the closest of friends, yet represent two widely different views of life. Tennyson believed in a remedial future; Browning believed in a remedial present. The one thought of life as a great ship moving on to that divine eternity to which all things move, with God at the helm as the pilot of the great ship. The duty of the passengers is to sit still and trust Him. The other thought of life as being a rowboat, with every man having his own oar; believed that every difficulty is a present challenge right here and now, instead of looking toward a future. He interpreted every disappointment, every shock and every grief in terms of present discipline, and rose, making stepping-stones of stumbling-blocks."



The Measure of a Man*

PROF. D. W. DANIEL, CLEMSON COLLEGE, S. C.

YOUNG Men of the Graduating Class, Students of the Southern College, Ladies and Gentlemen:

I have decided to take as my subject tonight "The Measure of a Man." That seems a fitting subject for you young men who are working to make better and nobler men of yourselves and to make nobler men in the world. So I think it is worth while that we should ask ourselves tonight: How can we measure a man? How tall and how large is a man? In science, in art, in business, in manufacturing, in war, in everything, progress depends very largely on accuracy of measurement, and so I think it worth while that in the building of men we should get a true and just measurement of what it takes to make a man; and to get that, we have to be rather careful. Men are careful in measuring material things in the business world. A farmer went to the bank to get some money changed, and after the clerk had given him his change he asked the farmer if the change was right. He counted it and said, "You be careful, young man, it just *is* right." So we are particular about measuring things of material importance, but I am not so sure that we are so careful about moral and spiritual values. The real value of a thing depends upon a man's attitude toward that thing. The old colored man was not far wrong when he said, in reply to a question as to which way the stairway ran, "Well, it was just this way; when you'se down stairs hit runs up, and when you'se up stairs hit runs down." A man's attitude toward a thing determines the value of that thing for him; and we ought to find out what are the real values. We have heard the story of the little girl who came to her mother with tears streaming down her cheeks, and said that she had broken a brick out in the yard. Her mother said, "You did, how did it happen?" "Well, I was hammering on it with papa's gold watch." She did not realize that the watch was worth infinitely more than the

*Stenographic report of the commencement address before the graduating class of the Southern College, Blue Ridge, Aug. 29, 1923.



brick. And you and I know young men who are forgetting what is valuable in life, thinking that a night around the gambling table would make them larger in the eyes of their fellowmen; or thinking that a night of carousal would make them bigger in the eyes of their associates, to wake up next morning to the realization of the fact that they had put the emphasis on the wrong things in life. They had made a mistake in judging what it takes to make a MAN, and had brought disgrace to a proud family name. We must early in life get the right attitude toward the realities of life.

How can you measure a man? We make mistakes in trying to measure a man. We must not try to measure a man—or a woman—by looks, although it is the duty of Y. M. C. A. secretaries to look well, if it is possible. And yet it makes no difference how withered the form may be, how irregular the features may be, if deep down in the heart of a man there is that great love for humanity, sooner or later there will come into that face a glow that all those who know what real beauty is will appreciate, for "as a man thinketh in his heart, so is he."

We also sometimes make a mistake in trying to judge a man by the size of his body. Every man ought to have a good strong body, and when you find a man stooped and twisted, dwarfed and with nerves shattered and gone, something has gone wrong that has robbed him of his birthright. It is the business of you young men who are going out into life to know just how to measure a man physically. I am glad that you have added to your faculty a man who teaches you how valuable the bodies of men are. I have some figures showing the value the government places on the health of people. More than 92 per cent of all the government's funds are used for war purposes and war debts; 3 per cent of the expenditure is for public work; 3 2-10 per cent for governmental functions, and 1 per cent for educational and research development. The government spends ninety-one million dollars on rivers annually, thirteen million dollars on forests, eight million on experiments in plant industry, seven million on experiments in animal industry, four million to destroy the foot and mouth disease, and less than one million for the protection of child life. Therefore, the government places more value upon the lives of animals than it does on the lives of people. Every young man in school and elsewhere should strive to teach young men to take care of their bodies. And yet you cannot measure a man by the size of his body. No!

"If I were so tall I could reach the pole
And grasp the ocean with a span,
I must be measured by my soul;
The mind is the measure of the man."

Then, again, we sometimes make the mistake, and particularly in the South, of trying to measure a man by his ancestry. I think it is important to have ancestry—for if it were not for ancestry a good many of us would not be here at all. But you cannot measure a man today by what some one did a hundred years ago; and when you find a man who spends a great deal of his time boasting of what his ancestors have done, it is a pretty good sign that he is not doing very much himself. When I hear that question of ancestry discussed, I think of the woman's reply to her son when he asked her if he was descended from a monkey: "I don't know, my son. I am not acquainted with all your pa's ancestors." And yet I would not be misunderstood. The young man who has fine ancestors back of him has a great asset. He has that back of him that ought to inspire him to live nobly in life. Yet, there is one thing finer than ancestry, and that is for a young man, born without a silver spoon in his mouth, to go out into the world without the aid of friends or money and make for himself a name worthy of being handed down to another generation.

You cannot measure a man by the time he lives, and yet it is our duty to strive to live as long as we can. We have known men to die in a community and have known that the prayers of thanksgiving in that community went up to Almighty God that that man had been taken out of the community, because he had exerted such a bad influence on the lives of the young people. On the other hand, you have known men that have lived only a few short years and yet, during that time, they lived such lives as blessed everyone with whom they came in contact.

You cannot measure a man by the fame he thinks he is making during his day. Thousands of years ago some men decided that they would never be forgotten, and with the aid of thousands of slaves, they hewed out great stones and piled one upon top of the other of such size and shape that no storm could ever overturn them, and when the thousands of slaves had finished that work, these men carved their names on the side of the pyramids, thinking that all generations would remember them; and yet, today, who knows who built the pyramids? Yet nearly two thousand years ago a little woman broke a bottle of precious ointment, poured it on her Saviour's feet, shed tears of repentance, and dried his feet with the hairs of her head; and today the name of Mary is perhaps the dearest name in all the world. Many a time that man whose name is not known beyond the township in which he lives is a greater man than he whose name is bandied from continent to continent.

Then, how can you measure a man? One of the first measures you can apply is, perhaps, the measure of his head—on the inside rather than on the outside. Before a man can read he is not tall enough to see beyond where the clouds meet the tree tops, but when he can read he is tall enough to see around the world. He sees what is going on everywhere. We need more tall men in this country. The Central Powers had twenty-three million soldiers, and inflicted twenty-two million casualties upon their opponents; the Allies had forty-two million soldiers and inflicted fifteen million casualties upon their opponents. What made the difference? Think what you will about it, it was that training of the soldiers of the Central Powers that made them more effective. A man has no right to go out into the world today and set himself up as a leader, whether in business or religion, without training himself for the work that he proposes to do. We have not in the past put enough of intellect into our work, and I am glad to know that institutions have been founded to train men in strictly Christian work, so that the students will be given the training they really need for such work. Oh, if we could just realize how important it is to train the mind for work that men must do! Think of what the brain of one man can do in the world. Take Mr. Edison. The brain of that one man, according to the best figures that can be given, has added to the world fifteen billion dollars of wealth, to say nothing of the pleasure he has given and the comfort he has given. The brain of Mr. Edison has made it possible for the great manufacturing institutions to run night and day, giving employment to twice as many people and producing twice as much. Take Mr. Ford, for instance. I do not know just what you may think of Mr. Ford in a political way—the Republicans are afraid that he is going to run on a Democratic ticket and the Democrats are afraid that he is going to run on a Republican ticket, and both parties are afraid that he will run on an independent ticket—but the business principles of Mr. Ford have added much to the world. He has made it possible for a man to ride any time he wants to—and sometimes when he doesn't want to, at seventy miles an hour—thirty straight ahead and forty up and down. It is the brain power that we need to have, equipping ourselves for the definite work that we ought to do.

But even that is not a sufficient measure. Mere intellect is like a cold winter sunbeam that may beat upon the icebound plant, but fails to get to its roots and give it life, while heart power is like the June sun that goes to the root and drives life into the petals of the rose itself.

You cannot measure a man entirely even by the size

of his head or by what he knows. Then, how can you measure a man? How tall is a man? A man is just as tall as his ideals of service to God translate into service for his fellowman. And how tall may a man's ideals be? Who dares put a limit to the ideals of a young man in this day and time? Jesus Christ has given the idea —"Let him who would be greatest among you be servant of all," and it is only as we go out and serve our fellowman that we really loom up as large men. You men ought to build bridges, as it were, for those that are to come along after you, making the way easy so as to help them over the rough places, like the old trveler on the lonely way.

"A traveler on a lone highway
Came at evening, cold and gray,
To a chasm dark and deep and wide,
And he crossed over in the twilight dim,
For the rushing stream held no fears for him;
And he turned when he reached the other side
And builded a bridge to span the tide.

" 'Old man,' said a fellow pilgrim, standing near,
'You're wasting your time building here;
Your journey ends with the ending day,
And never again will you pass this way;
You have crossed the chasm deep and wide.
Why build a bridge in the eventide?'

"The builder raised his good gray head,
'Young man, on the way I have come,' he said,
'There followeth after me today
A youth whose feet must come this way.
This stream that has meant naught to me
To that fair-haired boy may a pitfall be.
He, too, must cross in the twilight dim.
Young man, I'm building this bridge for him.' "

So should we build bridges over the hard places of life for those we are striving to help.

"If I were a man, a young man, and knew what I know today,
I would do noble things and forget them straightway;
I'd weave my woes into a ladder
And climb to the helper's gateway
And life should serve me, and time;
And I'd sail out and out and find
The treasures in the deep sea-mind.
I'd work and think and act,
I'd love and dream and pray,
Till every dream should become a fact—
If I were a man, a young man, and knew what I know today.

"If I were a man, a young man, and knew what I know today,
I'd guard my passions as kings guard treasures,
And keep them high and clean,
For a man's will with his passions measures;
It is strong as they are keen.
I'd look upon every woman as some man's mother,
I'd look upon every man as my own brother,
And bid him God's speed on the way;
And the glory of life in this wonderful hour
Would fill me and thrill me with conscious power—
If I were a man, a young man, and knew what I know today."

May I quote to you what is the sentiment of every mothers' heart? It is a little poem entitled "My Mother's Words":

"Do you know that your soul is of my soul such a part
That you seem to be core and fiber of my heart?
No other can pain me as you, son, can do;
No other can praise me or please me as you.

"Remember, the world will be quick with its blame
If shadow or stain ever darken your name;
'Like mother, like son,' is a saying so true
The world will judge largely of mother by you.

"Be this then your task, if task it shall be,
To force this proud world to do homage to me;
Be sure it will say when its verdict you've won,
'She reaps as she sowed: this man is her son'."

This is what the world says if the son is inducted into the governor's chair, and this is what the world says if the son is buckled in the electric chair.

In conclusion, may I say, young men, that standing right by my side on this platform is a tall man, taller than any you or I have ever seen or shall ever see in the flesh. He walks by my side every day, and he walks by your side—the moral man, the Christ-man, the God-man, walking by your side and mine day by day, trying to get down into your lives and live through us in our sympathies and in our service and our love for mankind. Oh, if we would let the God-man into our life, how we would loom up as giants, where we now walk as mere pygmies in the sight of God and man! It is at the feet of the great Teacher that you must sit and learn those things that will make you grow into the full stature of manhood.

SOME GREAT HUMAN NEEDS

(Continued from page 2.)

on our way to Constantinople from Batoun. On the ship with us were a man and a woman trying to get away from that country. One day the man came up and spoke to me in broken English. I asked him where he had learned English and where he was going. He said that he learned English in the United States, and that he was on his way back to America. He had worked in a steel mill in Pennsylvania, and then had gone out to California, and had made what to him was a fortune—enough money upon which to marry and retire from work. I asked him why, then, was he returning to America, and he said, "Why, man, you can't stay in Russia. I went back and married, but I couldn't keep what money I had. Just this last week, on the street, ten men stopped me, and said I was dressed too well, and demanded that I divide my goods with them. I had to give up what I had in my pockets and part of my clothing to the men who held me up. I am going back to America to live my life safely, and that is my wife."

You may say that here in America there are industries where we still drive men beyond the honest limit of human toil. Well, that simply confirms what I am saying—that a second great need of the world, East and West and North and South, is for a more adequate spirit of social righteousness and brotherhood.

Need of Adequate Moral Power

And I discovered, this last year, more clearly than ever before, a third human need. It is the need of mankind everywhere, in every land, under every religion, for adequate moral power, for moral power sufficient to deal with the three great things men have to cope with all over the world.

First of all, men need power to cope with the sin of selfishness. There is no sin that men need more help to fight than the sin of selfishness. One day in a hall in one of the cities of Persia there was gathered a group of business men and government employees. The room was filled to the doors with young men who could understand an address in English. I was to speak to them, but I did not dare speak as plainly as I would have liked. I could not say anything about their government or religion, and yet I wanted to make those men see what their situation was so that they could see their need. So I talked about Japan. I spoke of the need of every nation for men of moral character, men who would live clean lives and serve their nation, asking for nothing in return, and who would do it without fear. When the meeting was over, one man stepped up to me and said, "What you said was wholly true, but it was clear above the heads of all of us gathered there. We haven't any power that will enable us to live such unselfish lives."

All over the lands that is what you find everywhere —the lack of men who have discovered the secret of moral power to conquer selfishness. That is the tragedy of China today. Four hundred million people, the biggest mass of human material there is in the world, and just a great derelict abroad on the waters of time, no man knowing where the wreckage is going to drift; and without any adequate body of men who are willing to give their lives absolutely, unselfishly for their country.

One sees the need of men for moral power to conquer the sin of impurity. There is a weakness in humanity, the price paid for long generations of uncleanness that has eaten our vitality. What you see in many lands is a wreck of human races made what they are today by sin; weak, incapable, inadequate for duty, just because men have not known what it was to have moral power to resist the sin of impurity.

I traveled once on a steamship with a young man and a woman on a gay escapade. He was a lad and she a married woman, and they were coming away together. It had all seemed very bright when they set out. Before we went far the glamor began to fade. Hawthorne calls it "The Scarlet Letter." There is nothing scarlet about it. It is a dreary drab. Happy are the nations which have power to be clean. It is a great human need.

Just before we were in India they had had one of their national political conferences, and one of the things they had just voted in this conference was that they were not to use Western imports, and were to give up all of the titles they had received from Western governments; and will you believe it, the moment that the session was over, the leaders went on in imported makes of cars, and of five thousand titles, twenty-one were surrendered. They were simply afraid to pay the price of loyalty to their convictions. Right here in the student body of our land, here in our company, one of the greatest sins we have to contend with is fear, our lack of courage. I remember going to one of our colleges to speak, and in the afternoon, among the boys who came to talk there was one of whom I knew. He came in and looked around to see if there was anyone near who might hear. He said, "Are you sure we are here all alone?" I told him that I was sure we were. Thereupon he pulled out a letter and said, "I wish you would read that letter." I noticed that it was addressed to him in a girl's handwriting, so I said, "You tell me about it; I don't want to read your personal letter." But he said, "No, please read the letter, it will tell you far better than I can." I opened the letter and it read as follows:

"Dear Jack: I know all about your life at ——— college, and I want to tell you what I think of you. I think you are a coward. You think you are a very brave man, but I want you to know you are a coward."

I handed the letter back to him, and his lips began to quiver and a tear or two stood on his cheek, and he said, "That letter is from a girl of whom I think a great deal, and the worst of it is that what she says is true." He was the son of a minister. He was on the football team. He was an outstanding man in his class. He had grown up in a good home under the guidance of his mother in the nobleness and purity of her character. Somebody had told him that he must be a man, live his own life and go his own way. He thought he was living his own life and going his own way, and men were patting him on the back, telling him what a big and courageous man he was, and down in his heart he knew all the time what a coward he was. But it was not his way at all. He went into this life because he did not have the courage to live by his own ideals. As the girl told him, he was a coward. I imagine nine out of every ten sins in our colleges are committed by cowards. The man crumbles because, when someone comes and whispers in his ear to do this or that thing, he has not the moral courage to say, "No, I won't. I never was taught to do that. I won't!" All over the world men are alike in these things. Their deepest need is moral power to enable them to conquer the sin of cowardice and fear.

Need of An Invisible Spiritual Friendship

Last of all, I learned more clearly than ever before that men need not only an ideal standard of personal character, and an adequate conception of social brotherhood and moral power, with which to conquer the sins of selfishness, impurity and cowardice, but also an invisible spiritual friendship. Our Lord said a true word when He said, "Man shall not live by bread alone." We need some spiritual fellowship to satisfy our life, and all over this earth of ours one meets with this need of a spiritual friend.

I remember in Southern India we sat one whole morning on a big, wide veranda and talked with two Indian lawyers. One was a retired judge, and the other a government official, and we spent the whole morning talking about religion. They asked me what I thought religion was, and I replied: "Pure religion and undefiled before God and the Father is this: That a man should visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." And then I asked them if that was their idea of religion. "Oh, no," they said, "that is not our idea of religion at all." Their idea of religion was spiritual ecstasy, to find somewhere an invisible friend on whom they could pour out their lives in self-abandonment, and they did not believe there were five men in India who were religious according to their ideals. They are hunting and seeking still, as they have sought in the past, for the satisfying of this longing for an invisible and sufficient spiritual friend.

A few months later, on our journey, we had to ford a swift river, and our horses fell in the stream beneath us, and when we got to the next village, I went up on the roof of one of the houses and took off my wet boots and stockings and spread them out to dry in the afternoon sun. After a while I looked down between the two walls and there was a little group of eight of ten people. Mr. Pittman, one of the missionaries, came out and sat down in the midst of them, and began to talk with them. After a little while I called down to them and said, "Ask them some of those questions we were talking about along the road." I had been asking about the ideals of the people, and whether the common people of Persia knew the details of their own religion. "Ask them how many of them can name the five Roads and ten Branches of their religion." I saw them slip off at once for some one to help them, and an old mollah came to their assistance. We spent the rest of the afternoon discussing Mohammedanism and Christianity. They were a very fair-minded group, and were ready to listen honestly to something about Christianity. And when we had considered one point after another, I said: "Well, is there a resurrection in your religion? Have you any living person who rose from the dead and is working among you today, a living, intimate, personal friend?" No, they shook their heads, they did not know of such a friend. The mollah broke in just then and said, "There is that ideal

CHRIST THE GREAT NEED

We want, every one of us, in our own lives, an ideal standard of personal character that will reveal the flaws and defects in us, that will call us with a new message of hope and character to God's own ideals for us. Christ is the one answer to that need, and across the world Christ is the only answer to the human want of an adequate conception of brotherliness. He is the one great social brother, the eraser of race prejudice, the one great leader of all men in a fair and equal brotherhood.

in our religion, the prophet is as near to me as my jugular vein—a real living person in my life." Turning to the others, we said, "Is that true with you?" They looked up, these simple Mohammedan peasants, and said, "No, sahib, we never heard of this jugular vein. Our religion gives nothing like that to us." But did they not want the invisible friend? Surely, but when was there one? Across the whole world men are looking for Him.

I knew these four things a year ago, but I see them in a new light now. And you can well understand that in consequence, Christ seems to me to be far more real and sufficient than even in the old days before these four needs stood out as clearly and illuminously as I see them now. For, after all, Christ came into the world to satisfy just these four great needs of men.

He came to be for us all the one ideal standard of personal character. One rejoices as he goes over the world today and sees men everywhere finding that Christ does satisfy this great need. As a strong believer in Buddhism said: "For a long time I was bitterly opposed to Christianity, so I decided I would study Christ to see how many defects I could find in Him. I have studied Him many years, and I have not found one flaw, not one, but Christ has found a thousand defects in me, and I am going to spend the rest of my life trying to bring Christ to Japan."

Christ the Great Need

We want, every one of us, in our own lives, an ideal standard of personal character that will reveal the flaws and defects in us, that will call us with a new message of hope and character to God's own ideals for us. Christ is the one answer to that need, and across the world Christ is the only answer to the human want of an adequate conception of brotherliness. He is the one great social brother, the eraser of race prejudice, the one great leader of all men in a fair and equal brotherhood. One rejoices in the groping of men for the one answer to the wrongs and the unfair and unequal conditions which only Christ can change, and help us into a kingdom where right and brotherhood rules.

In Christ alone is to be found the fountain of moral power. A leader of one of the Buddhist sects in Japan, who came to America to the World's Fair, was asked by a former priest, of whom I knew, what he was doing, and the priest said, unflinchingly, "I am preaching the Gospel of Christ in Japan." The other returned, "You are doing well, for I see a moral power in Christianity, which I wish could be found in our Buddhism."

In the city of Tabriz, one night, I was talking with a little group of men who had come out of Mohammedanism, and I asked them what brought them over to Christianity, and one of them looked up and said, "I tell you why we came to Christianity. There was no moral power in our religion, and the moral power we needed to be men we heard was offered to us by Christ, and we have discovered it in Him." Only in Christ is there moral power to lead men to hate uncleanliness, impurity and sin, to help men to want to be free from all the old bondages. This power and courage is none less than that which carried Christ through His life to His cross.

And, last of all, only in Christ do men discover their invisible, spiritual friend. They do not find Him in Mohammed, or Buddah, or Krishna, or any other teacher; only in One Man have they been able to find that friend. He is the one satisfying, ever-faithful, spiritual brother.

I read a little while ago, again, the letter written by David Livingstone as he went back to Africa, to his little twelve-year-old son, Tom:

> "Dear Tom: I am soon going off from this country, and will leave you to the care of Him who neither slumbers nor sleeps, and never disappointed any one who put his trust in Him. If you will make Christ your friend, He will be better to you than any companion can be. He is a friend that sticketh closer than a brother. May He give you grace to seek Him and to serve Him.
>
> "I have nothing else to give you, I have nothing better to say to you than to take God for your Father, Jesus for your Savior, and the Holy Spirit for your Sanctifier. Do this, and you are safe forever and no evil can befall you.
>
> "Hope you will learn quickly and well, so as to be fitted for God's service in the world."

Then the old man went away, leaving his little twelve-year-old son in the companionship of the one sufficient spiritual Friend.

I speak for this Christ to you here in this conference this morning. He is the first and the last word, the one and the only need of men all the world around. His is the only religion that has an adequate reality in it, and that can satisfy men. It is a faith that answers to actual want. We build our faith on this great answer to human need. I need Thee every hour. I need Thee. There is no other word than that, that we need to speak or hear this morning. We just need Jesus Christ. The wisest and ablest of us here needs Jesus Christ, and the weakest of us need Jesus Christ. It seems to me that that was all I heard the whole world around—the great voice of humanity saying, "I need, oh, I need," and the answering voice, "Here I stand. If any man is thirsty, let him come unto me and drink. I am bread for his hunger, purity for his sins, power for his weakness. Let him come unto me, let him come unto me."

TENNYSON AND BROWNING

(Continued from page 7.)

found by Darwin or anybody else made Robert Browning think about the dominance of the spiritual life over the material life. Every scientific discovery to Browning seemed a splendid impetus in the spiritual life.

Tennyson met the scientific problems with great depression at first, but he lived to see it all work out for the best hereafter. When Tennyson used to read the attacks on the credibleness of the Bible, on the truth of the Bible, he was always depressed by them. He believed that, although we cannot see the light, there is certain to come a time when the veil shall be lifted and all shall be made clear. Browning welcomed everything of the sort, and he came out big enough to meet any critic of the hour, fighting whoever the world could produce. What may have shattered some people's faith seemed to strengthen Robert Browning's faith.

These are the two men. Both of them have illustrated their views in two poems that I hope to publish together for a comparative study, for I do not think we have been studying them comparatively, as we would if they were printed and put side by side. I do not suppose they realized that they were alike and along the same line of thought, but they are. One is Tennyson's "Locksley Hall." I want to recall to your mind that amazing prophecy. Why is he dipping into the future? What is his purpose? Did you ever realize that he dipped into the future to gain comfort for a dark past? It is the poem of a lover—a man who has been disappointed. A maiden has just told him that she can never marry him, and he just as well make up his mind that his life is to be separated from hers. He says something like this: "I dipped into the future and I found a hope in things. Though things are rather dark now, in the infinite future I will understand why Ami rejected me and accepted a worse man than I." It was Tennyson's program, the same doctrine which was a part of his very being in a kind of discontentment for which most persons see there is no relief whatever. Tennyson says, "Yes, there is a relief for it." There is no heartache that cannot be helped by Tennyson. In all his work we know there is a convergence toward some tremendous result and we know that result is beneficent.

Browning has written a poem called "The Last Ride Together." If you do not know it, you ought to, for it is one of the best poems he ever wrote. The lover in this poem has been told that he, too, must realize that it is all over with him as far as any engagement is concerned. He does not deal in futurity as did the hero of "Locksley Hall," he does not look forward to a future when he will see the rightness of it. He asks one favor of the girl—that he may have one last ride. She granted it, and as they ride along this man begins to meditate. He is face to face with the greatest disappointment of his life. He had thought that life without this woman would be a miserable failure, but he changes his mind. I think every element in this poem is of material help to all of us. He says to himself, "I have not been successful, I have failed," but he says, "Have those men who have achieved the greatest things in life caught up with their ideals?" "Why, no," he says. "If a man catches up with his ideal, it tends to stagnate his life." Who are the men who have achieved success? I am going to take the men whom the world consider the most successful—the poets. Now, I am going to stand all the great poets up here by the platform, and ask them, "Have you ever caught up with your ideal?" Why, every poet will tell you, "No, every time I write a poem I can see how I can write a better one, and that is the stimulant and joy of life." I have often wished that I could have a little talk with Shakespeare. I would never ask him if Bacon wrote his plays, but I would say, "Mr. Shakespeare, how did you feel when you finished 'Hamlet'? Did you feel that at last you had overtaken your ultimate wish? You must have known that you had produced the greatest tragedy ever produced on earth." I think he would say, "As I progressed further into 'Hamlet' my ideal receded a little, and when I had finished it, I felt that my ideal was a greater one and that I could do better next time."

Browning makes all the poets say that. Human nature is so constructed that to catch up with your ideal is to produce not happiness, but a sort of dull, stupid complacency that does not mean contentment and enrichment at all. Now, I shall call all the great sculptors, and ask them if they ever caught up with their ideal. I shall ask them, "Did you ever have a statue unveiled that you considered absolutely perfect?" They would say, "No, you know we did not." Suppose some great sculptor unveiled the statue of Venus. It seemed to be perfect, the men are looking at it and admiring it. She seems to be perfect—the most beautiful woman that has ever been modeled—but suppose a real good-looking woman passes by—everyone would turn from the statue and stare at her. Don't you suppose the sculptor must feel humiliated at that? What he wants to do is to carve the statue that will make men turn from the living face, form or features to his marble statue. That is his ideal. He has never caught up with that ideal and never will. Now, let us call the musicians. You know what they will say. One of them will say, "Yesterday I wrote a beautiful piece of music and everybody was singing my song, and I thought I had at last fulfilled my dream. A year has passed now, and some other song has taken its place. We poor musicians have to strive and strive

to touch the universal heart." So this young lover begins to feel, "I am very fortunate. It is best for me, for now there is power there that would not have been there if I had struck twelve the first time, and there is something left for me to do. There is an idealism unattained, there is a power in me, if I apply it, that would not have been there if I had attained the summit of my desire in this matter." That is Browning applying his doctrine. Browning says by the time he had finished that last ride that he was a stronger man. The hero uttered these words as he looks over the men who have attained their ideals:

"What hand and brain went ever paired?
What heart alike conceived and dared?
What act proved all its thought had been?
What will but felt the fleshly screen?"

We are in a position to rightly interpret disappointment, not only in view of a coming day, but also in view of a present state of mind to be strengthened by it —a remedial future and a remedial present, but the greatest of these is the remedial present.

THE CHALLENGE OF CHINA

(Continued from page 4.)

life that they only walk with God who share His purposes with Him, and even children in the knowledge of God know that His purposes these days are probably primarily concerned with His children who are in such great need and have such great possibilities. The Young Men's Christian Association of this glorious Southland does not face this question as a charity, which it hopes to help after it has solved its problems, but as a part of the work in God's neighborhood which it must do if it is to share God's blessing in any of its work, and we, in our own lives, at any price, will take our share in this task now, regardless of whatever else is to be done, or we will not continue to know the fellowship of Him who said: "Go ye into all the world and lo, I am with you always." You men of the South stand at the fork of the roads in the question of your spiritual power. I believe you will take the right road. It has always been in you to do it.



November 11

Inscription on tomb of Unknown Soldier in Westminster Abbey:

"BENEATH THIS STONE RESTS THE BODY
OF A BRITISH WARRIOR
UNKNOWN BY NAME OR RANK
BROUGHT FROM FRANCE TO LIE AMONG
THE MOST ILLUSTRIOUS OF THE LAND
AND BURIED HERE ON ARMISTICE DAY
11 NOV. 1920, IN THE PRESENCE OF
HIS MAJESTY KING GEORGE V
HIS MINISTERS OF STATE
THE CHIEFS OF HIS FORCES
AND A VAST CONCOURSE OF THE NATION

THUS ARE COMMEMORATED THE MANY
MULTITUDES WHO DURING THE GREAT
WAR OF 1914-1918 GAVE THE MOST THAT
MAN CAN GIVE LIFE ITSELF
FOR GOD
FOR KING AND COUNTRY
FOR LOVED ONES HOME AND EMPIRE
FOR THE SACRED CAUSE OF JUSTICE AND
THE FREEDOM OF THE WORLD

THEY BURIED HIM AMONG THE KINGS
BECAUSE HE HAD DONE GOOD TOWARD GOD
AND TOWARD HIS HOUSE"

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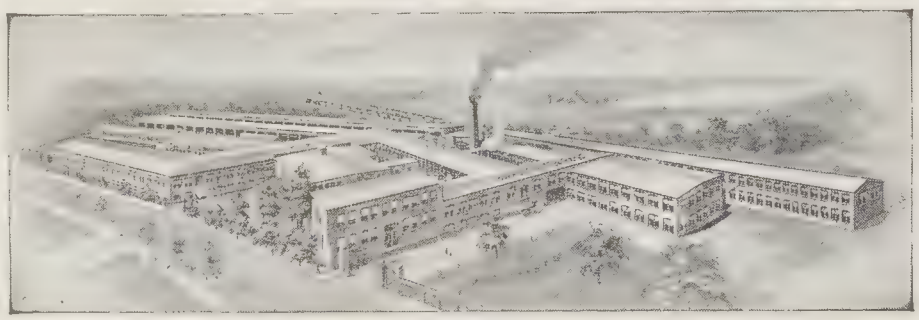
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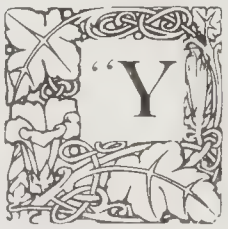
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NOVEMBER, NINETEEN TWENTY-THREE



OU cannot be a failure in this world if you make it your business to go about spreading sunshine and good-will and the spirit of friendliness and self-confidence among those who need this encouragement."



THE BLUE RIDGE VOICE

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The Requirements of God*

DR. WILLIAM J. HUTCHINS, President of Berea College, Berea, Ky.

Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves a year old?

Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good? and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? (Micah 6: 6, 8.)

THE prophet's word indicates clearly enough that God does not require any outward ceremony or ritual. What, then, are the requirements of God? What does Jehovah seek? Justice. Oh, man, this is good, to do justly. Fine; because you know justice is so easy. Well, let us see. What is justice? We all know, don't we? You remember the glorious definition of Justinian: "Justice is the steady and abiding will to give to each man what belongs to him." Is justice easy? Think it through. What belongs to each man?

Surely at least those physical, mental and spiritual possessions which will make him the most efficient servant of the common good. Up there among the hills I see a little cabin. The one room is filled with beds and filth and babies. On the porch is an old lady, who "reckons" she is sixty years of age. Near her is a half-witted boy, who at fourteen years of age, says he has "chawed" tobacco since he was five, and now looks listlessly out into life. Justice is the steady and abiding will to give to that woman, that boy, those babies, those possessions which will make them, *them*, the most efficient possible servants of the common good. Is justice easy?

Or here is a freight car on the siding filled with bunks, the air so thick that you could cut it with a knife. Tomorrow morning the men who sleep today in those bunks go out on the railroad tracks and toil all day long in the broiling hot sun in order that you and I may ride in safety and comfort from one end of this continent to the other. What belongs to each man? Is justice easy?

Emphasize the phrase, "To each man." Many of us are quite willing to give to each white American what belongs to him, but have no intention in the world of giving to a brown or black American what belongs to him. To each man. Many of us are quite willing to give to all Americans what belongs to them, but have no intention in the world of giving the foreigners, the "Chink," the "Dago," the "Wop," the "Jap," what belongs to them.

Emphasize the first words, "Justice is the steady and abiding will." When justice conflicts with convenience, which claim has the prior chance?

In a town not a thousand miles away from Blue Ridge—a college town—the director of the school was approached by the prominent men of his town, to see to it that a worthless scholar be permitted to pass, because the football team needed him. When justice conflicts with an athletic victory, which claim has the prior chance?

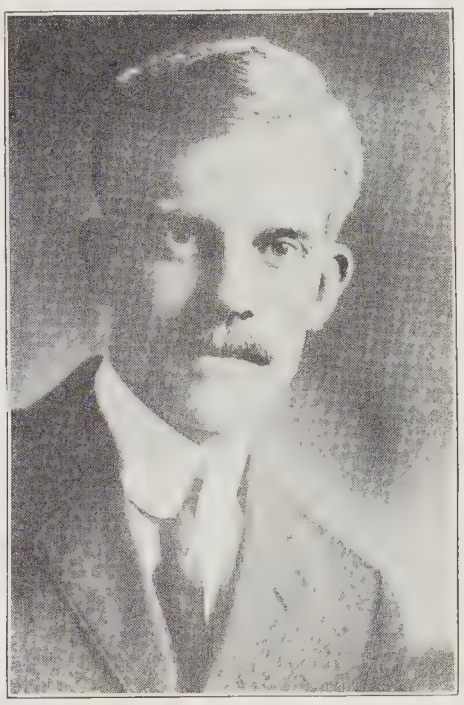
When the claims of property conflict with the claims of persons, which claims have priority? A professor asked us students, "Are you gentlemen wearing stolen goods?" Is there one of us here this morning who is quite sure that no injustice has been done in the gathering of the raw material, in the weaving of that raw

*Stenographic report of an address given at the Southern Y. W. C. A. Community Conference, Blue Ridge, North Carolina, July 15, 1923.

material, in the making and the marketing of our clothes? I remember the little leader of the shirt-waist workers, after the horrible fire in New York City, said to a great gathering of people in Carnegie Hall, "We have tried you good people, and have found you wanting." Wanting in what? Wanting in simple justice.

Justice is the steady and abiding will. "But the man whom I treat justly is trying to scalp me. The workman whom I am trying to treat justly refuses to thank me, and regards every act of justice as a sign of weakness and every concession I make a new platform from which to make more exorbitant demands." "What is that to thee?" Justice is the steady and abiding will to give to each man what belongs to him, whether he thanks you for it or not; whether he tries to scalp you or not.

"But if I do justly the board will be down on me, and I shall be out of a job." Do you remember the man who had failed in business? It seemed to him as if the light had just gone out of his life, when suddenly out of the silence the little boy on his father's knee said, "Mother, isn't it fine?" "Fine, deary? What's fine?" "Specially, specially, just having father." And the man went back to work to wrest victory out of failure. Can a man who succeeds in justice *fail*? Can a man fail who can look his little boy in the eye without blushing?



Dr. Wm. J. Hutchins

"But if I attempt to do justly, the whole power of the Ku Klux Klan will undermine me." Did Jesus die upon the cross to save you and me from the cross? Did Jesus ever say that the way of the cross would become a closed thoroughfare to His followers? Is there not a verse somewhere which reads: "Whosoever doth not take up his own cross and follow me, cannot be my disciple"? *Justice is the steady and abiding will* to give to each man what belongs to him.

Justice is not easy. It is the hardest task awaiting Americans. Far easier would it be for us Americans to buy up the entire olive crop of California, to pour out oil before a thousand altars built upon a thousand mountain heights; far easier would it be for us to buy up the entire cattle market of the Argentine, for sacrifice, than to do justice. Perhaps the prophet has mistaken the mind of God. Oh, no, a god of any other mind could not be your God or mine, that's certain. Let us not be ashamed of God's sternest word. Justice is not easy unless, unless—but let us go on.

What doth Jehovah require of thee, but to do justly, to love kindness? "A kind person," says Trench, "is one who acknowledges his kinship with other men and acts upon it, confesses that he owes to them as one blood with himself, the debt of love."

To love kindness. But possibly we Americans, and particularly we American church members, do not need to be reminded of this requirement of God. We are, I think, the kindest people in the world.

Of course, though, kindness does not exclude gossip, does it? Gossip, that smart chatter, which ignores facts, but provokes a laugh—the delight of collegians and others. Does not kindness exclude gossip?

Kindness takes patience. "But some people are so everlastingly stupid; you don't have to be kind to them, do you?" You remember the words of one of the kindest of American humorists? "I concludes that I am the friend of me friend, Jones. . . . 'Tis easy to be a friend to the prosperous, for it pays. 'Tis not hard to be a friend to the poor, for ye get puffed up with gratitude, and have your picture printed, standing in front of a tenement, with a scuttle of coal and an orphan in each hand, but it strains the art of friendship to be true friend to a born fool." That's true—yet that's our task. Kindness takes thought. Kindness takes time. You recall the missionary who said, "I could do a great deal here but for the pesky natives who are bothering me all the time." Thought and time.

A family of immigrants landed at Ellis Island. All were accepted save one, a daughter of the family. She was a victim of tracoma, and she was deported. The father was in agony. At last he, with the rest of the family, reached Rochester. He saw above a certain door, "Young Women's Christian Association." He entered and asked if anything could be done for his daughter. "Yes." The association cabled to Hamburg. When the deported child reached Hamburg, she was met by a member of the association, who sent her to the hospital, where she was cured. And today the girl is a member of the Rochester Association, a mem-

ber of a reunited family. That was kind—but kindness took time and thought.

Edward Everett Hale, the author of "The Man Without a Country," was a very busy man, yet a writer says of him, "Where is the map of Boston that gives the names of the lost alleys and back ways where the great man went in search of the lame in body, who could not join the public assembly, in quest of the maimed in spirit, who feared to show their faces in the open?" Time and thought. Even in days of high prices, time and thought are the most rare and expensive commodities in the United States.

Kindness takes patience, time, thought, life. You have been looking at the mountains, haven't you? But



THE average man is not necessarily a success because he is the nominal head of a great institution, owns a dozen palaces, a private yacht, and a fleet of powerful pleasure cars. Many a man is wonderfully successful who has none of these but whose body and brain both are devoted to the highest and finest and truest possible service of his kind.

you have not been seeing the mountains. Let me tell you of the kindness of my friend, a Louisville doctor. The local physician in a certain North Carolina county said to my friend, "I wish you could help a man, but he is a good way off. He is too far away, I don't think it would do." My friend replied: "You pile up the difficulties, then pile up some more—then I will go." So the two doctors went. They drove for ten miles over horrible roads, then walked down, down, down, mile after mile over a rough mountain path until they came to the bottom of the bowl of the mountains, where they found a one-room cabin, with a lean-to; and there, in the midst of filth lay a man with a tubercular knee. My friend looked around and saw there were no facilities for an operation, and said, "The man must be removed to a hospital." The neighbors were in arms immediately, as they did not like the sound of the word "hospital." But they were quieted. Down in the valley it was growing dark. Two poles were cut from the forest, a stretcher was made, and the two doctors and two neighbors carried the man up to the top of the mountian—zig-zagging fifty feet and a rest, fifty feet more and a rest. At the summit the wind blew cold. By a fire the party waited for a wagon, which bore the man to the hospital. The operation was held at 1:30 o'clock in the morning, after which the man, for the first time in his life, lay between clean sheets, and was on his way to recovery. "Man, that was kind! I believe the Lord must have appreciated that." Not at all. Kindness is one of the requirements of God.

And kindness takes on a new meaning when we think of kindness in the light of the life of Jesus. Watch the Great Good Samaritan as He walks along life's dusty highways caring for the wounded men by the wayside. Watch the Great Shepherd of the sheep, as He goes before His sheep, calling each by name, laying down His life for the sheep. Kindness is a pretty stiff requirement.

What doth Jehovah require of thee, but to love kindness? It is easy to flirt with kindness, but flirtation is not love. You never marry the person you flirt with. Flirtation is not love. Many flirt with kindness at Thanksgiving time or Christmas, but love is a different matter.

Was the prophet right? Does the Lord require kindness of us? You remember the word of Jesus; surely it opens to us the very heart of God: "He is kind, he is kind, toward the unthankful and the evil. Ye shall be perfect as your Heavenly Father is perfect." If God required less, could He be our God?

What doth Jehovah require of thee, but to do justly, to love kindness? How searching is the suggestion that there must be a union between justice and kindness! You know Americans who are just, who pride themselves on their justice, yes, but they are not kind. I know more Americans who are kind, but are not just.

(Continued on Page 11)



A New Attraction for Blue Ridge

For generations, Western North Carolina has been called the "Land of the Sky," and has long been characterized as one of the most beautiful regions in all America. Years ago, by action of our national congress, this particular section of North Carolina became the only national playground in the whole Southeast! Blue Ridge, therefore, is fortunate in being located in the very heart of this wonderfully famous region.

The above picture shows only a small fraction of the 1,391 acres owned by the Blue Ridge Association in this favored spot of the South. But some four acres of the lowest part of this plot, through which runs a beautiful mountain stream, is to become, we believe, one of the most attractive features of our out-of-door life at Blue Ridge. This location is but a short distance from Robert E. Lee Hall, our main building, and forms the most natural place on the Blue Ridge grounds for a large lake—which has long been needed to make our conference grounds the most complete in North America.

Hundreds of people who have visited Blue Ridge during the past ten years have wished for such a lake—where swimming, boating, canoeing, fishing, etc., could be enjoyed. The Blue Ridge Board of Directors, meeting in September, were most enthusiastic over the subject and several made large contributions, with the hope that many other interested Blue Ridge friends would join them in making possible this greatly desired attraction for the coming summer.

After going over the matter very thoroughly, a careful estimated cost of this project has been made by a prominent engineer from Asheville. To have the lake it will cost $10,000, and we are calling on all good friends of Blue Ridge, through this and other mediums, to help in so splendid an enterprise.

Several days ago a letter concerning this matter was mailed to the young men and women who, during the past few summers, have been members of our Blue Ridge working staff. They are responding most heartily to the appeal, and I am sure that we can depend on this source to furnish a thousand dollars—or one-tenth of the cost of the lake.

Dear reader, we solicit your active interest in this new attraction for Blue Ridge!

Jesus, the Standard Man*

Dr. W. D. Weatherford

I BRING you a simple message as briefly as I can tonight. But I must read a few verses from the second chapter of Philippians (Philippians 2:1-11). I want to call your particular attention to the fifth verse: "Let this mind be in you, which was also in Christ Jesus."

In every realm of life you must have some kind of standard. If you are going to buy some gingham, linen, silk or other kind of merchandise, you must have a standard for measuring your goods. In Washington they have a little stick a yard long, and every yard must measure up with that standard yard stick. In any other realm of life we have certain standards to live up to. We speak of a standard morality of life, a standard college rating, and we speak of standard courses in college. A group of college men decide upon a standard entrance to college. It means fifteen units of credit that you have to "dig" out, and you have to have all fifteen of them if you get into a first grade college. That is your standard. I suppose the greatest need for a standard is that for manhood—a standard of life. We have here the key for this standard of life in Jesus Christ. He is the one standard man. There isn't any other standard man. I am not talking to you tonight about Jesus as God, but primarily of Jesus Christ as a man—the standard man. The man about whom Strauss, in his great German book, "The Life of Christ," said that "there was absolutely no flaw in the man—a perfect man." Strauss said, "He is not only a man, but a perfect man." He is the one about which Renan, the great French skeptic, said, "Jesus was the topmost blossom of the tree of civilization." Jesus Christ stands supreme and will ever stand supreme. He is the standard man that Sidney Lanier speaks of after calling the roll of all the great characters of the world, and shows their weaknesses of life, but when he comes down to the matchless man of Galilee, he says:

"But thee, but thee, oh sovereign seer of time—
Oh what amiss may I forgive in thee,
Jesus, good paragon—thou crystal Christ."

I like to think about this conference as a mirror where you and I will stand for ten days and, looking into that mirror, will see whether we measure up to standard man. It will be our attempt in these various groups to face ourselves in the mirror and see whether or not we measure up to this standard of Jesus. I submit to you that it is really worth while to face ourselves in the light of Jesus Christ and ask ourselves how near we approach the standard.

What is the Mind of Jesus?

Well, that being our intention, let's stop for a few moments to ask, "What is the mind of Jesus?" If you are to know what the standard is, we must think about this mind. What was the mind of that standard man? How nearly can I get to that mind of the standard man? This afternoon I reread the Gospel of Mark, to try to see if I could get again the mind of Jesus, and thought of the various things He said, to see if I could make out a few of the marks of that great man. I am sure I have not made an exhaustive list, but I have set down a few things that I might put along side my life to see if I measure up to the life of Jesus Christ.

Reality

The first is that of reality—the most real man that the world ever had. Can you think of any hypocrisy in Jesus? Can you ever remember a case where Jesus lived a sham? Can you ever remember a case where he was not real, where he did not show his real personality, without sham and without hypocrisy? Can you ever remember when he was not perfectly truthful? How many of us measure up to Him in the college from which we come? How many of you have



Dr. W. D. Weatherford

*Stenographic report of an address delivered at the Student Y. M. C. A. Conference, June 15, 1923, Blue Ridge, North Carolina.

shammed back in your college? There was a great deal of sham in Jesus' time. The hypocrite in Jesus' time was the man who was trying to pretend be was a better man that he really was. Hypocrisy—I mean acting a part, acting upon another character—it is something put on; it is not yourself.

What is the form of hypocrisy in our own lives, and back in our colleges? Not that we are trying to pretend that we are better than we really are, but that we are pretending we are worse than we really are. Did you ever go into a fraternity group, and you knew there was a boy there who, deep down in his soul, had a feeling of justice and purity and of godliness, and yet, as the crowd gathered around and sang their songs and talked in a way that was not in accord with his feelings, he didn't dare to say a word? In that case, he was acting a part. He wanted the rest of the men to think that he was the same kind of "good fellow" they were. The form of hypocrisy in our college days is that form that takes the man out of his best life and puts him back into the lower realm of life and makes him satisfied to pretend to be a worse man than he really is. A lot of men will try to make you think that they are careless and thoughtless in their religious life. When we are tempted to do things which we know are wrong, but have the courage to do the thing we ought to do, we raise our standard and become closer to our mark. "Let this mind be in you, which was also in Christ Jesus."

Honesty

The second thing you will see in your mirror as you look into it at this conference and try to see Jesus is this: Simple, downright honesty. I suppose there isn't any more serious problem in student life today than to be absolutely honest day by day. How many of us have been absolutely honest back in our college career, and lived up to this standard? Many and many a man has come up to this student conference, and after they have looked into the mirror, they have seen how far below the standard they come, and have determined to live a different life. A young chap came up to Blue Ridge from Millsaps, Mississippi, one summer with something dishonest back in his college career, and after he had been here about two or three days he came to me and said, "I can't stand it any longer. I have got to get away." I asked him what was the matter, and he said that we had gotten next to his heart and he couldn't stand it any longer. He said that he had cheated on an examination when he was in college, and that he couldn't look into the mirror any longer. I asked him why he didn't write a letter to that professor and tell him what he had done, and get the thing cleared up. He was afraid he might lose his credits, but he could not stand not being honest any longer. In a few days he came back to see me and he was fairly walking on the air. He had written the letter and had made a clean breast of it all. Our colleges are literally honeycombed with dishonesty. If there is any man here who has that weakness, and doesn't measure up, I trust, as you are here and look into the mirror and see yourself face to face, that you will make up your mind to overcome that weakness. Some ought to write letters back home, back to their colleges; for I doubt not that this hits almost everyone, for we have all made slips. But, men, if this conference is to be a great conference for you, you must be honest; you must face the truth even as Jesus faced the truth. You can't get anything from this conference unless you do that. "Let this mind be in you, which was also in Christ Jesus."

Truth

The third thing I want to call your attention to is the spirit of truth. Search for that spirit that was in Jesus. One of the main things about Jesus was that He seemed to be open to every truth that came. He was eager always to find the truth. It is the mark of any real man. Young men, you have never looked into as bright a mirror as you are looking into in these next ten days. There is not a single college in this land that holds up to you as clear a mirror as will be held up during these ten days. Are we going to be willing to face truth and follow it when we find it? What will it be? A young man said to me one summer, "You are trying to make preachers of all of us." No, we are not trying to do that; we are trying to make you see what God wants you to do. If it is the ministry, we want you to see that. We do not want you to close your eyes; we want you to see what you ought to do.

A young fellow came to me in a Western college and said, "I must talk with you." He had been a student at Trinity College, and felt the call to go into Christian work. "I thought I would run away from it," he said, "but the very first thing you said pierced me to the heart. I must brace up if I am going to give my life to this Christian call." He was a coward. He heard the call, but did not want to follow. Many and many a man sees the truth as he has never seen it before, then is afraid to confess the truth. These will be the greatest ten days in your life, if you will actually face the truth, and then whatever it costs, you will follow that truth as far as you can see it. Do not be afraid to see the truth and follow it, because the light is bright. If the mirror is more polished than the old mirror into which you looked, don't wait until you get away where the mirror is all colored and you can't see. Don't wait until you get back there to make a real decision; make it thoughtfully, but make it in the light of truth, and if there is any single spot in this world where

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SOUTHERN COLLEGE STUDENTS (Summer Term at Blue Ridge)

SOUTHERN College of Young Men's Christian Associations declared its fourth annual dividend at the close of the summer term held at Blue Ridge, North Carolina, June 15th to August 30th. This dividend, as usual, was paid in the form of trained leadership to the local Young Men's Christian Associations throughout the South.

Following is a list of the men who graduated and the fields to which they have gone for service:

W. J. Proctor, A.B. graduate of Newberry College, M.A. graduate of Vanderbilt University, M.A. from Southern College; Educational Director, Central Y. M. C. A., Birmingham, Alabama.

J. M. Leland, B.A. Clemson College, South Carolina, M.A. graduate of Vanderbilt University, M.A. from Southern College. Specialized in student work and boys' work. General Secretary, Student Y. M. C. A., The Citadel, Charleston, South Carolina.

Herman C. Raiford, A.B. graduate of Guilford College, M.A. graduate of Vanderbilt University, M.A. from Southern College. Specialized in boys' work. Associate Boys' Work Secretary, Central Y. M. C. A., Birmingham, Alabama.

B. L. Renfro has had two years' work at the University of Alabama; has had nine quarters with Southern College, B.A. degree from Southern College. Specialized in boys' work. Boys' Work Secretary, Central Y. M. C. A., Charleston, South Carolina.

The summer term of 1923 was one of the best and most successful of the entire history of the college. A group of very high grade men, deeply interested in more and better preparation for the association secretaryship, spent three months in earnest study and work that they might be able to labor more effectively through this agency for the promotion of the Kingdom.

The regular faculty of Southern College was greatly enriched for the summer by the addition of Dr. S. C. Mitchell, of Richmond University, whose courses on "Social Reconstruction" and "Economic Development in the South," proved most helpful as well as interesting; and also Dr. O. E. Brown, of Vanderbilt School of Religion, who gave in his usual very thorough and pleasing manner courses on "The Prophets" and "Christian Missions."

During the summer term we had with us, also, Mr. Fred B. Messing, who has now been added to the regular faculty as head of the Department of Physical Education. Mr. Messing is a graduate of Hiram College, and finished two years of medical work at the University of Toronto. He brings to us a very splendid background of training and rich experience in this field. He was for eleven years Physical Director at Rochester, New York, and most recently served for several years as National Physical Director for Poland during those most crucial years in the history of that great country. His coming to Southern College is a distinct addition to its staff and to the field it serves. One of the things he has done thus far in the new year has been to revolutionize the physical education work at Vanderbilt. Having had the two gymnasiums renovated and with some fifteen hundred dollars worth of added apparatus, he has been able to inject a new and marked enthusiasm into the whole university gymnasium program.

The summer term always provides opportunity for the men training for the association secretaryship to come in contact personally with the outstanding leaders of the movement, men who are known nationally

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The Constitutional Convention of the Young Men's Christian Associations of North America, Cleveland, Ohio, October 17-23*

Dr. O. E. Brown, Nashville, Tenn.

WITHOUT question the Constitutional Convention of the Young Men's Christian Associations, recently held at Cleveland, marks a new era in the history of the association movement. The official report of the convention will be given in the *Association Men* for December, but probably the readers of the Blue Ridge Voice will be interested in some brief statement giving the main features of the convention action.

There were two purposes for which the convention was called. The primary purpose of the convention was to provide an organization for the Young Men's Christian Associations of North America which would, so far as possible, prevent friction in the workings of the various association agencies, prevent duplication of function in these agencies, and prevent also the multiplicity of appeals for association funds. Besides this primary purpose, there had been referred to the convention by the Atlantic City convention the Slade resolution on the basis of membership. It thus came about that the convention had before it the two great problems of an effective constitutional organization and a valid basis of association membership.

The convention was organized by the adoption of the report of the committee on nominations, which made Dr. J. C. Acheson, of Danville, Kentucky, the president of the body, and Mr. J. C. Armstrong, of Brooklyn, the secretary of the convention. Associated with President Acheson were five vice-presidents, and with Mr. Armstrong, two associate secretaries. The committee on organization recommended that the matters to be considered by the convention should be handled through two committees; a committee of sixty dealing with the problem of organization and a committee of fifteen dealing with the question of basis of membership. The committee of sixty was divided into four subcommittees, working practically as independent committees on the questions referred to them. The four committees were a committee of twenty on the national legislative body, committee of twenty on general agencies, committee of ten on financing general agencies and committee of ten on judiciary.

In order that the convention might get before it quite clearly the various questions which were to be determined by it, the early sessions of the convention were used for the presentation of the various plans of organization which members of the convention had drafted prior to its assembling. Following this hearing of the constitutional plans by the convention as a body, the several special committees held open hearings, giving any members of the convention the privilege of expressing their judgment on the questions before the committees. In this way the first four days of the convention were given to committee service and hearings, and the convention itself quite thoroughly canvassed the issues and the varieties of plans that were up for discussion. The open hearings before the findings committee on the basis of membership drew increasingly large numbers of the convention delegates, and resulted in very thorough discussion of the membership question, especially of the Slade resolution. It became very



Dr. O. E. Brown

manifest that the purpose of the Slade resolution had not been understood. It was dealt with by various delegates as an effort to divorce the association movement from the evangelical churches. It was made plain, however, that the Slade resolution was not meant as a substitute eliminating any of the existing membership tests, but offered as an alternate which any association might use should it find it helpful for the promotion of its best service to the young men and the churches of

*Dr. Brown has been, for a number of years, a member of the International Committee. He was an outstanding delegate to the recent Cleveland convention, being a member of the Committee of Thirty-three, and chairman of the important commission on the question of the membership basis.

its community. The form in which the Slade resolution was presented by the committee for open hearing was as follows:

FOURTH ALTERNATIVE BASIS

Any local association may, by vote of its committee of management or board of directors, admit to active voting membership those young men who accept Jesus Christ as their Lord and Saviour, who purpose to serve Him and be His disciples, and who desire to associate their efforts for the extension of His Kingdom.

After further consideration by the committee, the form in which it was proposed, that the resolution should be considered by the convention, was modified to read as follows:

PROPOSAL NUMBER TWO

Resolved, That the following be adopted as an alternate basis of voting membership and control:

"Those associations who so desire may, by vote of their boards of directors or committees of management, admit to voting membership those young men who accept Jesus Christ as their Lord and Saviour, who purpose, in accordance with the teachings of the New Testament, to serve Him and be His disciples, and who desire to associate their efforts for the extension of His Kingdom; provided this action shall not change the present authorized practice of office-holding and convention representation."

After some discussion on Saturday afternoon and on Saturday evening in the regular sessions of the convention, it was found that the convention would not have time to go into the question of membership in as thorough a fashion as was needful. It was felt, also, that the international convention had recently so thoroughly considered the whole question of the membership basis as to make it unwise at this time to reopen the question. With that in mind, the following resolution was adopted, which was meant to dispose of the whole matter:

Resolved, That in any constitution or findings presented by this convention to the brotherhood for adoption by referendum vote, the basis of active membership therein required be the basis of active membership adopted by the international conventions of the Young Men's Christian Associations of North America.

Later on in the convention, the Slade resolution was referred back to the international convention for final disposition or for consideration by the national legislative council, should such be provided and qualified for dealing with the question. While the discussions on the membership question were very illuminating as to the differences of attitude in various sections of our country on the membership basis, it is probably fortunate that the convention did not deem it necessary to make any changes in the present existing basis of active membership.

On Monday morning, October 22nd, the convention assembled with the expectation of hearing reports from the committee of sixty dealing with the problems of the association organization. While there had been many plans for the reorganization of the association movement presented to the convention, by Monday these plans had been very largely reduced to two types, the one known as the two-agency plan and the other described as the single-agency plan. Each of the plans recognized the sovereign power of the local association, and that this sovereign power could only be limited through the action of a representative legislative body in which the local associations agreed to delegate certain special powers to other designated agencies. On the basis of this fundamental principle, two reports were presented to the convention on Monday, one occupying the greater part of the time Monday morning and the other the larger portion of the time on Monday afternoon. After a full day's discussion, it was recognized that the two plans of organization were not so far apart as at first appeared. Each of the reports claimed to be providing for a democratic procedure, each seeking to provide for an effective national service and each seeking to preserve the state unit of organization in so far as it had been found of real value in the association movement. It appeared that the main difference between the two plans lay in the degree in which they provided for a vital unity between the state and national organizations. Representatives of the two types of organization were asked by the convention, sitting in a committee of the whole, to confer over their points of difference and see if they could not bring in a joint report which would commend itself to the approval of all parties in the convention. The convention, on Tuesday morning, received with great enthusiasm the report of the chairman of the committee of sixty that the authors of the two plans which had been under consideration during Monday were ready to make a joint report, wherein the differences of view had been satisfactorily adjusted. Quite to the surprise of all concerned, therefore, before the adjournment of the Tuesday morning session of the convention, it had unanimously adopted a constitution for submission to the brotherhood.

The limits of this article will not allow a discussion of the details of this constitution. Its main features, however, may be briefly stated. The first feature of the organization is the provision for a national council composed of not less than three hundred or more than four hundred representatives of local associations,

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Blue Ridge Summer Staff*

JUNE 1-SEPTEMBER 1, 1923

OF all the groups that come to Blue Ridge each summer, the Summer Staff of "P. W. G.'s and P. W. B.'s" are the most unique; and, as they feel, the most fortunate. They remain for three months under the inspiration of the conferences and the mountains, the fellowship of God and man. It is quite true that they set the spirit of the conferences that come—handling as they do the work at all quarters.

The staff of the summer of 1923 came from almost every state in the South—from Texas, Arkansas, Louisiana, and Florida to Virginia, Kentucky and Tennessee. The girls represented thirty-three colleges; the boys twenty. All the hundred and thirty members came from colleges, ranking from freshmen to graduate students. Many of them came to Blue Ridge looking forward to Christian vocations of life service—many others left with that purpose.

The Blue Ridge Staff, from the chief executive down to the humblest member, all work as one family. The Blue Ridge Council, composed of department heads and student representatives, iron out all the difficulties and inefficiencies. A coöperating committee of students and faculty plan and execute the staff functions of the summer. The men and the women have their special organizations of student government. The presidents of these groups act on the Blue Ridge Council, and with other students form the program committee for student religious meetings.

There is a variety of work at Blue Ridge. The spirit of the group makes the humblest task a pleasure. Willing hands work together in a most surprising way to have been gathered from so many different localities and circumstances. The girls serve the tables and assist with the pantry work. The boys may be seen at many tasks—in the laundry, baggage room, store, lobby, pantry, on the tennis courts, and at the pool. Their efficiency and spirit is attested to by the comment of hundreds of delegates who are constantly coming and going.

While work is a very important part of the Blue Ridger's program, it is by no means the only part. Recreational and social life is happy and wholesome. There are hikes, sunrise hikes, overnight hikes, short hikes, long hikes to places well known to all frequenters of those magnificent hills. The climax comes in the two-day hike to Mitchell, some twenty miles and back. To the uninitiated that sounds "awful," but to those who have been, it is a golden memory. There are motor trips to Chimney Rock, Junaluska, Pisgah, Asheville, and even Washington. There are parties around the campfire at "Martha," in the "Rookery," in the gym—all overflowing with ideas to take back to the campus social life.

Study is not less a feature of the Blue Ridger's day.

*This article was written by Forrest D. Brown, now a student at Southern College of the Y. M. C. A., for four summers an efficient member of the Blue Ridge working staff.

In fact, that has become one of the primary attractions. Southern College, with its eminent leadership, trains these students for more intensive and understanding religious leadership of the local campus. Religion is both taught and caught. Courses dealing with the industrial and social problems are equally well attended. Life and religion are knitted into one. The students themselves supplement the courses of study by a series of forums on campus problems to the solution of which is brought to bear the experience of almost the whole Southland, as well as leadership from all parts of the world.

Sunday evenings the students have their own religious meetings. While they are in the conference meetings all summer, yet these gatherings mean, in many respects, more. There are meetings on missions, Christian life service, the Student Association program, the new student, the ideal girl, the ideal man, and many vitally interesting topics. Superficiality is laid aside, and students talk frankly as perhaps they rarely do elsewhere.

It is no wonder that the parting on September 1st is a sad one. Blue Ridge lives in the lives of the staff members forever as a glorious experience. There has come a new realization of the dignity of work, the sacredness of life, the beauty of God's world, of the fellowship one with another and with Christ. No wonder the colleges feel the impress of those returning; the mission fields the power of those who go out to them! Blue Ridge ceases to be a place; it becomes an ideal.

THE REQUIREMENTS OF GOD

(Continued from Page 3)

No people in the world love better to be benevolent despots than we democratic Americans; there are no women in the world who love to be ladies bountiful as do American women. To be just *and* kind.

As I think upon these things, I find myself wishing to stop reading the Bible. There is a kind of inevitable, unescapable quality about these requirements of God. But as we think of what justice in America and in the twentieth century means, obedience seems impossible. When the command of kindness is added, obedience seems doubly impossible. But the prophet is not done with us, refuses to be done with us. "Do justly, love kindness, walk humbly with God." We are to walk, but not alone, we are to walk with God. That can't be, that's the privilege of the elect; some Enoch, it may be, some Elijah, it may be—. It is God's requirement of every common, nameless man. But we are to walk humbly with God. The word "humbly" comes from a word which means hidden, noiseless, modest. We are to walk modestly with God. Surely that element of the command is easy to obey. Yes, it is if one walks near enough to God. The soldiers who march nearest the commander are modest enough. The boasters are in the rear ranks.

But to walk with God! Can the prophet be right? If God required less, could He be our God?

But do you see what has happened? When we talked of justice, it seemed an impracticable command; when we spoke of justice joined with kindness, it almost seemed to us as if we might just as well stop trying to obey God. But now that we speak of walking humbly with God, that last requirement makes obedience to the other two requirements a corollary. Do we walk humbly with God? What happens? We shall do justly, we shall love kindness. To do otherwise were impossible. You can't walk in two directions at the same time. The path of God is the path of justice and of kindness. An unjust act, an unkind word, and you no longer walk with God.

To do justly, to love mercy, to walk humbly with God. The prophet implies that these are the only requirements of God. . . . Can we agree? The prophet spoke perhaps seven hundred years before Christ. Have not the requirements multiplied since Jesus came? Our Master does give to us the joy of many beliefs, the chance of many activities, the inspiration of a glorious goal, which the prophet did not know. The requirements of God reach far into thoughts and intents of the individual heart in a fashion not realized by the prophet. But the requirements of God are today none other than in the days when the prophet unveiled the heart of the Eternal.

Our great life question, then, is this: Can we walk with God? Surely God's requirement ought to be God's enablement. And what do we find? This: Our Master, who has made more difficult, because more inclusive, the task of justice, the task of kindness, makes infinitely easier the fundamental task of humble companionship with God. No longer is God a glorified tribal chieftain. No longer is He the inhabitant of fathomless spaces. In Jesus, by the aid of Jesus, we take God's hand in the darkness, and are lifted up and strengthened.

Young woman, the prophet does not tell us whether we are to go to the mountains of Tennessee or Thibet. He does not tell us whether we are to go to the plains where cross the crowded ways of life, or to the solitudes where lonely pioneers carve for themselves honest homes from the forests.

But obedience to the prophet's word would work a profound simplification of life. Half the problems of our personal lives would find immediate solution, and the rest could wait in patience outside the unopened door.

But I speak to you as lovers of America, as leaders of the America that is to be. Obedience to the prophet's word would extricate America from her present shame, and bring her into a large place in the life of the world.

This morning we have read the story of the heroes of faith of the other days; and whenever we read of

them, we think as well of those whom we ourselves have known, who now speak to us, each one to each one, from the cloud of witnesses: "Do justly, love kindness, walk modestly with God. March with the heroes and with the Leader of the heroes, and you will become a hero, too."

JESUS, THE STANDARD MAN

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men are sure of finding truth it is on these hill tops, and you can afford to make some decision while you are here. It is a safe principle for a man to live up to the standard, to the ideal, that comes to him at the highest point of his life, to live up to that ideal until he reaches a higher point of life somewhere else. Don't live on the ideal that comes to you in the valley; but live up to the thing that comes to you in the high tide of life. This ought to be one of those high tides. Jesus was always ready to follow the truth, and if we are to get the greatness of this conference, we must have the mind of Jesus in us.

Purity

The fourth quality of the mind of Jesus that I want to bring to your attention is that He was absolutely clean. The mind of Jesus was without spot. There isn't a single instance in the Gospel of Mark that portrays anything but the purest and finest manhood, and I know perfectly well that that isn't any easy battle. I know, Dr. Galloway, that that isn't the easiest thing in life. I know that the social conditions of college life are not always conducive to that mind that was in Jesus. Night before last when I was in the Union Station at Nashville, a group of a dozen or more students had gathered together into a little group, and one of them dared a girl, and as quick as a flash I saw a thing that went through my heart. I saw that girl reach over and kiss one of the college boys. Well, I didn't think it would go quite that far. I was on a college campus this winter where I saw boys and girls associated with each other. I would see a boy and girl walk along openly holding hands and with their arms around each other's waists. I saw it in the very daylight. In God's name, what has happened to us that we have lost our sense of sacredness of personality? Fellows, I don't know what may be back in your life, but I say to you frankly, if you have that spirit of fondling and petting about you, this conference has nothing for you. I say it with all the earnestness of one college man to another, if you are to get the great things out of this conference, we must have the mind of Jesus in us.

Let's go back to our rooms and beg God to burn out of our hearts every bit of the lust and lack of respect for womanhood. It is the only way we will get anything out of this conference, and I am eager that we get the biggest and the best out of it.

Reverence

Then I think of another thing, the spirit of reverence. It runs right into that great thing that I have just been saying. The spirit of reverence in the mind of Jesus Christ. Surely if any one else could set aside reverence, Jesus could; but Jesus was the most reverent of all persons. I am wondering whether or not that spirit of reverence is in our college life. Whether or not we have not gotten a little of the blasé attitude—that one can do and say almost anything he wishes—and no one can teach us anything. I remember being in a college audience one night when John R. Mott was delivering an address. It wasn't a long address, and after discussing four or five points he said, "And lastly—," and a student in the back of the audience said, "Thank God for lastly." He had gotten to the place where no one could teach him anything; he had forgotten the meaning of the word reverence. I wonder, men, if we have lost our sense of reverence.

Service

Then I must add this other word. The spirit of Jesus is the spirit of service. What is the real purpose of our college career? Is it that we may grab more money, or is it that we may go out to serve the world? A business man once said to me, "If I want to put two hundred per cent on my stoves, and can get by with it, it isn't anybody's business but mine." He hasn't any more right to put two hundred per cent on stoves than I have to put two hundred per cent tax on the religious work I am doing; and if I were to give myself purely from the standpoint of money, you would despise me, or any other religious worker or teacher. The man who says, "It is my business to make all the money I can, regardless," is making a big mistake. Fellows, if this conference is to be worth anything, it must have the spirit of Jesus in it. Jesus said he came to give his life for the sake of others. He likened life unto a friend who gave his life for a friend. He gave himself without stint, and if we are to get the largest and fullest things, it is because we catch this spirit that was in Jesus—the spirit of unselfishness. Almost all of us fear to find the truth. No selfish mind will ever accept the truth. There isn't any way in which truth can get into a selfish mind. "Let this mind be in you, which was also in Christ Jesus." He counted as nothing being on equality with God, but He humbled Himself, and took upon Himself the form of man, and Paul added, "Even the death of the cross." The spirit of unselfishness. And, fellow-students, that, after all, is the one spirit that really counts.

As I stand here, my mind goes back to Arthur Brown. One night Arthur Brown and I went down on the edge of the farm at the old farm school and lay down against a shock of rye, and we talked there for two or three hours about what he was going to do with

his life. And finally he said, "I think I ought to give myself to Christian work," and he went down to be the secretary at the University of Mississippi. The men who knew Brown there know what a wonderful man he was to that institution, and when he died, the president of the college said to me: "As much as I value my faculty, it would have been better for any member of the faculty to have died than this secretary, for he meant more to the students than any other man on the campus."

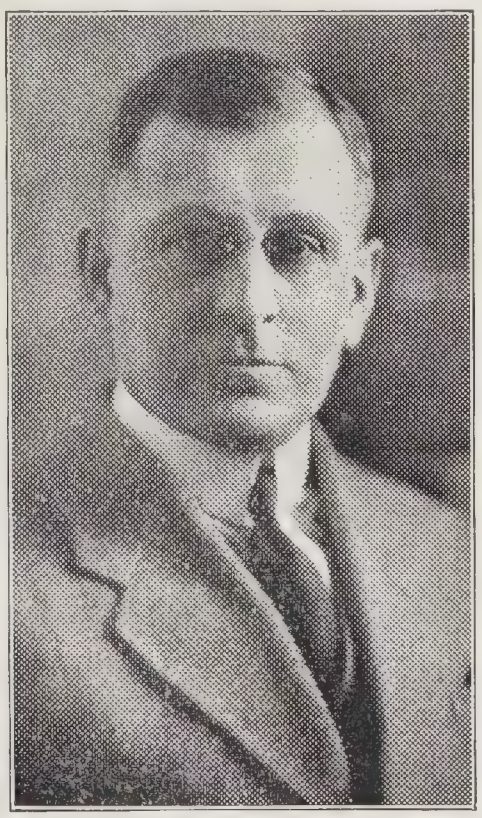
Remember, that has to be true of us if we are going to count. The most difficult task we have before us is to see ourselves in the mirror with Jesus, and find out whether or not our lives measure up to His life; whether our standard is His standard; whether our achievement is at least measuring toward His standard in character. May God help us that it may be the case.

Y. M. C. A. DIVIDENDS

(Continued from Page 7)

and internationally on account of their achievements in the work. The summer of 1923 was no exception, as the various conferences brought together a rare type of leadership.

The story of the summer term cannot be told without particular mention being made of the group



FRED B. MESSING

of consecrated Christian college young women who are rendering most valuable service to all the conferences through the Blue Ridge Association and who are matriculated as "co-eds" for Southern College's summer term. Their contribution to the work and Southern College's contribution to the South through them is one of the notable features of the summer term.

THE CONSTITUTIONAL CONVENTION

(Continued from Page 9)

elected by these associations assembled in electoral district conventions. In addition to the elected members of the national council, there are also twenty-one ex-officio members made up of those who are in the official and committee service of the council. This national council holds regular annual sessions. The national council functions in the intervals of its sessions through a central board, through several service committees, such as the national service committee, the national coördinating committee, the national business committee, the national personnel committee and the international service or foreign work committee.

The constitution also provides for state and interstate committees, elected in such democratic way as may be determined upon in each particular state. The state committee is tied in with the national movement by at least two very vital bonds. The first is in the matter of staff. The state committee can elect its state secretary only after approval of the nominee for the place by the national council. The state secretary thus becomes, within the state, the executive of both the state committee and the national council. The other vital bond is in the fact that the budgets of the national council, state committees and training agencies are to be submitted for review and suggestions of modifications to the annual meetings of the national council. After this mutual process of review and suggestion, the state committee, the training agencies and the national council each will have power to adopt its own budget. This process of unification was felt to offer a solution of the most serious problems of relationship with which the associations had hitherto been confronted. For the whole financial problem, however, the convention did not find a solution, refusing as it did to adopt the report of the special committee on the financing of general agencies.

In addition to the provisions for a national council and for national and state organizations, the convention also unanimously adopted the report of the judiciary committee whereby provision is made for the creation by the national council of a judicial board. This judicial board is made effective by giving it final power for the decisions of questions referred to it, subject only to review on petition by the national council.

This, in broad outline, represents the work of the constitutional convention which, to the very great satisfaction of all parties, was adopted without a dissenting voice. Representatives of all parties in the convention seemed ready to adopt the slogan of "100 per cent vote in referendum in favor of the new constitution."

In closing, it may be well to designate the main features of the new constitution. In the first place, it is democratic. State committees and the national council

are created by the process of democratic voting. They are constituted on the principle of direct representation from the local associations as sovereign bodies.

The second feature is that of organic unification. National and state units are vitally related both in the matter of staff and of budget.

The third feature is that of decentralization. The national council, in the interval of its sessions, is represented not merely by a general board with full power like the present international committee, but by a general board and five committees, each of which will be charged with lines of special service with power to act.

The fourth feature is that of legalized general agencies. While the sovereign power is recognized as lodged in the local association, it is also recognized that the local associations are bound by their action in the national council. Such powers as are conferred upon the general agencies can be exercised by them without their being entirely dependent upon the courtesy of any individual association for the privilege of doing so. The clothing of the national and state organizations with certain powers which the local associations have bound themselves to recognize, is a great forward step toward making the association movement a real organization and not a mere aggregation of independent units.

The fifth is the judicial principle. The establishment of a judicial board whose findings shall be binding upon the parties concerned promises to relieve the association movement of many embarrassing situations.

While the constitution embodies these essential principles, of course, no one can claim that it is a perfect instrument. Those having to do with its framing may well make their own the words of President Wilson regarding another very important document: "We were unable to plan all the machinery that might be necessary to meet the differing and unexpected contingencies. Therefore, we should say of this document that it is not a straight-jacket, but a vehicle of life. A living thing is born, and we must see to it that the clothes we put upon it do not hamper it—a vehicle of power, but a vehicle in which power may be varied at the discretion of those who exercise it and in accordance with the changing circumstances of the time."

It may be added that the convention left the relationship between the national movements in the United States and in Canada undisturbed. The international convention is expected to continue to have its vital place as expressing the fine coöperative spirit of the associated brotherhood in our two great neighboring nations.



A Class in the Vanderbilt Gymnasium Under the Direction of Mr. Messing.

Jesus and His Attitude*

J. STITT WILSON, Berkley, California

WAS Jesus silent about social and economic problems? Let us look for a moment. What was the most suggestive fact of all the pagan world? I will give it to you in three verbs and two nouns. Paganism—disrespected, poor, miserable human beings. The pagans disregarded human rights. They did not know there was such a thing as human rights. In all the vocabulary or language of the ancient world, there was no word for human rights. Paganism heaped upon their heads all the oppression of the land, and these human beings whose rights were disregarded carried burdens of mighty oppression—hard work and toil—any of you worry, or don't let any mind think I am talking about modern slavery. I am not. I am not talking about slavery in Africa. I am talking about the history of the long tragedy of the human race, when paganism sat on the thrones of the world, and human life was ignored. Oh, those wretched-faced, burdened people, that the world whipped, beat and despised!

Into that kind of a world came a King and a religious teacher and philosopher; into that world where its people were disregarded, disrespected and oppressed, their women raped and their children seduced, where there was lust of gain and power, there stepped a great man—the greatest man the world has ever known. His

> INTO a world where its people were disregarded, disrespected and oppressed, there came a King and a religious teacher and philosopher—the greatest man history has ever known. He served human beings—the poor, rejected, forlorn and broken-hearted. No man need ever be afraid of anything that Jesus stood for!

and they built a world like that. Who built the hanging gardens? Babylonian slaves. Who built the pyramids? Egyptian slaves. Who built the Roman roads? Human beings, chained together, not by ones or twos, but by the thousands. The whole world was a slave market. Three verbs I give you—disrespected, disregarded and oppressed human life. That is the pagan world. I give you two nouns. They were gathered up in three great lusts. The lust of gain. The richest capitalists of Rome made their money out of the slave markets, as you make it out of cattle markets and hog markets. Lust of gain, lust of power, and lust of flesh. This was the black heart of the pagan world. It fell upon the broken backs of the oppressed slaves. Don't name was Jesus. He served only for human beings, first, last and always. And if there are any human beings he liked more than the rest, they were the poor, rejected, forlorn and broken-hearted. He almost put Himself under them to lift them to God. No man on earth need ever be afraid of anything that Jesus Christ ever stood for.

Jesus stood beside the other great rulers of that time, but He stood alone. He walked on that stage of history and, in fact, of all history, putting His hand on the lowest, least and last and the most degraded specimens of humanity, and said, "As you touch this soul you touch God." That is Christianity. Christianity is no doctrine or ism. You can be baptized until you are drowned, you can drink sacrament until you are worn out, and still you will not be a Christian. Chris-

*A short excerpt from one of Mr. Wilson's addresses given at the Student Y. M. C. A. Conference, June, 1923.

tianity is something that comes into your hearts that makes human beings the one sacred thing beneath the stars. God help us to find the beginnings of Christianity.

If any young man in this house tonight, from the humblest college of the South, or from the humblest home; any freshman, the lowliest man in this gathering, if he will stand for even the beginnings of the care and the sacredness of human beings that Jesus Christ stood for, he not only will be valiant among the names of this day, but the world will have to reckon with him as they did with Jesus Christ; while the men who have the lust for gain and power and disrespect for human beings and disregard for human rights, and heap up gold by oppressing human life, will be lost on the pages of history. Jesus was not silent. One foot on the page of history and he changed the dating of the world. It is not mystery. Any man will do it anywhere. What town do you live in? Do you stand up for human beings, first, last and forever? In the grip of your heart and public life they will have to reckon with you. God manifested in the flesh. That is God.

Some people think God is a policeman standing there back in the clouds somewhere ready to stretch out his hand and knock us all into hell. That is not God. Just one word. Jesus described God. What was it? Love. He that loveth is born of God. How beautiful! How wonderful! Jesus silent about social and economic things? I have heard people—people with gray hairs—say the same thing. Jesus dealt with souls. Where did he see souls? Locked up in human bodies, did he not?

Let me give you one simple explanation to see whether Jesus was silent or not. There is no book so badly read as the New Testament. It ought never to be read monotonously. I think it would be a good thing for the preachers not to read the Bible before their sermon; I think they should read it afterwards, in the middle of the sermon, or any time except at the beginning of the sermon. People think, "Oh, that is just the Scripture, in a few minutes we will have the sermon." I don't know anything as badly read as the Bible.

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The Blue Ridge Voice



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DECEMBER - JANUARY NUMBER
1923 - 1924

HAVE YOU REALLY KNOWN HIM?

LET me introduce you to the most attractive, most delightful man in the world.

You have never known Him as He really is; all the pictures ever drawn misrepresent Him. They have made him out a weakling, a woman's features with beard—He who for thirty years swung an adze and drove a saw through heavy timbers, who for long days tramped the borders of His loved lake, and would not sleep indoors if He could slip away into His garden.

An outdoor man He was, a man's man who could stand watch when all His friends deserted Him in sleep, and could face the tempest in a little boat calm-eyed and unafraid.

They have called Him a pacifist. How could they forget the day, I wonder, when in the midst of the hard-faced crowd He stood, and braiding a little whip, drove them out before Him?

Think you it was only the glance of righteous anger in His eye that sent them scurrying? I tell you that behind that little whip were muscles of iron, made strong by many years of labor and a spirit that never once knew fear, not even in the presence of the cross.

They killed Him, of course, in the end, and sometimes I am almost glad—glad that He died at thirty-three, with youth still athrob in His veins, and never an illusion lost or an ideal dimmed by age.

Claim Him, you who are young and love life; let no man dispute your claim.

For He, too, was young, and is; He, too, loved laughter and life.

Old age and the creeds have had Him too long; I offer Him now to you—not in deed but in truth—Jesus of Nazareth, the joyous companion, the young man whom young men can love.

BRUCE BARTON.



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Life*

DR. J. L. KESLER, Nashville, Tenn.

LIFE is a beautiful thing. Life is a wonderful thing. I have been a student of life, in more or less intimate ways, for twenty-five years and more—its structures, its physiological reactions, its psychological responses, its religious experiences and veracities; and I confess to you that life is more beautiful to me today and more wonderful than it ever was. I picked up a bulletin of one of our Negro schools in Nashville a few days ago, and I found on the front page on the top line three words: "Think, Work, Serve." And it is about these words, the new heraldry of life, that I want to speak to you tonight. I bring you no friar's vow of poverty, celibacy, and obedience. The first of these would defeat industry, which is necessary to life; the second would defeat the home, life's hope and heaven on earth; the third would defeat the state. I don't think Jesus wanted us to be poor. He came to give life and to give it more abundantly. He did not come to bring us a religion of deficit and pain, but of surplus and satisfaction—surplus and satisfaction to everybody, that everybody should have his share and chance.

1. THINK.

In introducing that charming story of the rich fool, Jesus made a very illuminating and significant remark: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth." More particularly and literally: "Look out, and be on your guard against every over-possession." Over-possession is the literal meaning of the word translated "covetousness." "For not in one's having more than he needs is his life *out of* the things that belong to him." That is to say, life does not consist in *detached possessions.*

There are just three ways in which we can possess anything:

The first is the legal way—paying the cash for it. It is the quickest way. It is the easiest way. It is the least possible possession we can have in anything whatsoever.

The second is the intellectual way. The way of hard study. It is a longer way, a harder way, but it is a way of more worth.

The third is the vital way. It is the way of incorporation—possessing in the inherent and constitutional reaction of our own nature, undetached and ineradicable from our own life.

The first way. Suppose I buy this book. I pay the cash for it. What do I buy? The binding, the print,

*Stenographic report of an address given at the Southern Student Y. M. C. A. Conference, Blue Ridge, Sunday, June 17, 1923.

NOTICE

For the first time in the history of our publication, we are running two issues in one. The present number carries, as you will see, just twice the amount of material as is contained in one of the regular issues. Unforeseen circumstances made this departure necessary. We hope it will not occur again.

and the paper. I buy nothing else. The great poems and prophet songs of life I do not buy. They come a different way, and they have a different purchase money. I buy nothing that I cannot lose. Nothing that does not need fire insurance. If I should buy a book, a book of immense value, a book which nobody had ever read, and before I get home, I lose it, what value do I have left?

There is a great city, and in that city is a splendid street, and on that street are magnificent buildings. There is the man who owns those great buildings. They are beautiful, but he has no interest in beauty, in art, or architecture. He cares nothing for any of these things. He cares only for the taxes he pays and the rent he collects. He cares only for profits. By his side stands the architect. He owns not a cent in these magnificent buildings. But he loves every curve and line, every arch and architrave and capitol. Fire can sweep away everything that the one possesses; the other has possessions that the fire cannot reach. The one holds the titles, the other possesses the goods. What a man possesses depends upon what he is, what he thinks, what he feels, what he knows.

Here is an art gallery, filled with paintings of the great old masters, beautiful exceedingly. Here is the man, let us say, that holds title to these paintings, paid the cash for them in immense sums; but he has no interest in art, he knows nothing of the history into which they dip, he knows nothing of the life out of which they grew. He stands there blind as old Bartimeus by the roadside, poorer than Lazarus at the rich man's gate. In the presence of his own shut out, an alien, an outcast, because he *cannot* enter in. Like a man at a great feast with no appetite; in the presence of beauty, blind; facing delicious music, deaf. There by his side the painter is a millionaire—lord of all. All the centuries bow down and cast their riches at his feet.

Here is a great library, the best that men have thought or felt—the cool sequestered groves of ancient peace where we love to steal a while away from the white angers and black despairs of today—where we can sit down with the great of old in goodly company and hold high converse. But let us say that he who owns this library is like one about whom I was told some years ago. Quick rich, he wanted to live in a mansion like other millionaires. So he employed an architect to build him a millionaire's mansion. The architect built in that mansion a great library room, as was the custom. When it was finished the owner went to the telephone, called up the nearest book dealer, and gave the dimensions of the shelves, the kind of binding he wanted, and asked him to fill them with books. The bookman, taken by surprise, said, "Let me come and have an interview with you." "Never mind, I have told you what I want. Do what I tell you. I will pay you for it." Such a man would stand in the presence of the great literature and philosophy and science and religion a pauper, an alien, and a stranger, an outcast, because he could not enter in; and there by his side a scholar, rich in all that the centuries could add to genius and industry, though he beg his bread in seven cities like the fabled Homer, stands lord of all, and all the centuries cast their treasures at his feet.

I like what Epictetus used to say. He was a Grecian slave to a Roman master, and we don't even remember the master's name. He said, "See these estates. My master holds the titles; they are mine; I love them, I appreciate their beauty." And he was right. You can put "Posted Land" on all the trees along these mountain sides. I will walk their trails, and carry all the hills and their blue skies home with me. In spite of the titles, they are mine.

Two men stand before great Nature. One has walked the trail of the beast; the other the high road to human altitudes and excellence. To the one Nature is dumb, or if she speaks, she speaks back in the curses of his own heart; for we see everything and read everything and hear everything on the level of our own life, and no higher. To the other, Nature speaks audibly and intelligibly with the voice of God. What a man owns is fixed in the riches of his own life, in what he is, what he thinks. "There is nothing either good or bad but thinking makes it so."

What a man sees depends upon what he carries with him—those predilections that link themselves about the foothills of the dim uncertain dreams of his aspiring years. Here is an old house across the street, the door sags on its hinges, the gate is down; there is the old stable, and by it an old cow; an old dog is in the yard, and in the door an old woman and a little child. One looks over as he passes by; he sees back of the trail of the years two blushing faces with their hopes and dreams. The years of prosperity fall beautifully between—then a tragedy. He reaches for his pen to write an immortal story, wherein all men shall read and feel our common life. He is a writer. Another sees a picture before which millions will stand in dumb wonder and millions more will travel round the world to see. He reaches for his brush. He is a painter. Another sees there the neglect of the community; his heart is stirred within him. He is a prophet. Another sees the chance to buy cheap and sell dear. He is a profiteer —the last deformity this earth produces. Another sees nothing. He is a fool. What one sees depends on what he carries with him, on the quality and content of his inner life.

The path that mounts the upward ways to life's high altitudes breaks in bewildering trails before the curious and adventurous spirit of youth. But all the trails of wide aspiring interests come together at the top.

I read recently a story of a poet and a thinker who were seeking truth, and God held out His hand to each of them. To the poet He held out His hand from the blue of heaven, and the poet saw the indications of truth there and started up the mountain side. To the thinker He held out His hand in a dark cloud; he saw truth there, and followed the beckoning hand. The poet said to the thinker, "You are wrong. When you get there you will find nothing but cold mist—nothing satisfying." And the thinker said, "You are dazed. Yonder in that cloud the thunderbolts are forged and the lightning flashes, but when you reach the blue sky you will find nothing but empty space." The poet said, "Fool." The thinker said, "Blind." And each went his separate way. Years passed and they reached the top of the mountain, and each one of them fell asleep, for they were very tired. God reached out His right hand to the thinker and laid him on His right breast, and His left hand to the poet and laid him on His left breast. Both heard the truth beat, and when they awoke they were together.

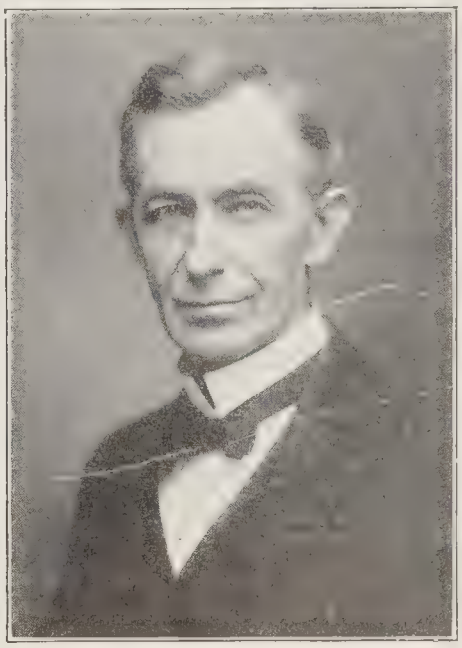
2. WORK.

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." Was it not Carlyle who said, "Two men I honor, and no third. First, the toil-worn craftsman who, with earth-made implement, laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand, crooked, coarse, wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the scepter of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled with its rude intelligence; for it is a man's face living man-like.

"A second man I honor, and still more highly. Him who is seen toiling for the spiritually indispensable; not daily bread but the bread of life. Is not he, too, in his duty? . . . These two, in all their degrees, I honor. All else let the wind blow whither it listeth." He says, also, "Properly thou hast no knowledge but what thou hast got by working. All else is but a hypothesis of knowledge, a thing floating in the clouds, in logic vortices, till we try it and fix it."

Seest thou a man feeling out after his life? He'll find it where his work is. You remember old Gideon was working down by the wine press threshing wheat when the angel, sitting under the oak tree, called him "a mighty man of valor," and set him to the task of freeing his nation from the Midianites. And Saul was on a ranchman's journey when Samuel anointed him to be king. He went home and still worked on, and one evening "Saul came after the herd out of the field," and hearing the people wailing, he asked what was the matter, and they said that Nahash, the Ammonite, had encamped against Jabesh-Gilead and had made hard terms with them. The spirit of God came upon Saul and he sent his messengers throughout all Israel. The next day he scattered the Ammonites and freed his people. Then they proclaimed him king. But when he sat down in Gibeah under the pomegranate trees, God needed another king. Samuel went over to Jesse's house to find one. He called for his sons. First came Eliab; he was fine to look upon, but he was an idler. Then Abinadab was called, Samuel passed him by; and then Shammah, and the rest, until seven of his sons had passed before him. Samuel said to Jesse, "Are here all thy children?" And Jesse said, "There remaineth yet the youngest, and behold, he keepeth the sheep." And Samuel said unto Jesse, "Send and fetch him." He came, a ruddy youth and good to look upon, and he was a worker; that day David was anointed to be king over Israel.

And when we needed a man in the crisis of the nation, we got Abraham Lincoln, the rail-splitter, the worker, and reader of books, and now he is the symbol of citizenship the world around. In the early days of the Roman empire the Roman army had been shut up in Mount Algidus east of Rome, the whole city was in terror and the senate in consternation. A senator rose and said, there is but one man in the Roman empire that can free the Roman army and save the Roman honor. They sent a legation across the yellow Tiber, and found Cincinnatus at work in his field. He called his wife, Racilia, to bring his toga that he might receive the message of the senate in seemly guise. Then he crossed the Tiber and commanded every shop in Rome to close and every man who wore the toga to meet him



DR. J. L. KESLER

on the field of Mars before sundown with a spike and three days' rations. Before midnight the Aequian foe had passed under the yoke, and before sunset the next day he was given the greatest triumph ever given a private citizen—a royal entry into the gates of the city. He was a worker.

I wonder if any of you are afflicted with (I reckon not) the notion that an education is to whet our wits, so that we won't have to work so hard—to sharpen our wits so that we can get the dollar the other man makes. You need something, and you need it bad, if you have a notion like that. All our education is to fit us to be better workers so that we may do better the world's work and carry better the world's burdens. It may be that you are thinking that by some means your education will help you to escape menial labor. If you have such a notion, you will have to let it go before you have the right conception of culture, for culture knows no menial labor.

There in that upper room, Jesus, the Master, was not ashamed to wash the dusty feet of men when they needed it. He did not stoop to serve; He stood high as heaven and worked like a god, and with one stroke of that mighty hand he rubbed out the word "menial" for all the tasks of the world for all the cycles of time, and now any man can do anything that needs to be done, and be a man. Jesus did not forget His dignity that day. It was not just a little time off, not a holiday. It was the crisis of the world's history. He was bearing the greatest load that ever fell upon human or divine shoulders. And yet He stopped in the midst of His mighty labors to teach us the dignity of work. The story is introduced by saying, "Jesus, knowing that the Father had given all things into His hands, that He came from God and went to God." It was the moment of the supreme conscientiousness of His Messiaship, of His ministry and power; and at such an hour He threw His coat off, girded the towel about His waist and began to wash His disciples' feet. When He had finished, standing His full height, He said, "Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, and as I have done to you, go ye and do likewise." He took out of the menial task its drudgery and put into it motive, vocation, and dignity—lifted it to the stars, and handed it over as our chief ministry.

3. Service

The third thing is service. I have hinted at service already. Epaminondas was the greatest of the Theban generals. After the battle of Leuctra, in which he won for Thebes the hegemony, the leadership, of the Grecian cities, the greatest honor a Grecian city could bear, his enemies thought to humiliate him by making him street sweep of that proud city. But so good was his work and so magnificent the man that the office of street sweep became the proudest office of the proudest city in Europe.

It isn't the office that makes the man, but the man that fills it and crowds it and crowns it with honor, because of the service he renders. Many people have held high office who tax our memories to keep their names; and others, who held no office, we *cannot* forget because they served.

Miss Sullivan came from Boston to Tuscumbia, Alabama, to teach school. She did not come to teach two or three dozen red-faced, ruddy, mischievous boys and girls; she came to teach one student and that student was blind and deaf, living in a great black, silent night; she did not know that things had words. But Miss Sullivan, afterwards Mrs. Macey, had been teaching Helen Keller only six weeks when she wrote to a friend and said she liked her job. She was going to put her life into it. You will remember that there was a resurrection, and Mrs. Macey stands today head and shoulders above all the teachers of our time, and her one student is the eighth wonder of the world. She has lighted a fire, in every nook and corner and hamlet of this wide world, of hope and possibility to all mankind. I remember John Ray saying that Helen Keller was then only sixteen years old, and he was at a meeting—an international meeting of the blind and deaf in Philadelphia (I think it was)—and one morning there was an announcement to be made and a Frenchman was making it, but no one could understand him. Helen Keller put her fingers to his lips and read the message, and spoke it in words that she could not hear to an audience she could not see. He said he never felt so humble in all his life, he with all his senses outstripped by a bit of a girl who could neither see nor hear.

It is not going to be easy to face progressive ideals in a static and non-progressive world. Every man has to pay for the good he does with his life. I want to tell you the story of the greatest artist of our time. He died in Paris six years ago the Saturday before last Thanksgiving day. It was Auguste Rodin. He was born in 1840, of wretchedly poor parents, near Paris. He went but a little to school. He formed a beautiful and unconventional ideal of art, and set up for himself. It was in 1864, the year after he was married, he presented his first great piece of art to the Salon in Paris. It was rejected and criticised, and the struggling artist was disappointed, but he went back to his studio, opened his window toward the east and worked on. Years passed. It was in 1877 he presented to the Salon in Paris a second great piece of art. It was the Bronze Age. It was not only criticised and rejected, but they said it was not a piece of art at all, that it was a cast. The great man rose just long enough to say, "It is not." He went back to his studio, opened his window toward the east and worked on. He believed in his ideal and believed in the people. He would not grow bitter, and he would not stoop, he worked on. Years passed. I think it was in 1885 he presented to the Salon in Paris a third great piece of art. It was John the Baptist,

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The Kingdom of God*

Dr. A. Herbert Gray, Glasgow, Scotland.

I SHOULD like to express to Mr. Porter my appreciation for his kindness in bringing me to the South. You cannot easily understand how I love the South. The very sound of such words as Tennessee, Carolina, Kentucky, and Mississippi is so much music to my ears. It is a wonderfully delightful experience to be here, and to see the things that are to be seen out here, and to be brought face to face with you.

Now, I have been asked to speak to you three times while I am here, and I would like to take three outstanding sayings of Jesus Christ, one after the other, for these three addresses, in the hope that by thinking about them we may really get, firstly, a conception of the scope of Christ's religion, and then I hope, later, some understanding of the conditions on which He will accept us and the source of our power.

Seek Ye First the Kingdom of God

I begin this morning with this saying of Christ's, "Seek ye first the kingdom of God." You will agree, won't you, that the presence of that word "first" there gives that saying a central and tremendous importance for you and me. Whatever you do, first seek the kingdom of God. I wonder if you men have realized how central in the thought of Jesus was this conception, the kingdom of God? It is there in this command, "Seek ye first the kingdom of God"; the way in which Christ's appearance was described was that He came preaching the Gospel of the kingdom of God; in the Lord's prayer we are bidden to pray that the kingdom may come on earth; and at the very end, after the resurrection, we are told that He instructed the people in the things concerning the kingdom. If you don't understand what the kingdom of God means, you don't understand Christianity. It is a very, very strange thing, of course, that Christendom has so largely neglected this whole conception. You will not find the phrase in any of the great creeds of Christendom, or in any catechism (except some very modern ones), and you might go to some churches every Sunday and never hear it mentioned. I know nothing more astonishing than that. If you do not understand what the kingdom of God means, you do not understand Christianity. Some men have decided not to be a Christian, but to reject Christianity. Often they simply do not know what Christianity is. I also meet students who think they have accepted Christianity, but who also do not know what the kingdom of God means. They cannot be Christians. Whatever else it is, its meaning is certainly in that conception; and Christ said, "Seek ye first the kingdom of God." So I want to try to put a meaning into that phrase this morning for all of us.

Perhaps the most interesting thing about Christ's calling you to seek first the *kingdom of God* is His not saying anything about *you*. He does not say to you "first of all go seek something for yourself," not even salvation. He says, "Seek ye first the kingdom of God." He turns your attitude and mind away from yourself, and that is fundamental. Whatever the kingdom is, it is far bigger than anything bounded by your life. Christ is calling you out of yourself when He says, "Seek ye first the kingdom of God." You cannot reduce Christianity simply to a message of how the individual can escape trouble here and hereafter. You cannot conceive it truly in those terms. It is a great summons. A great call to an enterprise, which Christ defines as seeking the kingdom.

Now, I was warned before I crossed the Atlantic that the Americans do not like the word "kingdom," because they are prejudiced against the word "king," and I am still aware of that fact. But the expression was the only one that the vocabulary of that day made available to Christ for the idea He wished to express. By the kingdom of God Christ meant *"a new type of civilization"* or *"a new social order."* I think these are the modern equivalents. He wanted a new way in the affairs of men, a new way in government, industry, national affairs, international affairs, home affairs, family affairs, and all the rest. He wanted, I repeat, a new type of civilization, or a new social order.

I don't think you can understand Christ thoroughly until you realize in what kind of a world He spoke. You know that he spoke in a world very nearly as sad and disordered and distressed as this one. Very nearly! He spoke at a time when one civilization was dying just as the European civilization is dying today—at a time when men stood at the cross roads, human history was at the cross roads—a time when the poor man was a victim of horrible oppression—when lust and brutality made life a hell—many people could see no hope anywhere on the horizon; but Jesus came and called for a new kingdom and a new order of civilization and a new era of history. He said that all that was involved in the conception of the kingdom of God, and He is still saying it to young men from the Southern states, and all you fellow students throughout the United States, and to all the young men of Europe: Let us go out from these vile

*Stenographic report of an address given at the Southern Student Y. M. C. A. Conference, Blue Ridge, N. C., June 22, 1923.

conditions and build the kingdom of God. I want you to notice that the whole message of Jesus is concerned with real things, real acts, and the real sorrows and problems of a real world. Christ came to us from God as a call to a new day, and also as an incarnate demonstration that God cares about the enterprise of human life on this earth. He cares whether we as a human race progress out into true health and wealth of life with its freedom and beauty and the finest kind of joy. God cares whether we find a solution to all the perplexing problems of the day. He cares about our politics, social life, family life, industrial life, international life, and academic life. And the kingdom of God is a conception of human life as wide as the world. I make a great deal of that, for I stand before you as a man who has been tormented all his life by the injustice of life and its brutality. No religion is of any use to me that does not offer the world a way out from that. If that way were not found in Christ, I would be looking for another religion. But that is essentially what Christianity is—a way out.

All you men with great aspirations for your college, your campus, or your nation, or the world—because of them you are in sympathy with Christ. He meets you there with all your finest aspirations after a new order of things.

I think this is quite fundamental. The world is to be saved only by the religion of Jesus. That is as plain as the sun in the heavens, but it has to be the real religion of Jesus, and the real religion of Jesus is expressed in this thought of the kingdom. The world is not to be saved by men and women getting together to enjoy their own feelings, sing their own little songs, and go into ecstasy over their prospects of heaven. The world is going to be saved by those who will bind themselves to Jesus when He holds up His banner, on which is written the word "Kingdom," and who for that cause are willing to give their all.

What sort of a social order, what type of civilization does the kingdom imply? Well, friends, I wish you would answer that question for yourselves. I wish every student here would make up his mind that he will sit down with a Gospel and a piece of paper and a pencil and for himself work out the answer to the question, "What does the kingdom of God mean?" Do it point by point, working straight through a Gospel! Don't read somebody else's book (although that is pretty good sometimes), but read the Gospels themselves, and get your own answer. And you will never really answer that question truthfully until you have worked for it in that way for yourselves.

One of the things I have learned since I have been working among students is that you are terribly apt to want things ready-made. Well, you cannot have religion ready-made. Nobody else can give you religion. You have to work for it. Nobody else can give you an understanding of Christianity; you have to work for that, too. And the work you have to do at the very beginning is to understand the kingdom of God. All I can do is to suggest to you certain outlines, and I want to mention four particularly.

The Recognition of God in Every Department of Life

Gentlemen, to begin with this state of society that Christ is thinking of, which He wants you to establish, is the kingdom *of God.* It is a society based upon the recognition of God in every department of life. Now, unless I am very much mistaken you in this country share with us in Europe in the great mistake we made, and are still making. Looking back I see that we thought it was important for man to recognize God in his personal life, and in his family life, and certainly in his church; but we thought there was no necessity to bring God into industry, finance, politics, or national matters. Now, we realize what we were doing. We were making the supreme mistake, and more, we know that the end of that Godless life is death. You need God for the direction of your finances, industries, politics, and all national and international affairs as much as you need Him for the direction of your prayers. The kingdom of God is a society based on the recognition of God at every turning, and not just on any god, but upon the God revealed by Jesus Christ, the Father before whom we are all just one family; and we are beginning to see as clearly as the sunshine out there, that there is no way through in some of our gigantic problems short of the acknowledgment of God by all mankind.

In one of Mr. Wells' books (I am not suggesting that Mr. Wells is a saint, but he is at least tremendously alert to the real situation) he has become a preacher of the one true God. Why? Largely because he sees that there is no future for mankind until the world becomes one in its moral aspirations, and he has no hope of that except when we learn to acknowledge God. And he is entirely right. What do you think is going to reconcile us, nation to nation, throughout the world? Don't you see it? We need some common feeling of loyalty. Some common authority before whom we can all bow, who will be a bond among us; and there can be none but God. We are beginning to see that that is the very fundamental condition of a decent world. We have to build on that or we cannot build at all. And so, Jesus says, "Seek ye first the kingdom *of God.*" Seek to get our common life happily based on the recognition of that one God.

The Truth About Man

Let us look at that same truth from the other side. It was in a sense quite as much the business of Jesus to reveal to us the truth about man as the truth about

God. It was His business to demonstrate that every human being is of unique worth to God—that every man, every woman is an end in himself or herself—that a human personality is a sacred thing. Jesus called every human being a child of God. I find it fascinating to watch how He acted out that belief in His life. You watch Him! He came across a little child. Jesus was the first man to stand in reverence before a child. Why? Because that child was to him something sacred. A personality. Something dear to God. He was the first man to meet every woman who crossed His path with unfailing courtesy and beautiful respect. Why? Because He knew that every woman was a personality of infinite worth to God. Or look at Him with one who was down and out—say one of those men lying in a heap of rags by the road side—Jesus must needs stop, for there was a personality, there was a human being of infinite worth to God, and He must stay until He had quickened in that spirit a sense of his own dignity, and started in him the first emotions of a new life. Jesus gives you a picture of God, who does not see men in great masses, but sees only the individual. To my mind, the most significant illustration of this is in the parable about the hundredth sheep. God is like a shepherd, who cannot be satisfied with a flock of ninety-nine sheep if one sheep in the flock is missing. It is a wonderful picture. It shows you the worth of the individual to God. Men, that is the measure of the worth you have for God. Heaven will not be heaven for your Father until you are there. It is with that kind of love that He loves you, and it is that truth about man that Christ wanted embodied in all our social order. Now, when you think, does that not have a tremendous significance? What sort of educational system would we have if we held Christ's view of the child? And what kind of industry would we have if we held Christ's view of the infinite worth of the individual?

I tell you Christ's revelation of the truth about man is the most revolutionary thing in all the world.

The Brotherhood of Man

Then, third, let us remember that if God is a Father, then we are, in the truth of things, brothers. The brotherhood of man is not a sentiment, it is a truth. And when Jesus spoke of the kingdom, He meant a kingdom that shall embody brotherhood in all its relationships. Jesus is against all the artificial things which divide up the family of God into hostile and separate groups. He is against class distinction, against exclusive nationalism, against all race prejudice, and every other kind of prejudice. In Christ we are all brothers, for Christ is in us all, and the kingdom of God, which *is* coming, is that state of the world in which at last we shall have got past all national hatred and race prejudice.

I have heard some of you American students talking about the supremacy of the white races. Gentlemen, such talk is silly. It is not as wicked as it is simply silly; for it is not based on truth. It is not true that the white races are superior. Do you know that at the last Peking conference, the spirited leadership passed from the English or Americans into the hands of the Indian group? They have more pure spiritual insight at the present moment and more genuine understanding of Jesus than many white people, and we white people will have to sit at their feet and learn things about our Lord that our eyes were too dull to see. The kingdom of God is a kingdom in which all shall know God and the glory of the kingdom will be made by the contribution from each nation under the heavens of its peculiar genius. And we are not going to get near that kingdom until we learn to believe in the contribution of every nation and to desire it.

How to Deal With Evil

Fourthly, there is another thing that is so significant that I can't leave it out. As I compare Christ's picture of the kingdom with our present society, I see



this: Perhaps the most important thing for any society to decide is how it is going to deal with evil, with the unsocial man, with the man who wrongs his fellowman or who wrongs society—the man who disobeys the law. Now you know how we deal with him. We hit him on the head as hard as we can, and try to make him sorry for what he did. We go on the theory that

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The Ballads*

Dr. C. Alphonso Smith, Annapolis, Md.

LADIES and gentlemen, we are going to take up what, I believe, is the most interesting type of literature right now—certainly, I think, for the most of us gathered from the Appalachian region. If you were to take the little ballad, which has for sometime been a neglected type of literature, and ask it to come out here and make the plea for itself—why it should be studied, or why it should be regarded with the same respect as the other types of literature—I believe it could make a very good statement for itself. I sometimes think, "Suppose you were as the other types of literature—the essay, the short story, the novel, the epic, and the drama. They can stand out there and say why they are receiving the attention of the world." Why, I can easily imagine the things each of them would say. But the little ballad could step forward and say this: "There is one thing that I can say for myself that none of the other types of literature can say. You are dependent upon printers' ink. If it had not been for books and publications, you would not have lived." I might turn to Gray's "Elegy," which I suppose is one of the greatest poems, and say to it, "What would you be if you had been sung instead of written?" The ballad would say, "I am the only type of literature that owes nothing to printers' ink. The mother has taught me to the daughter, and the father has taught me to the son, and I have come down for five centuries, and men know me and sing me today, but I owe nothing to printers' ink." The first thing I would say this morning, then, is that the ballad is the only literature that owes nothing to printers' ink. It is a continuous stream of song, and the songs that are sung right around you here in these mountains are the songs that originated in the fifteenth century, and usually perpetuated by people that cannot read and write. They are the literature of the illiterate.

What I am going to say today may be divided into four chapters in the history of the ballad.

Origin

The first chapter will take us back to the origin in the fifteenth century, somewhere between 1400 and 1500, in that century which is the darkest part of the history of literature, when nothing took place. There was not a single great poet who rose to heights in that century, but it was a great century of song. People got together in groups just as you get together and sing now. You sing songs here that you know by heart; then they met together in groups, and composed songs. One of the most interesting things is that not a single one of the ballads has the name of the author attached to it. There are three hundred and five ballads in existence, but no name has ever been attached to a single ballad. We know their origin was in the fifteenth century, before Columbus discovered this country. It seems strange to say that the ballad had no author, but it is a fact. It just grew. I will tell you the theory that was originated to explain it. It is the theory of communal composition. That is the story held by, I should say, the majority of scholars now. I must say that the theory is wanting a little. At the Modern Language Association meeting last year, the thing was threshed out pretty thoroughly, and it was found that a great many converts have been made away from the theory. I have been talking the thing for fifteen years and find myself in the position to give it up. I do not believe that it will explain all the facts. But here is the theory, and it will explain some of them. The reason these things could not have any name attached and the reason why they have spread so widely is because no one individual wrote them. They were produced in common. A crowd got together after some important event, and some fellow started a little song over there and the others chipped in, and so when, after a while, it was finished, the ball started rolling as a snowball down the centuries, and each age added a little to it, and it would find itself changed, but no individual could be said to have written it. Now we in the South ought to understand that better than other people, because if we have ever been to a Negro camp meeting, we have seen that carried on. "You ought to have been there, yes my kingdom, sitting in the kingdom, yes my soul, sitting in the kingdom, to hear old Jordan roll." And they will go along for every relative they have with a two syllable name to it. Suppose you would go out of that room with that copied down and somebody said, "Who wrote it?" You would say what Grim did, "The people wrote it." It is a crowd composition. And it is the only kind of crowd composition we have outside of the Negro. He comes closer to that sort of thing. We had a striking example at the University of Virginia. We were talking about the ballad and the convicts that worked not far from there. One of the students roomed out in the country. He had to pass the place on the railroad where the convicts were working. One of the convicts was shot in trying to escape. This student passed there almost immediately after the tragedy, and he said that he noticed then that

*A stenographic report of an address given at the Southern Summer School, Blue Ridge, July, 1923.

there was a little sort of communal reaction on that thing. As they struck their picks in the ground, they were just starting a sort of song, "Dead and Gone." When he passed the next day they had worked the whole thing out into a song, beginning at the very beginning with some little reference to the man's name, and his trying to escape, and being shot. They worked it all out together, working in harmony with it. Now, it is easy for us to understand that, but that does not explain all of these ballads. Some of them are too beautiful, some are too complicated. I will explain a ballad like this. Let me repeat one that is very popular in North and South Carolina, and it dates back to the fifteenth century, before Columbus. It is "The Hangaman's Tree." It is the story of a Scotch girl. She was about to be executed for some crime. She is standing on the scaffold, and the executioner is standing by her side with the rope, just about to put it over her head. She is to be swung up. It seems that there was a rule in Scotch law that if anybody would come up and pay the ransom she could go free. Of course, all ballads are sung. They are never recited. She sees persons coming up, her father, her brother, her sister, her mother, and she speaks to each one. "Have you come to set me free?" They all deny it. You can continue that thing just as long as you want—aunt, uncle, anybody with two syllables. The Negroes do it. They are dressed in all sorts of colors, but the end of it is always the true love, and he pays the ransom. Now, you can see how easy it would be for a crowd to compose this and get it started, and how easy to remember. The girl says:

"O hangaman, hangaman, hold your hand,
And hold it far and wide;
For there I think I sees my father,
A-riding through the air.

"Father, father, have you brought me gold,
And have you paid my fee?
Or have you paid to see me hanged,
Beneath this hangaman's tree?

"I have not brought your gold,
I have not paid your fee;
But I have come to see you hung
Beneath this hangaman's tree.

"O hangaman, hangaman, hold your hand,
And hold it far and wide;
For there I think I sees my mother,
A-riding through the air.

"Mother, mother, have you brought me gold,
And have you paid my fee?
Or have you paid to see me hanged,
Beneath this hangaman's tree?

"I have not brought your gold,
I have not paid your fee;
But I have come to see you hung
Beneath this hangaman's tree.

"O hangaman, hangaman, hold your hand,
And hold it far and wide;
For there I think I sees my brother,
A-riding through the air.

"Brother, brother, have you brought me gold,
And have you paid my fee?
Or have you paid to see me hanged,
Beneath this hangaman's tree?

"I have not brought your gold,
I have not paid your fee;
But I have come to see you hung
Beneath this hangaman's tree.

Now, you can go on all day if you want to, but always bring up the rear with this:

"O hangaman, hangaman, hold your hand,
And hold it far and wide;
For there I think I sees my true love,
A-riding through the air.

"True love, have you brought me gold,
And have you paid my fee?
Or have you paid to see me hanged,
Beneath this hangaman's tree?

"O I have brought your gold,
And I have paid your fee;
And I have come to take you
From beneath this hangaman's tree."



Don't you see how easily it was composed, and how easy it is to memorize? The melody is very attractive and very winning. You see how easy it is for people who could not read and write to remember and hand down these ballads. It unpeels like an onion or mica

that splits off. There is something in the song that appeals to communal composition. So much for the fifteenth century, which was the century of origin.

The Percy Folio

Nobody knows much about them. In the year 1765, the next chapter began. Bishop Thomas Percy, of the Established Church of England, was interested in old songs and historical legends. One day he was visiting at a house in the country and he noticed in the wardrobe a big manuscript that had been used by the servants for kindling fires. A large part of the book had been destroyed by tearing off a page at the time to build fires. He knew it was a collection of folk songs and ballads, and he was tremendously interested in it, and the people gave it to him. Nobody knows who put them together. Thomas Percy meditated over that thing for four years, and at last published it in 1765, and it was one of the most important dates of English literature. These old folk songs, brought together for the first time, had tremendous influence on the people. Shelley, Keats, Wordsworth, Burns, Scott, and all the rest admitted their indebtedness to this publication. It was almost the first time the voice of the plain people had ever been heard in the hall of literature. The great litterateurs, whose thought had not been very close to the people, found now that they could enrich their song, temperament, and English speech by a resort to the plain people, who could not read or write, and all English literature was permeated by these songs. We would not have had a Wordsworth if it had not been for it. Burns and Scott knew the volume by heart. In his preface Percy confesses that it is the most interesting problem he had ever faced in literature. He makes this suggestion of the origin: "I admit no name was signed to any of these, and it is barely possible that no individual wrote any of them, but they go back to the time of the minstrel." They would go from place to place and sing old legends and songs, and compose others as they went. If there was to be a marriage of a lord or of a lady, a group of these minstrels would compose a song and sing it to them. (Very much the condition in the South before the war.) These minstrels were gifted in song, and they would compose the songs as they sang. They did not sign their names, as they did not write it out. If the song was very attractive, the people would learn it very soon and it got started very soon. That was Percy's idea of the origin of the ballad—that some old minstrel started it. That question was in common until the third chapter came in.

English and Scottish Ballads

In 1898, a professor at Harvard University named Francis J. Child devoted about twenty years of his life to the study of the ballad. Percy had no idea how many were in existence. Child decided that the time had come when we ought to invest more time and learn all we could about these songs, and for twenty years he studied them. He published them in ten enormous volumes, costing $10 a volume, calling them "English and Scottish Ballads." It was an epoch-making work on English and Scottish folk songs or ballads. I have seen this work quoted as the most important work ever written by an American. I suppose if we were to call the roll of the school today and ask what authors contributed most to the element of literature, there would not be much difference of opinion in that Francis J. Child should be counted as one of them. He died about fifteen years ago. He was a very genuinely attractive man. You may ask how many ballads there were. Child was the first one that estimated the number. After his experience of twenty years' work, he decided that there had been in existence three hundred and five, and he published all of these in book form, with about six or seven versions of each one. The great drawback was that he did not publish the music. They were all songs, and not mere poems. They were always sung and the music is just as interesting as the words, but Child paid no attention to the music. Child did his work by correspondence. He did not do any collecting himself, and he never imagined that those old songs from the old world that he was writing and trying to get information about could be found about him in this country. He got them from manuscript and correspondence in all countries. He did not know how many of those things were still in circulation among the people, but he naturally concluded that there were practically none of them in this country, but that they were to be found by searching the by-ways and hedges in the little villages of England and Scotland. The question remained, therefore, a good while, until at last people began to find that these songs were being sung in this country.

Ballads in the United States

Now comes the most interesting chapter—the United States. I wish I could communicate a little while with Professor Child to tell him one thing that would astonish him. He lived and died without ever thinking that these ballads were surviving in the United States. It never seemed to occur to him. He was busied with collecting in Scotland and England. I would like to tell Professor Child that not only were these old songs, which he was inquiring about, surviving in England and Scotland, but in this country, better than there where they arose. That is the most interesting discovery in the history of our literature. It is a fact that more of those old songs are surviving here in the Appalachian region than anywhere else. It is the home of the ballad. If you were to draw a line including the extreme western part of Maryland, West Virginia, eastern part of Kentucky, western part of

North Carolina, eastern part of Tennessee, a little bit of South Carolina and Alabama, you would have a region with all the soul of the Appalachian. It includes about one hundred and ten thousand square miles and about five million population, and there is where the ballad has found its last home.

A few years ago, an Englishman, who has devoted his whole life to collecting ballads, heard of the possibilities in the United States. It was Mr. Cecil J. Sharp, a famous musician, at the head of one of the greatest girls' schools for music in the world. He heard some stories about the ballads in North Carolina, and he decided he would see if they were true. He first came to Buncombe county, and his success was an amazement to him. I had the pleasure of collecting ballads with him for a little while. He spent three months here. He carried with him a Greek girl, who took down in shorthand the words, and Mr. Sharp took down the music in shorthand, being a trained musician. It was a delight to see the skill with which they would take them down. We would go into some mountain home and inquire about the ballad (or the love song, as they called it) and Mr. Sharp would suggest, "Do you know any of these old songs?" They would deny all knowledge of them at first. Usually the trouble was that you had to be very tactful about it, because they thought you were inquiring into their illiteracy. They thought you were trying to show them that they did not know anything, but as soon as we could let them know that we were not prying into their lives, but that we envied them their possession of these old songs, we could usually start them on something. It is usually the women who preserve them. There is one woman in Waynesville who has in her brain sixty-four of these ballads. He brought her to Asheville and put her on the platform, and it was very interesting to hear her. They were all folk songs, and about twenty-five were original English and Scottish ballads. Mr. Sharp, as I said, remained over here three months, and the thing that Mr. Sharp noticed particularly was that nobody in Scotland knows a ballad who is under seventy years of age—that is a perfectly fixed age. If they are younger than seventy, they know nothing about it. Occasionally, you will find a person older than seventy who knows them, but the younger people know nothing about it. The ballad has practically died. But it is the young people of the Appalachian mountains that are preserving the ballad. When we were collecting among the mountains, the older people would begin to sing, and a little girl or boy would say, "No, mother, that is not right, it goes this way," and the girl or boy would sing the ballad that the mother or father had taught to them. It has died out in nearly every other part of the English-speaking world, but still continues around us here. Now, that is the status of it.

I may say that as for the number of ballads surviving, North Carolina has a credit of having now published in book form, Professor Sharp having done the publishing, the largest number of these ballads surviving that have ever been put to music. He published his collection, and said he was coming back again. It was during the war that he was here, and he left a little earlier than he intended to leave. His book, "English Folk Songs from the Southern Appalachians," contains about four hundred folk songs, but only thirty-seven selected here in North Carolina. That puts North Carolina beyond any other state. Massachusetts has been collecting these for twenty-five years, and at the last counting Massachusetts had twenty-five. Kentucky has been very successful. Nobody knows much about the field in Kentucky, but we know the ballads are surviving there. If Kentucky were searched thoroughly, we might find many there. I am more familiar with what has been done in Virginia, because I have been more interested in that. We have collected forty-eight, but we have not published them yet. We are going to publish them as soon as we strike fifty, and we are going to publish them with the music. These forty-eight are of the original three hundred and five, as we threw out all of those that were not found there. If anybody ever asks me, "Is this a ballad?" the best way to answer that is to tell them to see if it is included in Child's three hundred and five. It is the best way to save your collecting, and know whether or not you have found a real ballad. It makes no difference what version you find, for no two versions are exactly alike. Every single version is different, and the interesting thing is that there is not the slightest resemblance in the tunes. Which one of those tunes, if any, started with the ballad, we don't know. The original may have started with an entirely different tune, the old tune



may be lost and these tunes have been taken from some other song and put to this. Nearly every state has ballad societies, and they are collecting, collecting, collecting. If you collect any here, as I hope you will, you will meet a great opportunity.

I should say the most popular ballad in these mountains, in the United States, the one that has found the

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Jesus, the Truth About God*

DR. ALEXANDER C. PURDY, Hartford, Connecticut.

IN a little study manual called "God in Everything," purporting to be the letters of Miriam Gray to Parson John in answer to certain questions raised by the latter, the following passages occur. Parson John writes, "There is something about your way of looking at things which I like. Many of the religious people that I know, when they talk of religion, have a bedside manner and walk about in felt slippers. And if they speak of God, they always tidy themselves first. But you go in and out of all the rooms in God's house as though you were quite at home. You open the doors without knocking, you hum on the stair, and it isn't always hymns, either. My aunt thinks you are not quite reverent; but then she can keep felt slippers on her mind without any trouble. I would really like to know if you were always like this, or whether, as S— says, it is your happy temperament, or what it is."

Miriam Gray replies that she was not always like this and that it isn't her happy temperament. "Until about three years ago I used to think the right thing was to tidy up, and be grave and prepared in my mind. But now it is different, oh, so different. What is the difference, you say? Well, I'm not quite sure, but I think it is something like this. All that time the world was really a school, and though I called God Father, I really thought of Him as a lot of other things first—Schoolmaster, King, Lord, Almighty, and so on. It never really got down into my mind that He was *my* Father, and now it is different. I'm not at school; I've come home." And so she goes on. It is almost impossible to speak lucidly of the things that are deepest in our own lives. Professor Hocking has said, "A man's religion is the hiddenest thing in him." And yet there is one thing in this little pamphlet of which I have been speaking where Miriam Gray attempts to set forth what has made religion real to her. It says, "I must know the God of Jesus Christ Himself for myself." And I think that is the cry from the deepest in every one of us. If we could know the reality of God of Jesus Christ Himself for ourselves, how wonderful it would be.

It is a great thing to meet some one whose religion is vital and real. I remember an experience which was mine in my student days at college. One day there came to the college a certain Englishman, a rough, overgrown, boyish sort of Englishman, but he got into the habit of calling a few of us together in his room at the noon hour, after we had been wrestling with various studies. We would gather there together just for a few minutes before the lunch hour—sometimes in silence, with no feeling of compulsion on any of us, nor did we feel any embarrassment in the presence of each other, and I remember at the close of those few moments of fellowship this Englishman would unfold his six foot three (for he was a huge chap), and say, with a face that was radiant, "That was great," and then it behooved us to get out of his way, for that great paw would come down on someone's back with a powerful blow. It seemed as though his whole physical being had stepped under a shower bath, all cobwebs had been washed from his brain, and he had a reinforcement of life. That wasn't the only time I met religion in a person and knew it to be real, but it was a time and it has impressed itself upon my memory and has influenced my life. I believe with all my heart that what every one of us needs, what every human being wants and craves is to really know God. It seems as though men are thirsty for everything else but that, but if we could uncover the deepest cravings of every human heart we would find it to be just that. I had a professor who used to say that when we went out among men with that theory we would be disappointed. But I think it is like this: A man asks me to wake him at six o'clock in the morning. "I have reasons," he may say, "for wanting to get up, and I want you to wake me, and when you undertake it I may not act as though I am exactly pleased, but keep on waking me, for I want to get up. I might even strike back, but go on waking me just the same." And I believe that he was fundamentally right; folks do want to be awakened, even though every action seems to the contrary.

The other morning we spoke of some of the Old Testament characters who found this relationship with God, and we tried to explore the stories of their lives to discover if we might be able to see the things that led them to this relationship. We spoke of the fact that the best in human life is a pathway to God. We spoke of the fact that nature is often a pathway to God because men who live there raise their eyes to the hills of God. And yet if we were to go on exploring and learn all that the Old Testament has to tell us of this relationship, I think we would come away from our study with a feeling of the inadequacy of it all, for the best in human hearts is, after all, inadequate and leads men not to the conclusion and full satisfaction which they need. Nature is often heartless, and so the words of Philip to Jesus, which we read the other morning, put the cry of all men when Philip said to Jesus, "Master, cause us to

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*Stenographic report of an address given at the Southern Student Y. W. C. A. Conference, Blue Ridge, North Carolina, June 9, 1923.

see the Father, that is all we need," and the answer which Christian faith has always given to that cry was the answer of Jesus to the question of Philip, "Have I been so long among you, and yet you, Philip, do not know me?" And so tonight I want to think with you upon this theme, "Jesus, the Truth About God and the Way to God." And, first of all, "Jesus, the Truth About God."

The Life of Jesus Gives Reality to God

I think that the life of Jesus gives reality to God, as the characters of the Old Testament cannot possibly do, because His whole life, from beginning to end, was a relationship with God. I remember in the days of my youth the Methodist church in our town got a new pipe organ, and it was the pride not only of the Methodist church, but of the whole town. A wonderful organ, but when we listened to that organ we were somewhat disappointed, some of us. Something seemed wrong about the organ. It did not have that richness of tone that we had hoped for days and weeks to hear. It seemed as though it was not the organ that we had hoped for. Then one day there came to that little mid-Western town a great organist who gave a recital, and we crowded into the church to hear ,and we discovered that the organ was a great organ. There was nothing the matter with the organ when the master played it. The melody filled our souls and our hearts.

All through the ages men so related their lives to God that others were convinced of the reality of that relation for the achievement of a great end, and then Jesus of Nazareth lived His life on this planet and men were convinced of the reality of God, as they never had been before. His life was a relationship with God. We do violence to the life of Jesus when we try to separate His character or His teaching or His services from His relationship to God. He Himself credited every choice, every serviceable deed, every revelation of truth to His own intimate relationship with an unseen One whom He called Father. To call men to imitate the character or service of Jesus without revealing to them, as He continually did, the source of what He was and what He did, is to make the Christian program a mere idealistic vision impossibly high and hard—to make it just a vision. No wonder men say, as they read the Gospel, "This Christianity is impossible. It is absolutely impossible." It is just a vision unless at the heart of our universe there is a God such as Jesus knew and incarnated in His own life. Of course, that isn't to say that we are to begin to proclaim the Christian way of life by teaching theology to men, but it is to say that we have no right to call anybody to follow in the footsteps of Jesus unless we intend, as the ultimate end, to reveal to them life in its relationship to God. He insisted that His relationship with God was the mainspring of His life. Every choice in His life Jesus expressly credits to this relationship with His heavenly Father. As a boy of twelve He dedicated Himself, not to some theory, but he struck the very center and heart of the whole question by the giving of Himself to the Father. "Wist ye not that I must be about my Father's business?" So all through His life every crisis was met by a relationship to God. God was at hand in His temptations. When He had revealed to His disciples the purpose of His death, Peter said, "Be it far from thee, Lord; this shall not be unto thee," and Jesus said to Peter, "Get thee behind me, Satan, for thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." So what I want you to see and think of is that the life of Jesus, His magnificent life, evaporates apart from that relationship. It is the



A WINTER SCENE FROM PORCH OF LEE HALL

very fiber of his life, that relation which He had with the unseen but everpresent Father.

His Teaching an Unveiling of the Character of God

The Sermon on the Mount, I think, is not just a program of human conduct, but Jesus' statement of the way God would act under perplexing human conditions. Every part of that program is based on that ideal of the character of God. For instance, think of the beatitudes; they reveal that attitude. It doesn't say, "The poor in spirit ought to see God," but that "the poor in spirit shall see God." It does not seem to say that the poor in spirit ought to possess the kingdom of heaven, or that in some future time they are going to be arbitrarily rewarded by receiving it. He seems to be stating a law of life which is in actual operation here and now, but which men have been slow to discover because they don't know the nature of things—that is to say, the nature of God. It is the law of cause and effect at work in the spiritual realm.

"Love your enemies," said Jesus. Men have found that teaching the most difficult or the most visionary and impracticable, according to their viewpoint, of anything Jesus said. But was not Jesus revealing again the character of God? God Himself is love. For the law of love is at work in our world and we see evidence of its working, evidence as impressive as the law of gravitation. Men break the law of love but they do not break it with impunity. A man may fall out of a second-story window, but he will suffer the consequences of the disregard of that working law. How much of the tears and the hunger of our world today is the result of wilful disregard of the law of love? Now, the second thing I want you to think about is to ask you the question, "What did Jesus teach about God? What was the revelation that He gave us about God?" There is one word that comes to your mind, "Father." That is the first thought that comes to your mind, and it so impressed itself upon the disciples that they never could dissociate God from that relationship in their thinking. Long after Jesus was gone from among them, and after they had come to know God as Father for themselves, they continued to write of the "God and Father of our Lord Jesus Christ." Now that thought of God as the Father has become commonplace. It is one of those words that has lost its meaning, it has become dull because it has passed current among us so long. God was often spoken of as "Father" in the Old Testament, but as Father of the nation, not of the individual. Usually, if not always, in the Old Testament, the relation is that of the nation in its relationship to God rather than the individual. But Jesus revealed God as Father of the individual, and He lived in far more intimate personal relationship with God as Father than they had ever known. I know a great many people who get no satisfaction in thinking about God. I know a great many people who like to think about Jesus and His life, but get absolutely no satisfaction in thinking about God. I wonder if we do, and if we don't, I wonder why. Is it due partly to our early education? I wonder how many of us were taught that little prayer:

> Now I lay me down to sleep,
> I pray the Lord my soul to keep.
> If I should die before I wake,
> I pray the Lord my soul to take.

"If I should die before I wake." That is the line I don't like. I wonder if that is the relationship that we have with God, as having to do with dying in the night. I am glad that my little girl was taught to say, "Glad and well may I awake, and this I ask for Jesus' sake." I think we need God more when we are well and awake than we do when we are asleep, because that is when we do more mischief, and when my little boy can lisp and pray he will be taught that, too. We need God in the success and achievements of life as much as in the defeats and failures, and we will never know Him as Father until we look for Him there. We all go to God in times of perplexity and difficulty, that is a human quality, but we ought to turn to Him as Jesus did. He turned to the Father in the full tide of His life. As He looked out at the tasks before Him the Father was at His side, in fellowship with Him. There was a little Indian boy of whom it is told that on the football field, as the ball rose from his foot in a strong, straight punt, he was heard to exclaim, "Look, Lord Jesus, look!" and he learned Christ better than some of us, because he learned that fellowship of God in the full tide of the pleasures and happiness of his life. I wonder if some of us have ever gotten over the idea that God is a sort of celestial detective, a heavenly policeman who is always on the watch. I heard a story of a very little girl who was playing with her doll, and was overheard to say, "Now, dollie, you be me and I'll be God, and I'll go away and not look at you for a whole hour." You see what had gotten into her mind about God. Do you really think of God as your Father, have you come to know Him as your Father?" Jesus lived His life from beginning to end with that sense of a joyous, potent relationship as the very heart of His life. What would that sentiment do for a world like this—this world in which there is hunger and want and strife and hate and every man is for himself. Some people say that all this is sentiment and won't do for a world like ours. It is beautiful and lovely, but this isn't that kind of world. The only attitude for a brave man to take is that of the "Invictus":

"Out of the night that covers me,
Black as the pit from Pole to Pole,
I thank whatever gods may be
For my unconquerable soul.

"In the fell clutch of circumstance,
I will not wince nor cry aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

"It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul."

"Now, there is something about that which stirs every one of us, but is that the Christian philosophy of life? I doubt not God heard that prayer, for prayer it is, though couched in the language of defiance. There is an element of victory in gritting one's teeth and clenching one's fists and standing the world. But can you quite think of Jesus as doing it? He didn't stand the world, he overcame it. He found in it a divine Ally and Friend, a Father. But life was not full of sunshine and roses, and yet He was able to speak of God as Father. It was not because He did not know what the "slings and arrows of outrageous fortune" meant. Was it all sentiment to Him? That is why He is fit to be the captain of our salvation, because He tasted death for every man. He knew all that this world can hurl against any man, and more, too, because He bore in His life the lives of other men. "They who live more lives than one, more deaths than one must die," and Jesus lived more lives than one. The sympathies, the sorrows, and the burdens of mankind were rolled upon Him. He lived in the life of others as none of us have ever been able to live in it; he tasted it all, and yet there through it all and in spite of it all He found a God who is Father, and He is the Captain of our salvation.

He Led Men to Know God

But now I want to turn to the other side. Jesus not only revealed to us the fact about God that He is Father, but He did more than that. He led men to God, into the experience of God. Of course, I don't mean to say that thinking about God and experiencing Him are two separate and distinct things.

If I may quote again, Miriam Gray says something like this: "I had revelled in pictures of all kinds, and I began with a particularly vivid imagination. So before I started for Egypt I really did know the places I should pass and the country I was going to pretty well. I was quite sure of them. One early morning I woke and the ship was still. I tumbled off my berth and turned to the porthole. There, rising up almost within the toss of a ship's biscuit, was Gibraltar Rock, just as I had heard of it and seen it pictured a score of times; but heavens! it was real!" That is the moving fact of the New Testament. That is the power and the potency of the Book of Acts. Through the Gospels men see portrayed in the life of Jesus the reality of God, but in the Book of the Acts they know God for themselves. No longer is it as Mr. Wells has said, "Something talked about," no longer is their thought of God just a structure which they have built up, but it is as though one day walking in the house of their theories and ideas they heard the voice of the Master dear and friendly coming in. Now, that is the experience we want to have. How may we know God? How is it that Jesus leads us into the experience of God? Not only teaching us about Him, but leads us definitely into the experience of God. Well, I think He does two things for us, and a third of which I am not going to speak tonight, but later on.

In the first place, He helps us by teaching us how to think about God; for Jesus not only taught that God is Father, but God is Spirit. And I think we will never experience God for ourselves unless we get what Jesus



meant when he taught men that God is Spirit. What did He mean in those wonderful words to the Samaritan woman at the well, "The time is coming when you will worship the Father, neither on this mountain nor in Jerusalem, a time is coming—nay, has already come—when the true worshippers will worship the Father

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Indianapolis Student Volunteer Convention

FORREST D. BROWN.

THE Ninth International Convention of the Student Volunteer Movement for Foreign Missions met in Indianapolis, Indiana, from December 28th through January 1st. The purpose of the convention was to discuss Christ's way of life in our racial relationships, industrial life, international affairs, and with reference to the youth and renaissance movement.

Six thousand five hundred students from a thousand colleges and universities of North America came together. Four hundred leaders and missionaries were present. Approximately four hundred foreign students from thirty nations were also there. Blue Ridge pilgrims were delighted to find almost everywhere they went friends whom they had met in "The Land of the Sky." Indianapolis people were delightful hosts. Many firm friendships were established. Finding one's way about in Indianapolis was a simple matter, especially with the aid of the hand-book furnished each delegate.

Among the speakers were Dr. J. E. K. Aggrey, native of the Gold Coast, West Africa; Paul Blanchard, field secretary of the League for Industrial Democracy; Dr. Ching Yi Cheng, national leader of the Student Christian Movement of China; Rev. Andrew Thakar Dass, of Lahore, India; Dr. G. Sherwood Eddy; Dr. Paul Harrison of Arabia; Rev. H. Hatanaka, dean of Kobe College, Kobe, Japan; Dr. Adolph Keller, secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, of Zurich, Switzerland; Dr. Willis J. King, of Gammon Theological Seminary; Prof. Yohan Masih, of India; Dr. John R. Mott; Prof. Andres Osuna, of Mexico City; Dr. Joseph C. Robbins, secretary of the Foreign Missions Board of the Northern Baptist Convention; Arthur Rugh, Bible Study Secretary of China; Dr. Robert E. Speer; Rev. Studdert Kennedy, rector of St. Edmons Church, London, chaplain to the king; Dr. Y. Y. Tsu, secretary of the Chinese Christian Association in this country; Dr. Charles Watson, president of the American University at Cairo;



Rev. Robert P. Wilder, of the Volunteer Movement, and Rev. Edward S. Woods, rector Holy Trinity Church, Cambridge, and chairman of the British Christian Student Movement. This list is by no means all—only a cross section.

The Indianapolis convention offers an interesting contrast with that of Des Moines four years ago. Whereas, at Des Moines the program dealt largely with subjective material, this one dealt with the concrete issues of the present day world. It was not as large, the size having been restricted. Men who had come through a long series of these conventions declared they had never seen students more responsive to needs, more interested in world affairs, more anxious to find Christ's way, more willing to walk with Him. There was no emotional overflow; but an earnest deliberative determination to face the issue.

The general meetings of the convention were held in Cadle Tabernacle. Nearby churches and schools were used for discussion groups—fifty of which met for two hours on Saturday and again two hours on Monday—for forum meetings, denominational gatherings and other special meetings. The daily schedule, followed to the minute, called for three hours in the morning, two hours in the afternoon, and two hours again in the evening. Hours in between were used for special gatherings, and meals when possible. The delegates were seated according to state groups in the tabernacle. Southern states were fortunate in having the front sections. It was as a gathering of the races—all mixed together.

There were several very inspirational and devotional talks, but the convention program as a whole centered rather around four concrete issues; "Racial Relations and the Christian Ideal," "International Problems and the Christian Way of Life," "Economic Problems and the Christian Ideal," and "Youth and the Renaissance Movements." Four discussion books on these topics have been published by the movement for those who care to take up the issues more in detail.

Racial relations were discussed by leaders from India, China, Japan, Africa, and the states. Very frank statements of the situation were made. The convention as a whole moved more in the direction of the Negro problem in our own land, with particular reference to the South, and yet no white man from the South was given a place on the program. As a result, not quite a fair presentation was made. However, the spirit of

Christ dominated the outlook. The fifty discussion groups were given an option of six questions for discussion; forty-four accepted the race issue. Students from all sections of the country and of the world, in fact, of all races, participated. Students were the discussion leaders. Heat and ignorance were displayed frequently, but always the discussion came back to the fundamentals. It was generally agreed that there was no such thing as racial superiority, that racial discrimination and prejudice were unchristian, that the Negro should have equal opportunity for education, life, and justice. Several groups were so extreme as to stand for absolute equality in all relationships. The Negroes themselves were the first to resent the implications of "social equality," asking for a chance to develop their own life. The last morning of the convention, four students presented four points of view as brought out in the discussion groups. If the Southern students felt that their side of the question was not fairly handled, it is up to them to inform themselves so that another time they will be wide awake. Southern students sometimes denied the existence of a race problem. Certainly Christ's standards were held up before all the students in such a way as to be a very hopeful indication for the future in racial relations the world over.

International problems, with emphasis on war, were a close second throughout the convention discussions. Hon. Newton W. Rowell, K. C., member of the imperial war cabinet, from Toronto, opened the guns on this issue the first evening of the convention. He insisted that peace was a possibility if Christ was given a



chance. He instanced the boundary line between the states and Canada. Sherwood Eddy and others discussed the danger of war if presnet international policies are continued. The concensus of opinion was that war was inevitable on the old standards. Kirby Page met a special group outside the convention for further discussion. Students manifested a very restless mind on the question. The only irregularity in the convention program was the calling of a forbidden meeting for discussion of this topic. Although only one hundred and eighty-nine students were present for what was a pacifist discussion, that meeting got more publicity in the press than all the rest of the convention put together. Ghandi's ideals were discussed freely. Half of the discussion groups got to the war question; practically all rated it second in importance, nine first. On the last morning of the convention, four students presented four different points of view: Preparedness for prevention of war; education against war; entrance into the league and world court; and non-participation, or pacificism. Perhaps three hundred hands went up on the first proposition, half the convention voted for the second, practically a unanimous show of hands greeted the third, and fully four hundred delegates declared it their purpose never to participate in another war. These last based their conviction on the propositions that war has never settled anything, that war is not Christ's way of life, and that war only makes the innocent suffer more and the guilty richer. The intense seriousness of all these groups could not be questioned. If out of these discussions come more discussions back in the thousand colleges, maybe governments will feel the effect of a rising generation of youth—unwilling to sacrifice life for mammon.

Economic problems were not given as much prominence, perhaps, because of the felt immediacy of the racial and international issues. Paul Blanchard, secretary of the League for Industrial Democracy, presented this issue on the convention platform. He spoke of the uneven distribution of wealth, of the unchristian order that permitted a few at one end of the scale to hold ten times too much while others were starving, deprived of the comforts of life. He said in part, "I would like to see the sign 'Unoccupied Mission Fields' hung in front of some of our textile mills of North Carolina, our coal fields of West Virginia, the glass factories of Terre Haute, on the 5 and 10-cent stores of Indianapolis, and even on some of our Christian churches." "Jesus didn't use his knowledge to get rich! he used it for the benefit of the workers; he didn't play safe."

Sherwood Eddy spoke on the youth and rennaissance movements, which as yet have not had much headway with the students in the American colleges and universities. But the youth of other lands are rebelling against the old order that has made them slaves to debts, unpaid. They are seeking a better way of life; and many don't know Christ yet. In India, they are coming to know Christ as a teacher, but not as a redeemer. Mr. Eddy referred to a Christian leader of this country who recently refused to permit discussions of social problems, maintaining that America was 98

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America's Stake in the Near East*

S. RALPH HARLOW, Professor of Sociology, International College, Smyrna.

I WANT this morning to fasten the attention of your minds and your affection on some words of Jesus—one sentence, "The kingdom of heaven comes not by observation."

During a fierce assault on the German trenches in 1918, an American battalion had paid heavily for an advance of a few hundred yards. An officer coming up through the lines and passing the bodies of the fallen turned to one of the young leaders of the charge and remarked, "What a pity that all those men had to give their lives for these few yards of earth." The reply came instantly, "Not for those few yards of earth, but for every yard of earth in all the world that liberty may come; they gave their lives." The crosses are there in France.

How great the price that was paid for the military victory—more than $100,000,000,000 in money. The United States alone, in the first six months of the war, appropriated more than $600,000,000. The cost in men was over forty million, taken from productive pursuits and engaged in the fierce work of destruction. Has liberty come? Or have the oppressed freedom?

I make no apologies for being personal, as I come back from out of the Near East, with a message for America.

In 1916 I went to a world conference in Europe. I went up and down the battle line and I saw the destruction, the dugouts with their filth, lust and death. As I came back to America across the Atlantic, a man stepped up to me on the deck of the ship and said, "You are not a good American." I asked him why, and he said, "Because a good American is expected not only to talk as neutral, but think as neutral." After what I had seen and looked upon, it was not possible for me to think neutral.

I am a minister of the cross of Christ, and a minister of the cross of the Prince of Peace, and yet I ask the question today, "Why was it, in 1917, no other organization backed the government in war as the church did?" Wherever I went, no organization enlisted into the service faster than we, the followers of the Prince of Peace. No other organization sent their sons to battle with more earnest prayers than we. No others sent out their ministers, their leaders, to proclaim the message of war with more enthusiasm than we of the Christian church. After two thousand years of the Sermon on the Mount, after two thousand years of "Blessed be the peace maker," after this terrible display of the spirit of hatred, is it possible that we can love? We are His followers. Is there some truth in the statement that was made to me in China that in spite of the fact that Christ, the founder of the Prince of Peace, and the church, the organized representative of His spirit and teaching, was the foremost institution in backing the war? It is time for us to think seriously by the graves of our boys in France. If in 1917 we gave ourselves to the bloody business of war, I say, why? Surely it was not because we liked war. We hated and loathed war. Were we not firmly assured in every editorial, poster, in every paper that this war was a holy war?

The American Legion sent out a poster asking that poems be sent in that would best state why America took up the sword, and out of six thousand one was chosen, as why America went into the war. I saw that poem everywhere—in the dugouts, in the camps. How many countless times I have quoted these words, and have heard them quoted by the bedsides of the wounded and dying. Let me quote to you some of the lines today. I quoted them in a meeting in Washington, which was full of newspaper reporters, and one of them laughed. I tell you, it is no laughing matter.

At last, thank God, at last we see
There is no tribal liberty;
No beacon lighting just our shores,
No guerdon guarding but our doors.
The soul that led our fathers west
Turns back to free the world's oppprest.

Allies, you have not called in vain;
We'll share your conflict and your pain,
That gladly through new scenes and lands
Partakes of freedom's sacraments.
Last come, we will be last to stay,
Till right has had her crowning day.

"Last come, we will be last to stay, till right has had her crowning day." When you have spoken those words as a Christian minister to men, who were wounded and dying, is it not right and lawful when the killing business is over we should see whether or not we are staying to right it? I have carried too many men on stretchers to the hospital, and looked down into too many graves to forget. Now, it is a devilish and a

*Stenographic report of an address given at the Student Conference, Blue Ridge, N. C., June 30, 1923.

hellish thing to ask a minister of the Gospel of Christ to go out and stir men in the church with stories of atrocity, but I was urged to do this thing by Armenian forces, urged by the church to tell of this fearful thing which I had seen. Cities where the bodies of girls had been hung up in the streets. I have traveled for days along the Bagdad streets with a German official, and I said to him, "Some day you will answer to Jesus for this. You have the power to prevent, and you stand by and see helpless women and children put to death." He looked at me and said, "We do not intend to let anything stand between us and our military goal." I remember the wave of indignation that we have had in audiences of men when I said that little did I dream that I would sit in an office of our war department of Washington when one hundred and fifty thousand women were being driven from their homes, driven to lust and poverty, and someone said, "Will we rise up against this?" Seven million advised against us doing anything.

When the war came to an end in 1918, I was with a New Zealand division, and when that morning I saw two hundred and fifty of our planes, American planes, go over the line and rain hell down on the German boys, my heart ached that it had to come in that way. I saw a trench blown up into the air. I could not help but think of the mothers of these men who loved them so dearly, who had bent over them in their cradles. They were from an old German Catholic town. I do not care what denomination they belong to, we were brothers. And so, when at ten o'clock the bugle blew and the guns stopped, first I bowed my head and thanked God that the killing business was over, and the saving time had come. "Last come, we will be last to stay, till right has had her crowning day."

America remains perhaps the greatest nation in the world. Our loss in the war was less, far less than that of smaller countries. If we had lost all the two million men we had in France, and all the million and a half who were through with their training and were ready to sail when the armistice was signed, we would still be sixty thousand short of Britain's casualty list.

Our resources are almost unknown to us. As we go from sea to shining sea, we see prosperity on every hand, but during the last year and a half I have visited nineteen countries; and those countries have not forgotten that there was a war. It is estimated that there are still two million five hundred thousand men on the beds of pain. I think of one. It is easy when you think of one whom you love. He was a splendid football player. He enlisted in the army and went overseas, and back in 1915, on a June day, a piece of shrapnel entered his spine, and he has never walked since. There he lies on his bed, and he will lie there until death calls him. There are men who cannot forget that a price was paid in this way. What was it paid for?

There is another phase of this terrible thing. The sacrifice of womanhood. All through Europe today you will meet the girls who would have been happy wives and mothers now had it not been for the crosses in France, and the men on the beds of pain. I would see them in mourning, their pinched faces showing that they were on the border line of starvation. Their sweethearts and husbands went out and answered the call. When I saw our girls down here in the station, all carrying tennis rackets, without their faces pinched, all having such a good time, I could not but think of the girls I saw over there in Europe. The war is not over for them.

In 1919 I went back to the Near East. I went back with a glad heart. The great sacrifice had been made. The greatest, strongest nations in the world pledged by the graves of their sons that the oppressed of the earth were to be freed, and I went up to a little town—it would only be a name to you. It is a real place to me, because I have been there with my wife and baby boy. The city where I stood and saw the city go to pieces. Ten thousand people had been driven out to death. The men had gone, now the women and children must go. Women came by with babies in their arms, sobbing and crying and pleading with the oppressors, only to have their babies snatched from their arms by torturing soldiers. There was nothing we could do. They were taken away, and they have never been seen since. I was back in that town in 1919, and what a pitiful remain it was. Early one Sunday morning in the old town hall I spoke to the remaining people, and there was not one in that group but had lost some one dear. In their faces they bore the marks of the months of suffering and yet out on the desert women had been robbed of their purity; children who had neither father nor mother; a few men (most of the men had been killed) but I stood there before those people trying to hold up before them the picture of Christ, asking Him to forgive them, for they knew not what they did. Then I brought them that word of home for which they had been longing. I said, "Never again will you wake up in the night with a cry of terror; never again will your people be ordered out into the desert; your children snatched from your arms; your homes taken from you. The great Christian nations of the world are pledged by the crosses of their fine sons that the oppressed of the earth are to be free. America, the strongest nation in the world, practically untouched by the war, is pledged that the smaller European countries shall no longer be oppressed." They broke into tears. Not many days later the few remaining Christians were massacred in cold blood outside the city walls. There is, this morning, not a Christian left in that city; but you Christians here in America are going forward. There are oil wells that are being constructed and talked about. Was it for this that the

church of Christ sent out men with bayonets? There was a conference the other day at Washington. Around this table sat the representatives of the Christian nations. Possibly if the conference had been held in Flanders' Field, among the crosses, on Dead Man's Hill, so they could look down on a million graves of men, the decision might have been different. Hundreds of thousands of telegrams poured into Washington from the churches, begging them to stand for moral justice, but our government decided that we might be represented by an adviser. But I want to call you back to the text of the morning, the words of Jesus: "The kingdom of heaven comes not by observation." It is true that our representative, Mr. Childs, said some

congress received seventeen cablegrams of the dire need of our protection and help, and challenging our sympathy and gifts. Terror, starvation, and death, by vote of the Lausanne conference, at which we were observers.

What was the next concession at Lausanne? The next concession at Lausanne was that the fathers, brothers, and husbands of these women and children are to be kept under the Turkish lash. I saw that terrible place in 1916. Men working in the roads, with ice on the ground, and they had on neither shoes nor stockings, and their food was not fit for the worst kind of an animal. Who are these men? They are the few that survived in 1916, but added with them are thou-



READ it. Of all the splendid addresses delivered at the last Blue Ridge Student Conference, this one, by Professor Harlow, created the most profound impression of them all. Its message should receive wide publicity.

wonderful words, but do you believe that if Mr. Childs' words had been real and definite and backed by the authority of our government, that his words would have fallen on deaf ears?

What happened around the table at Lausanne? Gold weighed more than blood at the conference table. This must be considered seriously before we go out before the world with sword in our hand. A great many concessions were made around the table at Lausanne. I have not time to name them all, but I will name four particularly.

The first was this: That the remaining men and children under the Turkish government may be all driven out under the lash, which means starvation and death for them. Where can they go? England would not take them; France closed her doors; America will not receive them. As a result, the refugee camps in Greece are plague-ridden. Poor little starved Greece was the only country who would open her doors. These concessions are made in order that the Turks may sign the treaty. Why, I will speak of later. During the first few weeks following the Lausanne conference,

sands of boys, who were wounded in the American, Armenian, and Greek armies, who, when the war was over, went back to their old land to find out if their fathers, mothers, or sisters were among them. By the vote of the conference men are delivered up.

What was the next concession? That Greece should pay heavy indemnity.

They did not agree that Greece should not pay a great indemnity, although the Greek boys fell by the thousands in the trenches in the drive that broke the line and isolated Turkey and Bulgaria from the Central powers.

When the last concession was made, Lord Curring rose and said, "We will make no more concessions, not an oil well, not a telephone, not a foot of railroad track, not an economic measure, no rights are conceded. But I hear the groans of widows, the cries of starving children, the lash on the backs of fellow Christians, and to these we adhere in order that the Turks may sign the treaty." "Last come, we will be last to stay, till right has had her crowning day." Now as we look on at the European nations in their selfishness, I am reminded of

the truth of the text of the morning, "The kingdom of heaven comes not by observation." We may think God that we are out of it all. We are over here in this fine and beautiful country with prosperity from sea to sea. But, fellow Christians, let us not get out of it so easily. No. In 1919, when I was back in that country, there was one word on the lips of those people, which showed them the light of salvation, and that one word was "America." Over nineteen hundred towns and cities in Turkey sent in petitions asking that America accept the mandate for the Near East, begging that America come over there and help in any way. They said, "If America will come, we will do anything America says." A Turk officer said, "If America comes we will lay down our arms; we can't do anything." America was the one country that was trusted.

Several years ago a young British officer was our guest for dinner one evening in our home out in Asia Minor. During the course of the meal he took from his pocket a little book, and, handing it to me, he said, "Do you mind looking at this for a moment?" Inside the cover was a long list of names, over 200. Many of these were underlined in red. Looking across the table, the captain remarked, "It is a little school, but we did our part, didn't we?" That list was the names of the men from the little school where he attended who had given their lives on the fields of France and Flanders. This British boy had gone overseas in 1914. He had been wounded on the Somme, was back again mid the mud and filth and stench and rats, in that awful winter of 1916, when he received his second wound. After the painful process of convalescence, he was sent out to Mesopotamia to the terrible heat of that scorching climate, and was then transferred to the Salonika front. Then, late in 1919, he was helping to guard helpless women and children from massacre in Asia Minor. With just the slightest touch of irony in his voice, he remarked, "I see that America made another record getting her troops home this month. Don't you think there were some problems left over after the war, some of them the result of the war, which your men (some of whom have only seen five or six months of this business) ought to be helping on, rather than leaving it to us chaps who have been four or five years away from home?" This boy had left his preparatory school, and given up his university education and had taken five of the years that should have been the gladdest and freest out of his life to the stern business of war. Instead of the playing fields of your colleges, his had been the bloody fields of France. He represents but one of the millions of boys from Europe who, through those long years, endured all the suffering and sacrifice to which they were summoned. Today, in a thousand hospitals, many of them still lie with broken bodies or broken minds. Many of them have not known a moment free from pain since the shells were bursting back in 1915 or 1916.

When we, the followers of the cross of the Prince of Peace, have learned one great lesson from previous wars—the followers of Christ will never take up arms to kill their fellow men, and that hateful business of war shall end, and our ships shall sail for some great humanitarian movement or some great inspiring call. But I ask you today, where do we stand for a humanitarian cause? "Last come, we will be last to stay, till right has had her crowning day."

Where is right today? One of our senators made the remark: "If Jesus Christ were to come into the senate and ask us to do anything to help in Europe, I wouldn't do it. Why? Because Woodrow Wilson is for it." Woodrow Wilson made his mistakes, and some of them were pretty bad ones, but I dare to assert (and I was born in Boston, a Republican) that all the mistakes that he made were absolutely insignificant and trivial compared to the narrow decisions of a small group of our senators, who put personal hatred against noble ideals, and turn the eyes of our nation away from those matters where human needs and the needs of the oppressed nations challenge us to go in and help. I hope history will tell the truth, and God help us if we do not wake up and come back into the paths which Woodrow Wilson challenged us to follow, in spite of his mistakes.

What is there for us to do now? There are three things which we can do as individuals, as Christians and united as followers of the Prince of Peace. It seems to me that we ought to inquire definitely into the causes of war. We ought to inquire very seriously next time as to whether, after all, we, who took Jesus Christ as Lord of all—above all countries and all parties—is He the sourse of our lives and hearts; we ought to inquire very seriously whether this particular war or any war can have His approval; and we ought to be willing, each of us, to go to prison for Him, if necessary, rather than take a course which the Lord would oppose.

I say next there is something that can be done for the Near East. The Federated Charities has just sent out a statement to the churches of this land, asking that we send in a word to the government. They say that upon our government there seems to rest a threefold responsibility, the first of which is as follows: That the problem presented by the suffering of one million and three hundred Greek and Armenian refugees, whose property has been confiscated and who are now crowded into refugee camps without money, without clothing, without food or shelter, is too great to be solved by private charity. The co-operation of the governments of the Western world is necessary to deal in any adequate way with such a catastrophe. We urge

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Human Parasites*

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THE history of the world is the history of productive effort. At every stage in the evolution of man, human beings have given themselves to the performance of mighty tasks. Through centuries of diligent application, the inhabitants of the earth have brought forth the fruits of civilization. Advanced nations stand where they are today, not because they have been blessed by the gods, but because their founders have labored long and arduously to conquer savage nature, and to establish lasting social and political institutions. As modern mortals, we enjoy the blessings of the twentieth century and the rich heritage which has been handed down to us from past generations, not because we deserve such royal favors, but because our forefathers devoted themselves to the progress of mankind.

The curse of present-day American civilization, as well as the civilization of the past, is the non-producers. To prove the truth or falsity of this assertion, it is necessary first of all to define non-producers. Non-producers involve the various classes of the nation's population who help to consume but do not help to produce the nation's wealth. They are made up of loafers and idlers who take from the national storehouse but refuse to contribute anything in return. They constitute the individuals who draw their means of subsistence from organized American society but do not render any service in payment therefor. They represent the drones or parasites who blight but do not do anything to bless the American economic and social mechanism.

In order to emphasize more fully what I mean by non-producers or parasites, let me give one or two simple illustrations. All of us are familiar with mistletoe. This little plant grows on a tree, drawing its sustenance from its host without giving anything in return to its host's welfare. It simply maintains a parasitic existence. In the United States, as I will show later, there are a great many people just like mistletoe. They procure their subsistence from the social or economic order but do not contribute anything to the maintenance of that order.

Again, we are all familiar with wood ticks. While that is a crude example, it exactly illustrates my point. These little insects bury their heads in the flesh of man or beast and suck their victim's blood for their living. They do absolutely nothing to pay for their keep. Their sole object is to take without giving. There are men and women in every American community just exactly like wood ticks. They pay nothing for their keep. They take, but refuse with all their might to give.

*Stenographic report of an address given at the Blue Ridge Industrial Conference, August 3, 1923.

THE PHILOSOPHY OF PRODUCTIVE EFFORT

To be productive units in human society, we must create either goods or services. Unless we do one or the other, we are parasitic in character. Farmers are productive, because they clear the land, cultivate the soil, and bring forth agricultural commodities. Manufacturers are productive because they take raw materials, change their form, and turn out articles that satisfy human wants. Transportation companies are productive, because they carry consumable products from points where there is a surplus to points where there is a scarcity. Cold storage houses are productive, because they preserve goods in seasons of abundance for seasons of famine. Trading enterprises are productive, because they bring buyer and seller together and contribute to the exchangeability of valuable wares. Lawyers, doctors, ministers, and teachers are productive, because they give legal advice, preserve health, foster morality, and educate the youth. Any other persons, classes, or industries are productive in so far as they bring forth services or commodities which gratify human wants. But when human beings, whether in an organized or unorganized capacity, do not perform any such economic functions, they are drones worshipping the god of social parasites and securing their living gratis from the economic and social organism.

In the present-day structure of community organization, we have no right to be consumers unless we are also producers. Three hundred years ago in Colonial Virginia old Captain John Smith promulgated the doctrine that the man who did not work should not eat. We need the application of just such a doctrine as this at the opening of the third decade of the twentieth century. We must be worth our salt. We must glorify the dignity of useful labor. Unless we toil either with our hands or our head, we have no right to food, clothes, and shelter.

We somehow have the mistaken notion that the world owes us a living. Let me emphatically say that the world does not owe us a thing. On the contrary, we owe the world something. We were born and reared at tremendous costs; and we are under obligations to pay such costs. We were given life, not to loaf, but to till the soil, develop nature's resources, build cities, erect manufacturing plants, multiply, and replenish the earth, and unless we do that we are untrue to the power which gave us being.

Instead of looking for ease, we must look for work. Our whole salvation is wrapped up in work—not easy work, but hard work. The ancients used to say that hard work was the price set by the immortal gods on all things. It is better for us to wear out than to rust out. We are happiest when we work the hardest. We are to do, not as little as possible, but as much as possible. I have frequently said that I would rather die with an overdose of toil at fifty than to die with an overdose of laziness at ninety.

All great men have been mighty workers. Gibbon spent twenty-five years in writing the "Fall of the Roman Empire." Cyrus Field crossed the ocean fifty times and spent thirteen years in laying the first Atlantic cable. Charles Darwin spent twenty-two years in collecting material and writing "The Origin of Species." Carlyle wrote his "History of the French Revolution" twice. Plato wrote his "Republic" thirteen times. Frederick W. Taylor experienced twenty years in the Midvale and Bethlehem steel works in working out his principles of scientific management as applied to industry. In the much-quoted words of Longfellow:

"Heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Out of 105,710,000 inhabitants in America, about 40 per cent are workers, 19 per cent are housewives and, of course, are included in the ranks of workers, 28 per cent are college students and children in school and below school age, 4 per cent are too old to work, 1 per cent are disabled and crippled, and the remainder, about 8 per cent in all, are apparently strong, able-bodied parasitic men and women. While this estimate of the actual number of grown-up or adult parasites is not absolutely accurate, it is fairly suggestive of the extent of social parasitism among the various units of the American population.

The Types of Parasites

If such is the magnitude of social parasitism in the United States, among what adult classes do we find this parasitism? What are the various kinds of parasites with which our national life is afflicted? Without attempting an exhaustive analysis, we have parasites in the capacity of professional idlers. We have parasites in business. We have parasites in the administration of public affairs.

Professional Idlers as Parasites

That we have parasites in the form of professional idlers no one will deny. While we can not statistically determine the number of such parasitic individuals, nevertheless we know that they exist in every section of the United States, that they are not limited to any one social class nor confined to any one locality, but are scattered rather broadcast in big handfuls throughout the whole social kingdom.

Professional idlers, so prevalent along American highways and in American towns and cities, are of unholy origin. They came forth from the womb of indolence. They were conceived in the iniquity of laziness and brought forth from idleness.

Chief among professional idlers as parasites are hoboes.

Last summer I lectured through Colorado, Kansas, South Dakota, and Nebraska. I stood one evening just about sundown in the little town of Shelton, Nebraska, and watched a Union Pacific freight train go by on its way to Wyoming. I counted twenty-five hoboes, or in the language of Western newspaper writers, twenty-five "Wobblies," on that one freight train. I commented on this fact to a stranger standing near me, and he said: "Oh, that's nothing. I counted ninety-two hoboes on a freight train that passed through here a few days ago." While some of these men were harvest hands bumming their way from one wheat growing section to another, I am told that a large proportion of them were tramps moving backward and forward across the American continent, taking from the American people, but giving absolutely nothing in return.

Closely related to hoboes as professional idlers are vagrants. Vagrants, however, are somewhat different in their nature from hoboes. While hoboes are rather cosmopolitan in their tastes, vagrants are more provincial in character. They do not get very far from one base of supplies. They are usually discernible on street corners and in pool halls, doing odd jobs occasionally and perhaps transferring their affections once in a while to neighboring towns, but always procuring their means of subsistence without rendering very much service to the communities in which they are found. Since such idlers do not perform any economic functions, they represent dead weights upon the community and as such are the enemies of mankind.

Parasites in Business

In addition to parasites as professional idlers, we have parasites in business.

In the business world we have parasites in the form of profiteers. Profiteers are usually thought of as the products of war, but they are no less the products of peace. In times of peace, as well as in times of war, a great many of them operate in business centers, charging exorbitant prices, gouging the market conditions; they try to exact the last penny from the pocketbooks of mankind, and get something for nothing. To the extent they secure more than a fair return for the economic services which they render, they are drones, acquiring an unjust share of the world's economic gains.

Moreover, we have parasites in business in the capacity of casual workers. Casual workers are not parasitic by nature nor are they parasitic all the time; they are only intermittently given to parasitism; and in their practice of such parasitism, they are actuated either by choice or are just as lazy as they dare to be. They work one day and loaf the next. They labor for a little while, and then live up, without taking thought for the morrow, that which they have earned. Those who are actuated by necessity are not responsible for their recurrent inactivity. Unfortunately, they follow seasonal trades or occupations. Laborers in canning factories, for instance, through no fault of their own, are out of work nine months in the year; and unless they are assimilated into some other industry or have been able to store up a surplus, they are compelled to depend upon society for a living for the remainder of the year. Thus we have casual workers or intermittent parasites in business; and, like all other parasites, they represent economic and social losses without corresponding economic and social gains.

In the business organization of society, we have enterprises which in themselves are parasitic in character. Every year in America sees ten thousand and one new companies launched to develop worthless projects. The nation loses millions of dollars annually on account of the get-rich-quick schemes which are foisted upon the investing public. In every community, oily-tongued stock salesmen are found peddling their wild-cat securities; and the people, naturally speculative, and having their minds inflamed by visions of palaces and limousines, turn loose their hard-earned dollars without securing any financial returns. All such enterprises and those who organize or promote them are parasitic in their nature, and as a result absorb business capital but do not increase the business world's productivity.

Parasites in the Administration of Public Affairs

We not only have parasites in business and on the part of professional idlers, but we also have parasites in the administration of public affairs. While it is impossible to offer absolute proof as to the extensiveness of such parasites in the political structure of the nation, yet their existence is beyond dispute. To begin with, we have parasites as political hangers-on. They constitute the job hunters who follow in the wake of changing administrations, the useless office holders who are placed upon government payrolls by political patronage, and the party henchmen in general who feed, not on the fruits of honest toil, but on the bountiful crumbs that fall from the tables of successful candidates.

In addition to these, we have parasites in the political organization as inside grafters. They are composed of the elected or appointed representatives of the people who call themselves the executors of a sacred trust but who feel privileged to practice political corruption and exploit the voting masses. They are made up of the law-makers who frequently label themselves statesmen, but who foster the passage of pork-barrel bills, appropriating large sums of money for the development of worthless enterprises, and utterly disregarding the public good and the advancement of common political interests. Furthermore, we have parasites in the operation of government machinery as outside grafters. These unpatriotic citizens work from without inward, perverting the very principles of popular government and carrying on their depredations for the purpose of increasing their private fortunes.

The Cure for Parasitism

Since such are the forms of social parasitism in the United States and since such are its economic and social effects, what, in conclusion, is the remedy for the evil? To begin with, the cure does not lie in the realm of law. While law is presented as the usual panacea for most economic ills, yet law offers no solution for this problem. It is absolutely impossible to eradicate non-workers by statutory enactments. Something is required that is deeper and more fundamental than law. This something is the slow and tedious process of education.

While education is indefinite, yet it is about the only remedy that is effective in the long run. If every person in the whole nation is educated as to the necessity of engaging in wealth-creating economic pursuits, public sentiment will gradually be built up, and those who consume without producing will be looked upon as the enemies of mankind, and will be socially ostracized. In other words, just as public opinion backs up and makes statutory laws enforceable, so also will public opinion back up and make economic laws enforceable, just as the spirit of an enlightened society cut off the wings of useless human drones and push them outside the social order to perish.

We should also teach the dignity of useful labor. There was a time in the history of the world when work was looked upon as ignoble. Industry and trade were thought of as degrading and unfit for the development of refinement and culture. Economic tasks were considered to exist for slaves, serfs, and common folk, and not for men and women of good breeding and high social standing. Although such ideas are still held by a few aristocratic snobs and highly idealistic souls, yet they are fast becoming archaic. Modern people, and especially Americans, glorify economic achievements and extol the virtues of industrial activities, whether in the shop or on the farm, whether in the marts of trade or in the centers of finance, and whether among common laborers or among corporation presidents.

Wrapped up in this concept is the further idea of man's economic and social obligation to produce. According to modern social and economic philosophy, human beings have no right to be consumers unless they are also producers. Modern men and women must earn their way. They must create either goods or services. Unless they toil either with brain or brawn, they have no right to the necessaries and comforts of human life.

Next we must proclaim the doctrine of hard work and diligent productive effort from the nation's housetops. We must press every educational agency into service. From the pulpit, the platform, the press, and the schoolroom we must have a continual stream of information as to the curse of drones and the reprehensibleness of inactivity and unproductiveness. If, in the sermons, editorials, lectures, and text-books, we blaze forth the ideals of service and the economic and social duties of citizenship, we will make the way of non-producers hard and the public wrath we arouse will cast them out from the realms of organized society. Then, instead of a nation cursed with drones, we will have a nation blessed only with workers, exalted only by producers.

LIFE

(Continued from Page 4)

standing his full height, the bold agitator of the wilderness. They accepted it, and heralded his name to the stars. Then one of the conventional artists came to his studio and desired that he should make him a design of little children. He watched Rodin while he worked. When he had finished he went to his conventional artists and said, "The man who did what I saw that man do could have made 'The Bronze Age'." And then France woke up and bought "The Bronze Age," and put it in the Luxemburg Gallery. There it stands to this day, the glory of France. The literary men gathered about him and desired that he should make them a statue of Balzac. He began to work on the statue of Balzac, and with his usual energy determined to make it the great work of his life. In 1893 it was unveiled in the presence of a great throng. Instead of cheers, there were hisses and laughter. They cried, "This is not Balzac at all! it is a great porpoise with a bathrobe on." Only a few of the more artistic could see deep enough to see in the spirit of the great Balzac. The old man went back to his studio, opened the window toward the east. He believed in his ideal and believed in the people, and he would not grow bitter (that is the hardest thing), and *he would not stoop—he would not lower his ideals.* He worked on. He began "The Panel to the Portal of Hell." When I go to New York I always go, if I can, to the Metropolitan Museum to the Rodin room and stand there with my head uncovered and look at "The Thinker," with his bowed head on his hand. Rodin put Dante at the top of the Panel, "The Thinker" in the center, and below the "Writhing of the Damned." In 1903, at the death of Whistler, Rodin became the president of the International Association of Painters, Sculptors and Gravers, and he held the great office to the day of his death. He won because he believed in his ideal, believed in the people, he would not grow bitter, and he would not stoop. When we face our ideals, if we have the spirit of Rodin, the spirit that believes in its ideals, believes in the people, that will not grow bitter, and will not stoop, if we think, and work, and serve, we will win. And now abideth the thinker, the worker, the server, these three, but the greatest of these is the server.

THE BALLADS

(Continued from Page 11)

best foothold, is "Barbara Allan." That is a real, genuine, old English and Scottish ballad.

We have a large number of illiterate people. We think of them, I suppose, as those who are denied all the pleasure of literature. We find a person who can't read or write, or a person who has no books, and we say, "There is a brain that has no access at all to the real regions of the imagination, he knows nothing beautiful." I like to think that is not quite true, that the picture is not quite that dark. The Robin Hood ballads had never been found surviving. Every single English and Scottish song had been dead hundreds of years. We have them now. Child got the words. He said the old Robin Hood ballads were found among the illiterate people. Here in the Appalachian we have found three Robin Hood ballads among people who could not read or write, and we think they came straight down from the time of Robin Hood. We have found any number of ballads that have long ago been dead in England and Scotland. Child would have the revelation of this life if he could come back and know how many of these were right around him. "The Hangaman's Tree" is among the Negroes, and they act that ballad. If Child could have known, if he could have come to and have been taken out in some rural community and watched the Negroes acting with very great vividness this ballad! The girl is standing there and everybody rides by and the true lover at the end, and there is great singing, too. It had been destroyed for fifty years, and here it is, not only being sung, but being acted here in the Appalachian region. It is the only ballad that has been dramatized, and it has been done by the Negroes. If you ever see that sight, let me know and I will trip to the place, if I can't get there otherwise.

Some of these ballads are superior to any poem ever written by the greatest. You may smile at them, but there is a genuine plot to them.

REVEILLE

ELLENE RANSOM

Come up to the hills!
Come up to the hills!
Come up to the holy hills!
The sunlight's gold is falling
On hill-tops calling, calling—
Come up to the Blue Ridge hills!

Come up to the heights!
Come up to the heights!
Come up to the mist-blown heights!
Good comrades shall be near thee,
Dear fellowship shall cheer thee,
Come up to the Blue Ridge heights!

Come up to the woods!
Come up to the woods!
Come up to the waiting woods!
That silver woodland singing,
A summer high is bringing—
Come up to the Blue Ridge woods!

Come up to the stars!
Come up to the stars!
Come up to the silent stars!
Their breathless far-spun beauty
Shall light the face of Duty—
Come up to the Blue Ridge stars!

Come up to the sky!
Come up to the sky!
Come up to the Blue Ridge sky!
The Voice is not of mortal,—
It comes from heaven's portal—
"Come, Child, to the Land of the Sky!"

Come up to the hills!
Come up to the hills!
Come up to the holy hills!
Oh, we who know are praying—
And one who waits is saying,
"Come, Child, to my holy hills!"

INDIANAPOLIS STUDENT VOLUNTEER CONVENTION

Continued from Page 18)

per cent all right. This was challenged in view of the inequalities of our industrial system, the menace of materialism, racial autocracy, intimidation by fear. Mr. Eddy summarized the revolt as "a revolt against authority and against the exploitation of the many by and for the few. It is a revolt against autocracy in all its forms—intellectual, political, industrial, and racial."

Mr. Joseph C. Robbins, permanent chairman of the convention and also chairman of the executive committee of the Student Volunteer Movement, presented the report of that committee. It showed a growth of student initiative, fifteen of the thirty members of the executive committee now being undergraduates, one of whom is chairman of the movement. The past year showed thirty-nine state conferences under the state unions, which programs reached ten thousand students. The changing emphasis to indigenous leadership was strongly recommended as an advance. More than ten thousand sailed volunteers had gone out—no longer to sponsor Western civilization but to take the Christ alone.

Many special features were worth the convention price in themselves. Of these, the most important was the splendid display of posters in Tomilson Hall. These were full of suggestions and educational matter. There were books on all phases of missions, and on the four topics dealt with by the convention. There were the desks of all the mission boards and commissions from which information and literature could be procured. There were denominational meetings for those who wanted to know what their particular denomination is doing. There were forums for those who wanted to investigate the needs, qualifications, and opportunities of particular types of work.

If those six thousand five hundred students can take back to their campuses the earnest spirit they manifested at Indianapolis, there will be a revolution on our campuses, a change in our country that will demand that Christ's way of life have a chance. Why shouldn't it?

THE KINGDOM OF GOD

(Continued from Page 7)

if we make him uncomfortable enough, we will make him sorry, so that he will never do that particular thing again. So it is with international affairs, we attempt to let the wronged nation mete out justice by war, and make the wrong-doer suffer. Unfortunately, of course, sometimes the wrong-doer wins, and the suffering goes the other way, so the plan rather breaks down. Anyway, that is how we are at this stage trying to deal with evil—by inflicting punishments, pains, and suffering.

Gentlemen, will you please (and I ask it in the name of God), will you please open your eyes this moment to this fact—that whether you approve of that or not, it is a complete failure as a way of overcoming evil. It is the deliberate report of all careful inquiries, that by our penal system we are making criminals and not redeeming them. It is true of America and England. We are confirming them in sin, and not helping to set them free. Do you know that in Europe this plan of trying to deal with evil by punishment has bound us around in a chain of doom, whereby every war brings forth another war, whereby every nation that has been punished by war has been made worse, and is now wasting time trying to get even with its old enemy. We go on and on in this way, and every time we try to deal with evil, we are sowing the seeds for a worse one. If we can't break the chain, there is no future for us.

Now, Jesus gives us the most amazing system for dealing with evil. His way of dealing with evil is that we should forgive it. "If thy brother sin against thee, forgive him." If he is a shockingly unthinking person, and does it a second time, forgive him. If he is a pig-headed man and does it again and again, forgive him. That is Christ's teaching. I don't know what you think about it. I can't see myself that His followers have ever taken Him seriously. I seem to hear the gasp of surprise with which they first heard it. I hear Christians gasping with surprise when they hear it now. But whatever you think about it, you cannot deny the fact that it actually does overcome evil. When you have forgiven your enemy, you have destroyed your enemy and he becomes a friend. When you have forgiven a wrong, it bears no more poisonous fruit. It is dead and done with, and the situation is cleared. And do you know, we in Europe, even though we have not sat at Christ's feet, are beginning to see that there is no way out from the tragic fate that has gripped us but the way of forgiveness. We have to wipe the slate clean, let by-gones be by-gones, and begin a new life, which will help us bury, and not nurse the memory of old wrongs. That is as plain as the sun in the heavens. The kingdom of God, then, is a society based upon forgiveness, in which the active redemptive forces of love are let loose—a society in which men and women at last love one another.

If you will just think it out, you will see that Jesus Christ is suggesting the only remedy for every great modern evil, the only remedy which will end war, the only thing which will give us a noble and a happy industry, the only thing which will abolish our social evils, the only thing which will end race prejudice. In that conception of the kingdom, there is offered the greatest constructive conception for our social life that has ever been offered to the race. It is all the wisdom we need to attain a great and noble human life. We

have only to follow Christ and it *shall* come. And it is to that first of all that He summons men and women—to setting up that kingdom. It is for that end that He wants your brains, imagination, or dogged persistence, or any other qualities you may have. You can do your part wherever you are. Yes, you can begin at once. That is what Christ calls you to—the greatest enterprise ever suggested to the mind of man. It *can* be done by you, if you will meet Christ on His own terms and learn from Him how to become strong.

AMERICA'S STAKE IN THE NEAR EAST

(Continued from Page 22)

the government to take a strong initiative in securing the appointment of an international commission to handle the refugee problem in the Near East. We recognize with appreciation the note sent by the Secretary of State to Great Britain, France, and Italy, suggesting the formation of such international commission, and we believe that our government should press the matter still more vigorously until effective action results. Delay at this critical moment means actual death to thousands. We furthermore believe that our government should bear its share in providing whatever may be necessary financially to establish the refugees in some place of permanent safety and opportunity.

A friend of mine, who has just come back from the Near East, said, "During the last two months I have been in hell. I have been in the Near East." I also had a letter from another friend who is in the Near East, and he said that one hundred and eighty children died in camp that day. Is it nothing to us?

And secondly they said: In view of the terrific difficulties which the Greek government faces in coping with the overwhelming problems thrust upon it by the presence of the refugees, we believe that our government should give it the support which would come from a prompt resumption of diplomatic relations. Furthermore, we wish to go on record as favoring the completion of that portion of the loan which was granted by the United States to Greece, but which was not completed at the time of the cessation of diplomatic relations.

Third, they said: We believe that our government should insist that some definite amends be made for the tragic wrongs done the Armenian people, and that adequate protection be assured the minority populations. We urge that the negotiation of a new treaty with Turkey be conditioned upon her taking some definite steps to provide a national home for the Armenians in one of the areas suggested at the first Lausanne conference, either in Silesia, or in the district contiguous to the present Armenian Soviet Republic.

There are two other things that we, as Christians, can do. There is the friendship fund, which has given to the nations of the world our Christian sympathy. I have seen those foreign people bless the name of America because of the helping hand we gave them. After all, that is the biggest opportunity for America, to show them that America does care.

I was on a battleship once where there were fourteen thousand men on board. As I saw the stacks of guns, and the cannon, as I saw the bombs and the ammunition on the keel, I could not but close my eyes and groan. Fourteen thousand men to be shot at and killed. They could not escape it. I thought, not in our one hundred seventy-five years of history have we sent out fourteen thousand young men at one time as missionaries. In China, India, and the Near East is a battle line from which they look to you that they might be free. We summon you to that battle line, not to come with swords and bombs, but to come with the Gospel of eternal life; with a message that they may have life and have it more abundantly; to take little children in your arms and care for them; to go about as peace-makers of a new world. Our government may refuse to enter the League of Nations; our statesmen and politicians may lie, but there is a court before which we, as a nation, I believe today, are standing, and from which we cannot escape judgment—the judgment of God and the eternal affairs of God's love. We cling to those things which are easiest.

Do you know what Germany said was the reason America must come in for democracy? They made posters and sent them up and down the lines, put them on the outsides of cars, and the picture was like this: It was a room with men seated around the table in conference. Their conclusion was:

"Gentlemen, if they do, we lose our investments—the investments of people, the investments of capital, and we must go into war." Did you hear your ministers tell you that was the reason? Did any editorial say that? Anyway, should we laugh today when we say, "Last come, we will be the last to stay, till right has had her crowning day." Gentlemen, I believe that at the next Presidential election this is going to be one of the issues at stake, and this country must produce a man who can stand for this great unselfish co-operation, which I believe is God's purpose for our nation. I believe the heart of America is still right and for right, and that they will respond.

If this has nothing to do with religion, I don't want to have anything to do with religion. He came that men might live together as brothers, and I call Him King of kings and Lord of lords.

JESUS, THE TRUTH ABOUT GOD

(Continued from Page 15)

with true spiritual worship; for indeed the Father desires such worshippers. God is spirit, and those who worship Him must bring Him true spiritual worship." What did He mean when He said, "God is Spirit?" Of course He meant that we are not to think of God as a physical being, having hands and feet. It did very well for the primitive man to think of God as a big man, but as the horizon was pushed back they could no longer think of God as a physical being. To think of Him in physical terms made Him near and real. How would you train a little child—that his thought of God as a big man is all wrong? Why, there is only one thing that you could do, and that is just what the Hebrew prophets did. You would say that God is love. He gives us the sunshine and the rain and the flowers, and you would deal with the character of God. You would not try to take away the thought of God as a big man, but you would prepare the way for that relationship that would come. That is exactly what the Hebrew prophets did. When the exile came and the deportation into foreign lands followed, the teaching of the prophets bore good fruitage. Forced as they were to think of the world in larger terms than just little Palestine, they rejected completely the thought of God as a big man. That idea would no longer do for the larger world in which they found themselves. They did not lose sight of God, but only began to think of Him in larger terms. They caused men to think about the riches of God, and to think about His character, and that is what Jesus meant. He said God is Spirit, and He is to be worshipped in spirit. He must have meant that God is of such a nature that we can worship Him and find Him in our personality. God is personality. If He is not worshipped here or there, but in spirit, we must find Him in terms of spirit. He can be found in and through personality, that is to say, our thinking and feeling and willing. It is very misleading to think of the "whereness" of God. Jesus was leading them away from that usual performance. You are lost when you begin to ask where God is. It doesn't get you anywhere. But if you begin to think of God in terms of His love and His thought and His will you are on the trail that eventually leads you to God. How sane and wholesome Jesus' teaching seems in contrast to ideas such as we have been suggesting, when Jesus told the woman at the well that "God is Spirit." He did not leave her speculating about where this Spirit was to be found. He told her to stop looking for God "on the mountain or in Jerusalem" or "above the bright blue." He told her that those who worship Him must bring Him true spiritual worship." Spirit is what we are, or at least what we may become.

You know I think there are a great many people that have been misled by the words "Holy Ghost," and they have thought of God as sort of a visible invisibility that you might see. Have you ever heard anyone say, "I don't know what you mean by the presence of God; I've never known God's presence; do you mean some kind of feeling like an electric current that sets you tingling with emotion?" It may be that there are those who have felt the presence of God, but are you looking for God as Spirit? Do you mean to say that you have never been impressed by the thought of God for your school, your country and this world? And then you say to me that you have not felt the spirit of God? Is there any one of you who has not felt God's love, His passions and His brotherhood? Is there any one of you who has been enjoying the beauties of these mountains, and then can say you have not felt the spirit of God?

Jesus not only did that, but He did another very practical and wonderful thing which led men into the experience of God. He formed a fellowship. He formed this fellowship long before they understood His teaching. They got the experience through that fellowship before they got the thorough understanding of Jesus' teaching. Their intelligence was very uncertain, and they were quite apt to say the wrong thing. We think of Peter's boldness when he was backed by the twelve, but when the fellowship broke up, he was backed down by a servant maid. Do you think Peter would have denied his Lord if the twelve had backed him? At any rate after the death of Jesus, it was when the fellowship reformed that "they were all filled with the Holy Spirit." Why, we get together and we sing together and think over common experience, we have a common loyalty, a common faith attitude, a common foe on the athletic field, and being all together in one place, and we are filled with the college spirit. It is not irreverent to use that illustration, because spirit is no different in one relationship than in another. Men find God alone, do they not? Yes, they find him alone, but finding Him is breaking into a mighty fellowship. We are bound up with all men who are seeking Him and are finding Him. I heard some one say once of a certain meeting, when asked if it was a good meeting, "No, it wasn't a good meeting, because the Holy Spirit wasn't there." And I wanted to know how he knew the Holy Spirit was not there. I want you to take, sometime before this conference week is over, the second chapter of Acts and read the story of the gift of the Spirit and note the results of that experience.

Gifts of the Spirit

I want to suggest just briefly, in closing, five tests by which we may know whether the Holy Spirit is present at a meeting or in our lives.

The first one is this: A great emotional experience, and that is the thing that we think of in studying that

second chapter of Acts. We sing and we are thrilled by that emotional spirit that is ours and yet that isn't the aim of this great conference. If it doesn't do more than thrill us it has failed. It was perfectly natural and real when men felt God that emotion should be tremendously aroused.

The second result of this experience of God was a deepening of the fellowship. That, to me, was one of the most wonderful things that happened, an extraordinary sense of brotherhood developed. Nobody required anybody to do anything. It was a spontaneous expression of fellowship that they felt one for another, and with this vivid sense of Father's love and presence, not one of them thought of anything as "mine."

A third thing that happened was an enlarging of the fellowship. It wasn't a "cliquey" thing, it wasn't a narrow thing, on the contrary it spread like a prairie fire. Lives of men were touched with the reality and beauty of that fellowship. The real crisis came, however, when the question arose as to whether race constituted a barrier to admission into the fellowship. There were many in that original group, as there have been many since that day, who could not see how men of an alien race could share this fellowship; but Paul saw it and gave his life to its fulfillment.

The fourth result that came when men experienced God in their lives was that latent gifts were aroused, gifts of the spirit. Personality blossomed forth in power and sweetness as men became convinced that God is interested in their affairs and is the sanction for the best they can produce. Personality was heightened, not, I think, that God gave men new brains, but that through the gift of His spirit men were enabled to use the powers latent in their personalities.

The fifth result of the gift of the Spirit was character. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." And this is also the abiding evidence of the Spirit.

Do you see what had happened to the disciples of Jesus? They had come to see God through Jesus, and they came to know Him for themselves as the Spirit. This is, I think, what we need, the enrichment of our experience of God such as came to those early disciples. As they lived with Jesus He revealed to them the truth about God and led them into a personal experience of God. Do you wonder that they cried out, "Christ is God"—that through Him they saw into eternity and knew that they had found reality for their own hearts and lives?

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FEBRUARY

1924

DEATH'S INFINITE BENEFICENCE



THE passing of Woodrow Wilson brings to its inevitable end the story of a martyrdom such as the world has rarely known before.

Not by death, but by death in life, is the spirit of a man like this put to its utmost anguish.

A fanatic's bullet would have been a kindly thing for him compared to the dull cruelty with which the people of his own land, with the very gift of peace and healing in their hands, refused to lift their eyes to his prophetic vision, rejected his guerdon of benediction to the world, and repudiated the hope of brotherhood and surety for which their own boys had fought and died.

To no conqueror or king had ever been given such faith and adulation as that poured out before this unostentatious President of earth's most youthful nation when the people of country after country in the old lands over the seas hailed him with tears and praise and plaudits of gratitude beyond measure as the bearer of peace and brotherhood to a war-worn world.

To no leader in any age has there come so cowardly a repudiation or so deadly a thrust of doubt and revenge as that by which his home land turned in unfaith against him, "undeclared the war" to which he had given the idealism of high incentive and the service of true patriotism, and left in the wake of the world's four years of torture, not the peace of which he dreamed, but all the bitterness and strife our young armies had fought to end.

The wound that undid him left his the greatest casualty of the world's most cruel war. He himself became the epitome of all the maimed and broken hero lives which the tragedy and sorrow of a titanic conflict had strewn about our land.

Yet in his broken life, as our nation began to turn with sorrow from the faithless unreason of its desertion of him, we found still alive the spirit of our noblest sacrifice. In him was enshrined the memory of enthusiasms that carelessness, nor selfishness, nor loss of hope could ever quite overlay.

Death now at last, in infinite beneficence, gathers the broken body to its rest. We can but believe that the spirit, freed of the frail flesh that so long has held it, will take the wide earth for its evangel and will kindle the souls and touch to fire the hearts of many men in many lands with something of its presence that its great Vision may not fail of its realities.

Nashville, Tennessean, February 4, 1924.



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The Basic Factors in Industrial Relationships*

CHAS. R. TOWSON, Deering Milliken Co., New York

THERE are divergent philosophies regarding the origin and growth of industry and its effect upon humanity. Let me contrast two of them—the cave-man and the Christian theories.

The cave man theory says that man is a creature who must fight against his environment to secure life; that he works only because he must; that he works only to live; that he does only as much work as he must in order to gratify personal desires; that he rebels against the status as a worker; that he resents the relation of the employe to the employer; regards his employer as his antagonist, if not his enemy; that the least one has to labor the more desirable is his lot.

On the other hand, the Christian theory says, that man is not merely a creature, but a personality with a creative impulse, made in the image of God, with capacity to love and labor; that he is born to achieve, to express himself in making things and directing forces; that he lives to work; that he gets satisfaction in his work as well as in his wages; that he works spontaneously and not grudgingly; that he goes to his task with hope not scourged as a quarry slave; that he is a coworker with other men, and not only a wage-paid hireling; that his output exceeds his intake, he produces more than he consumes, he makes more than he takes—he creates a surplus.

Some will laugh and say that the so-called Christian theory is impracticable; that it is useless to theorize in face of hard facts, and the hard fact is that "every man is looking after number one," "he works only when he must," "he wants as much as he can get for as little as he can give," "the only thing to do is to pay the prevailing wage, and let it go at that."

The cave-man theory suggests such ideas and expressions as "the curse of labor," "the hireling,"



MR. CHAS. R. TOWSON
Presiding Officer of the Conference

"boss," "wage worker," "the hirer and firer," "labor a commodity," "subordinates," "the mud sill of industry," "only a tradesman," "only a laborer," "business is business," "every man for himself."

My thesis is that the cave-man theory is wrong, and the Christian theory is right; that to the extent

*Stenographic report of an address given at the Industrial Conference, Blue Ridge, N. C., August 2, 1923.

that industry is on the cave-man basis, it has got to change, regardless of cost; that this change is now going on; and that the change PAYS.

It is easy to urge this viewpoint in the Southern field where in many of your industries the broad-minded policies of operators have already manifested the Christian rather than the cave-man philosophy. Some of you in this section have gone very far in showing, for example, that there is much more involved in industrial relationships than wages, hours and conditions. It is a platitude to say to many of you that the biggest thing in industry is no longer machinery or material, but MEN. Ever since the coming of larger-scale productions, industrial history shows that there has been a startling neglect of the human factor, but to clear-visioned men the overshadowing figure in industry today is MAN.

In the adjustment that is going on today some of the so-called lower callings have been claiming and receiving more consideration and much higher compensation. Whether among miners or farmers, boatmen or builders, or manufacturers, surprising increases of wages have come, and there a standard of values prevails. During the war we attached a new value to driving a motor truck, and to the man who could function a tool, and even to the unskilled worker who could handle the shovel. It is well that this new estimate of values has come to pass, for it has been all too common to look upon the worker with compassion, and we have trained our children to avoid the realm of labor. It may be too bad that the plasterer is paid more than the professor, but the solution lies in raising the teacher's salary, not in lowering wages.

And we are discovering the all-round man. For years wise employers have given attention to the physical needs of the workers. A small number have been concerned with his educational welfare, but we are learning that the things that concern men most are not the things physical nor even things intellectual, but such things as relationships—a thing of the spirit. To deal with the problem of the human factor in industry requires more than material things such as hours, wages, and conditions. There must be the finer things—attitudes, contacts, understandings, and mutuality. Of course, the physical welfare of the worker should be of great concern to every employer, for in no industry can it be said of the workers that they are physically fit. Lack of intellectual advantage on the part of the worker causes employers sleepless nights, for they are far from one hundred per cent in mental equipment; but the greatest loss comes to industry when the spirit is wrong. Sub-standard bodies cost industry its thousands, intelligence below par costs its tens of thousands, but what are these compared with the loss that comes when the spirit of good-will is lacking? The greatest factor in industry is MAN, and the greatest thing in man is SPIRIT.

To sum up: The first great basic need in industrial relations is a right ATTITUDE towards workers in general, and this I believe must be based upon this Christian conception.

The next basic thing of which I would speak is RECOGNITION, or the method by which the attitude just described is expressed, and thereby right human relations established. Looking back we see that the slave, the serf, the servant, and similar relationships are giving way throughout the world before the progress of the Christian ideals. Today in America, it seems comparatively easy to think of employes in industry as coworkers, rather than merely wage workers, and the ideal industrial relationship as a co-operation rather than a compulsion. That does not mean, however, that there are no longer to be degrees of authority, and that there can be no head or control in modern industry. On the contrary, headship becomes more necessary as the autonomy among men increases; but this leadership must be that of leader rather than driver, of guide rather than boss.

This is a day of new methods in industrial relations. Some employers have established a very close and generally a very pleasant relationship of paternalistic nature, and many fine results have been secured. This, however, is only a first step. Ultimately fraternal rather than the paternal relationship must prevail. It becomes more necessary with the growth of intelligence and experience. The same principle which makes the fraternal rather than the paternal relation necessary to progress in industry gives rise to the so-called democratic methods which include various types, ranging from the purely paternal to the various employes' representation plans. There is a wide divergence of view as to the necessity, wisdom, or even the sanity of all or any of these plans. It seems clear, however, that this development in some form must follow the acceptance of what we have called the Christian theory of industrial relations. This will affect all the problems of industry such as:

The Labor Supply—Shall it be dealt with upon the basis of supply and demand?

Production—Shall we have the maximum or restricted production?

Distribution—What dividend shall go to capital and what to labor?

Control—Shall capital control, or shall labor share in, the management?

Supervision—Shall there be a boss, who shall he be, and how shall he be trained?

Employment—Shall it be made secure, can industry be regularized?

Human Well-Being—The individual, the group, the family, and the community.

It is a cheering prospect to scan the horizon of industrial relations today. True, what we see may be imperfect plans and divergent practices, but certainly they herald the coming of a new industrial day. Consciously or unconsciously ideals have been incorporated into methods, good factory construction, "good running work," better wage scales, creature comforts, housing, health, education, religion, profit sharing, thrift, stock percentage, regular employment, insurance against sickness, accident, and old age. These are among the hopeful signs of the times. The history of industry is marked by the contrast of the two points of view in respect to all of these and other matters. Take, for example, the matter of plant construction, housing of employes, and community betterment. I am ready to believe that the pioneering has been done in this Southland by men who in the last analysis were moved by consideration for the workers and the desire to meet their needs. They were followed, of course, by many who gave little thought to first principles, but who understood the value of a good plan, when they saw it in operation; today good business requires many of the improved living, working, and leisure conditions which a few years ago were conspicuous examples of welfare work. All honor to those pioneers, who, free from the cave-man motive, set this example in the spirit of good-will so that America today has the best industrial conditions of any nation on earth. This is not due to the evolution of the cave-man, but to the equally scientific spirit of the Christian. Bone and sinew may have come by evolution from below, but the spirit of man must come by revelation from above.

It is worth while to mention some of the plans which have brought satisfaction to employers and benefit to employes in addition to good plant construction, good houses, and good community conditions. There is a growing recognition of the fact that employes should have an interest in the product of the industry beyond that of the wages usually paid. Some very wise and unwise plans have been tried.

Among these, meeting with growing favor, are the protective plans including INSURANCE against loss by sickness, accident, unemployment, old age, and death. The sum of experience is in favor of insurance against all of these perils. On general principles, the employer takes the initiative and creates the demand and provides the plan; but the aim should be to make the effort mutual so far as practicable. The employe will usually be more alive to the value of a sick benefit than a pension plan or even life insurance; but the need for these may be just as great, and it is the privilege of the employer to take on the responsibility and gradually share it with the workers themselves. There is as yet a very limited experience in unemployment insurance, but a way must be found

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THE Fourth Annual Southern Industrial Conference on Human Relations in Industry met at Blue Ridge in August, 1923. There were three hundred and fifty delegates in attendance, representing the following industries: Textile, lumber, furniture, iron and steel, mining, paper and pulp, and proprietary medicine. These came from the following states: Alabama, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Florida. We regret that our report of this truly significant conference has to be so limited.

Factors in Southern Industrial Development*

By HOMER L. FERGUSON, President Newport News Shipbuilding and Dry Dock Company.

I FEEL very much at home up in this section of the country. I was born about thirty miles from here, and a mountaineer never gets over it. My business is on the sea, and beside the sea, building ships; and in the time since I have been away from home and in the Navy, I have absorbed a certain amount of restlessness of spirit that comes with the rising and falling of the tides of the sea, with the everlasting moving of the water; but here is a place to just rest. I had rather not make a talk this evening, because I came up here primarily to rest, but I am so interested in this movement and think it means so much to our country, that I could not refuse to speak.

We are standing at the threshold of great industrial development, probably the greatest that has been seen in this country since Pittsburgh became the center of the steel industry. The development of the Piedmont section has been wonderful for the whole Southland. One reason for this is that there is water power loose everywhere which would naturally bring success to the country if it were developed. This power has been developed by capital so that a man with a few thousand dollars could start a cotton mill here with this natural power, whereas, if he had to put up a power plant, he would not get started with many thousands of dollars. That has been a tremendous factor in the development of manufacturing in the Southern States.

Another great factor has been a doctrine of self-help, preached by so many able Southerners. Go to your own bank, get some money and put it into a mill and operate the mill, and you will find out that all the knowledge and ability are not concentrated in one place. People are beginning to find out that they have just as much ability in this section of the country as they have up in New York or Boston, and all they needed was an opportunity to develop it and show what they could do.

Some say we are losing all the negroes and cannot afford it. Swap some of the negroes for the cotton mill, and that will tend to solve some of our problems.

But with all of this will come a problem which to my mind is greater than any other industrial problem. Take people who have nothing and give them jobs, give them homes and schools and roads and modern equipment, and those people will appreciate it. But the children of those people will not be so appreciative; and when the things which have come to them become commonplace, you will find then that there is not that warm feeling of gratitude that there was in the case of the family who was brought out of the mountain and given a job in the factory. The men who own things and operate them themselves do not have much trouble with their help. It is when the business pays and grows larger and it is turned over to others that the problem becomes difficult. It is when you get a number of mills in a large group, and the very size of the group industry means the development of a latent force among the people that work for you. I know a good many other people whose help has gone away to higher wages. Why shouldn't it? Wouldn't you go away to higher wages? There is one thing that I have noticed about the problem of wage men. Men who work do about the same thing that you and I would do under similar circumstances.

One of my boys got a job in the shipyard doing piece work. His rate was twenty-four cents an hour. He came home and said, "I am cleaning up $5.00 a day. Do you think they will cut the piece work price on me?" That thing within itself has more to do with labor trouble than all other things put together. You cannot cut the piece work price and get away with it. You give a man so much a foot with a certain machine and think you are setting a correct price, and he goes ahead and gets out twice as much work as you had figured, and then you cut your wage. Then he joins the union, and the union says they will not work on piece work. Why not? Because you cut the price. You know that is so. You ought to think about that before you set the price.

This industrial problem is very much mixed up by many conditions. A lot of people have the theory that employers are rich, and the rest have not as much as they ought to have because some one else has too much. When people get into their minds that they are not getting what they earn, but some one else is getting what belongs to them, you have a condition that leads to almost anything. So the only antidote that I know of is square, fair, honest, man-to-man dealings, so that the men who work know that the foreman, superintendent, and owners tell them the truth about everything, and then when trouble comes—and it will come—they will know, back of it all, that they are getting a square deal.

*A partial stenographic report of an address given at Blue Ridge, N. C., August 3, 1923.



A Group at the First Industrial Workers' Conference, Blue Ridge, 1920.

High wages, short hours, fine conditions of work, have never prevented organizations. You want to remember that the highest paid men are the most closely organized; but if a man or men run a plant on the level and run it in co-operation with the men, and with the foremen, and with the leading men, tell the truth and deal with the men squarely, then, although you have trouble, it will blow over as soon as the causes of disturbance blow out of town.

On the other hand, if men are not treated right, the disturbances do not stop. There is always going to be disturbance and there is always going to be labor trouble. There will never be a time when the man who pays the wage and the man who receives the wage are satisfied. I do not own a plant. Buyer and seller can never perfectly agree. And so in industry we will never be without labor trouble of one kind or another, but by a large group of men engaged in different industrial affairs getting together as you have done here, and by coming in contact with each other, they will come as near as possible to putting themselves into other people's places and will in their own way try to practice the Golden Rule.

There is one phase of our activity that may be interesting to our Southern people. We are great believers in country workers. We used to go to Philadelphia and New York to get machinists, but we have about quit that. We go around in the neighborhood and get boys and teach them the trade—the far better thing to do. You bring a fellow down from Philadelphia or New York and put him to work in a smaller place, and he will rarely be satisfied, but will always be talking and thinking about the larger city; but if you bring a boy from the country, give him a chance, and educate him, he will be satisfied.

Mr. Towson was at a meeting like this, and I asked what he would do with the black boys who would only work three days and loaf three days—but it was never the same three days in the week. Mr. Towson said, "This Y. M. C. A. has been a civilizing thing among people. Why not try that?" So we organized a colored Y. M. C. A. It has been organized now about fourteen years, and we have raised our attendance from what it was then—so that with the same number of men employed and the same number of boys on the roll, have increased our output ten per cent per annum, on account of these boys coming to work almost every day instead of running off every other day. Now it is almost self-sustaining, and it is one of the best investments in our town, and we have no serious racial troubles. Our black people have stayed with us, and I don't hesitate to say that I can take black men and white men and build ships with them. A good negro worker is really worth while; we have some that

have spent thirty years of service. Any Southern man who makes a failure in working black men needs waking up.

There is another phase of industrial work that is very interesting to me because I think it is one of the most important as furnishing a mainspring for a man's efforts. Anything that helps to make a capitalist out of a man who works with his hands is a very beneficial thing to the institution that employs him. And one of the best ways to make a capitlaist out of him is to get him to buy a home. We have men, white and black, who not only own their homes, but all the houses in the block. The more men you can get to buy homes and have flowers in the front yard, and take a pride in its upkeep, the better your industrial community will be, because that man has joined the accumulative class. It represents saving of one kind or another on his part or somebody's else, so that anything that leads men to have their own homes is of great value. And those men who own homes are real anchors to windward in case of trouble, for they stay. A married man is not only a better man, but has more money at the end of a year, even if he has a house full of children. Consult any professional man and he will tell you that a man who has a wife and home and children is the man who pays his bills. He is the most economical, the steadiest and, on the whole, is the best worker, and stands by you because he has a stake as well as you.

I don't think that any of these methods of welfare work, home building, etc., count for so much unless there is a kindness and confidence in the hearts of the men and a deep, warm feeling of sympathy in the management. The industry that exists merely to make money is on the wrong basis. Every industry should give a real service to the community and to the people who work in it. And if the corporation does not do that I think we would be just as well without it. As we get old, we know that success is fine, but, best after all, is to have the people with whom you have worked for years like you and believe in you and regret when you have passed by.

Just as today we, who were privileged to know something of him, regret the passing of the President. It was my privilege to know him, not intimately, but quite well. He was the best friend our business ever had in the President's chair, and a very fine and a very honest man. A great American has passed, and those who knew him know that his heart was great and kind, and I think he should stand as an example to many. After all, accumulation of wealth is not the sole purpose of life. Understanding and kindness of heart are the greatest things in industrial life.



THE ATHLETIC LEAGUE AT THE AMERICAN CAST IRON PIPE CO.

The True Function of Industry*

By JOHN J. EAGAN, President American Cast Iron Pipe Co., Birmingham, Ala.

I WOULD call you to face your responsibility this morning as leaders of men. I may be talking to stockholders, executives or foremen. Whichever you may be, you have been given of God certain opportunities, certain talents, men are under your direction and control, certain men take the "yes" and "no" of the daily task from you, certain men look to you as the leader, as the director, as the manager, over them.

The true function of industry today is MAKING MEN. How well have we succeeded, and how well are we succeeding? Statistics show that at least one-third, possibly one-half, of the families of wage earners employed in manufacturing and mining earn in the course of the year less than enough to support them in anything like a comfortable and decent condition. Do you men know the slums of your community? And do you know the ones who live there? Do you know how many of your own working men live there? In these slums in Atlanta, Birmingham, Chattanooga, or wherever they may exist, you will not only find the down and out, the misfit, but many, many wage earners. On the other hand, you find men broken by industry. Do you know that the number of men killed by industry in America averages twenty-five thousand a year, and that seven hundred thousand are injured in one way or another every year, so as to be incapacitated for work four weeks and over?

Three per cent of our population owns sixty per cent of its wealth. Sixty-six and two-thirds of the population own five per cent of its wealth. In other words, gather together one hundred average people and three would own sixty per cent, while sixty-six together would own only five per cent. An average of ten million people in our country are living in poverty. It is not going to help us to try to make our task, The Making of Men, seem easier than it is. Corporations are organized to make money, and we are all working for corporations. Written in the charter of each one of these corporations is substantially these words, "The object of this corporation is pecuniary gain." The object, in other words, is to make money. Now how are we in a system organized and designed for the express purpose of making money to make men? How, in such an environment, with stockholders who put their money in on the basis of the object expressed in the charter, and with directors and officials elected with that end in view, are we going to do it?

I would say in the first place that there are no soulless corporations. Corporations are formed of human beings, stockholders, directors, officials, and all down to the smallest persons connected with it are human beings, and a human being has a soul, and so long as a human being can be converted a corporation can be converted. That is the task that you and I face today, just in proportion as we have influence and power in a corporation, to see that it turns from its expressed object—making money—to that of making men. I don't want a new system; I am not interested in changing the system, but I am interested in changing the hearts of men.

If you will undertake the task of making men, and you are willing to set your face to that as the supreme object of your life, I would suggest several steps as essential. I shall not try to put them in the order of their importance. I shall put material things first.

I name first a living wage. If we are going to progress as Christians in industry, we must first be honest. We have no right to rob the man who works honestly and faithfully of a good support for himself and family in order to enrich the stockholders or even to serve the public. Stockholders nor high-paid officials have any right to withhold food and decent comforts from any man who works honestly. Tell me that a corporation cannot afford to pay a living wage, and I will tell you that corporation ought to go out of business.

In your own corporation, how many of your men are living in places you would not live in? How many of them are living in houses where the water pours through the roof in streams when it rains? How many of them are living in places where water seeps in and stands under the house? From four to eight times, according to the different communities, as many babies die in the poorer sections where many of your workmen live, because they are unable to live elsewhere, than in the well-to-do sections.

Another item—reasonable hours and working conditions. On the one hand we have an army of unemployed. In this country an average of two and one-half million people are in bread lines and hunting jobs. And while these men are forming bread lines and seeking jobs, trying to support the family that may be starving, other men are working twelve hours a

*A partial stenographic report of an address given at Blue Ridge, N. C., August 4, 1923.

day seven days in the week. The Interchurch Report on the steel strike of 1919 says: "Approximately half of the employes in iron and steel manufacturing plants are subject to the schedule known as the twelve-hour day. Less than one-quarter of the industry's employes work under sixty hours a week." While other men are seeking work, these men are forced to work these hours to retain their positions.

I am glad to say this condition is getting better, due to the investigation by the Interchurch Commission, and the following up of that report by the Federal Council of Churches, and the determined effort of President Harding. The end of the twelve-hour day in the steel industry seems to be on the way.

An article by Harold Marshall of the Universalist Leader says that "Mr. Nash of the A. Nash Tailoring Co. was insane enough to believe that the Golden Rule ought to be applied to business, but not quite crazy enough to believe that it could possibly succeed. The remarkable thing about the Nash Tailoring Company is that increased wages have decreased production costs." The factory has grown from an output of $132,000 in 1918 to $3,750,000 in 1922. July 3rd Mr. Nash called together the group of his workers, and after going into intimate financial details of the business, he reminded them that there had been a tacit understanding that a profit of one dollar per suit should be allowed the company out of which to pay dividends and make necessary increases. He told them this had not been earned under existing conditions of prices and wages and hours. You would think he was about to recommend a raising of prices or lowering of wages or perhaps increase of hours of work, but his recommendations were just the opposite. He says:

"First, I recommend that the price of our garments remain the same as it has been for the last two seasons—namely, $23.50 per suit or overcoat at retail.

"Second, I recommend a change in the hours for our women workers as follows:

"Whereas, we have been working five days per week, eight hours per day, making a working week of forty hours, I recommend that this be changed for the women factory workers to five days of seven hours each, making a week of thirty-five hours, the weekly wage to remain the same as it is now for forty hours except in cases where the next recommendation would increase the wages.

"Third, I recommend that 50 cents per hour be made the minimum wage for regular women workers."

I will give you in his own words his reasons for making these recommendations:

"I read to you the other day in a called meeting a portion of a letter from a competitor urging us to raise the price of our suits. This letter showed clearly that other manufacturers are only waiting to see what we do before they decide what price they will put on their garments. This places upon us a double responsibility. In this meeting we are to consider the interest of three parties: The first, the consumer; second, you workers in the factory; the third, the investors in the company.

"The consumer, the first to be considered, is not here to speak for himself; but if we are going to live the Golden Rule, we must live it toward him and do by him as we would be done by if our positions were reversed. While it is true that the woolens and everything used in suits have advanced in price, I believe that we are in duty bound to protect the public which has so loyally supported us, to the limit of our ability. I, therefore, recommend that we do not raise our price.

"Regarding the second recommendation, I simply want to say that it seems to me to be absurd and an insult to the Master himself to talk about building the kingdom of heaven on earth in church religious meetings and then when we come to our factories and industries take the women workers, the wives and mothers of the next generation, and set them at intensive, highly specialized work, often on machines run by electricity, for even forty hours per week, which is less than in most industries.

"Since we established the forty-hour week I have received a great many communications purporting to condemn it; one was a circular signed the 'Housewives' Union,' telling how many hours the housewife has to work, and asking why something was not done to shorten their hours. In reply I would say that perhaps something can be done, but the nonsensical fallacy of offering this as a criticism for shortening the working hours for women in a factory is readily seen when it is remembered that a very large percentage of these factory workers must go home after they have put in a day in the factory and do the tasks of the housewife.

"Careful inquiry has led me to the definite conclusion that practically all the women workers in industries are really performing duties of a wife or preparing to do so. The percentage of girls and women who enter industry as a life work and do not expect ever to have homes I believe is less than 2 per cent of the women workers. Arguments against what we are doing are based on these 2 per cent instead of the 98 per cent. It is preposterous to expect a woman in any industry to do these highly specialized jobs, working eight hours per day, and prepare herself for love, husband, and family.

Roger Babson Hits The Nail

ROGER Babson says modern business is constructing a ten-story building on a foundation meant only for two. It is "looking too much to the structure above ground, and too little to the spiritual forces which must be the foundation of any structure which is to stand. The time has come," he continues, "when in our own interests, in the interests of our communities, our industry, and of the nation itself, for a while we must stop adding more stories to this structure. Instead, we must strengthen the foundations upon which the entire structure stands."

When Babson said that he struck the Y. M. C. A. nail square on the head. As an organization, our physical equipment has far outrun our trained leadership and our spiritual message. In January, 1923, we had 160 million dollars invested in buildings and equipment, and during the year we added almost ten million more. Perhaps no other religious or social organization in the world has such an up-to-date and well-planned equipment.

But what did we do to make this equipment effective? Very little. Trained leaders, with a great spiritual message, is the one way to make them effective. The most pressing problem of the Association Movement is to give statesmanlike consideration to securing and training real leaders. Unless this is done, and done promptly, our equipment may become a curse instead of a blessing.

"Regarding the third recommendation, I think no remarks are necessary. I believe that this minimum wage is required in order for a girl or woman to be decently self-supporting, and when I recommend that 50 cents per hour should be our minimum wage I want it understood that that simply means that no wage is to be less than that, and I hope they will all be much more."

I have time to say only one more word on working conditions. I quote that great Quaker, Seebohm Rowntree, of England. He is the head of a plant employing some seven thousand people. I heard him say to a little group of manufacturers gathered in New York for a conference, "I never go to sleep satisfied, and I never will until I shall be satisfied for my child to work in any position in our factories." And have we a right to be satisfied with anything less than that —that in our factories every worker shall be held as precious as our own child.

The next item I mention is *profit sharing*. I wish I had time to tell you the story of a man who came to his own when he was nearly forty years old. He was foreman of a department of a boot and shoe factory that was on its way to a shut down, because it could not deliver the goods in competition with other factories. The owner was passing through the factory one day when his foreman stopped him and said, "You can't get a man to run this factory; give me a chance, and I will make you money, and I won't charge you one cent more than I am making now for one year. If I don't make good, it won't cost you anything; and if I do make good, we will talk it over at the end of the year." The owner had to consent, for there was nothing else to do under the circumstances, so he said, "Go to it; I will risk a chance on that." At the end of the year, the factory had made a little money; it had turned over from the losing to the winning side. Then this man went to the owner and a trade was made which continued the former in his position of manager and resulted in the growth of the factory to the largest shoe business in the world. Some years ago he went again to his associates and said, in effect: "I am going to see that these thousands of workers get what I got—i. e., a share in the profits. We are going to pay a fixed per cent on the capital, and after that we are going to divide the profit fifty-fifty, between the employes and the common stockholders. The result is that each workman has been receiving all the way from $150 to $250 a year as his share in the profits in that concern. What has been the result in that factory? Not only has it grown apace, but there is a spirit in that factory that is worth traveling all the way from Blue Ridge to Endicott, New York, to see. An interesting fact should be told just here. The average wage, including the share in the profits, in that organization with its sixteen thousand employes, a great number of them being women and girls, is $1,600 a year. One large competitor is said to pay its employes, men and women, boys and girls, an average of $800, just one-half, and yet the concern that pays double leads by leaps and bounds.

Someone has asked about our plan of profit sharing at the American Cast Iron and Pipe Company. We now have our preferred stock on which there is a guarantee of 6 per cent; our common stock on which there is a maximum of 8 per cent, and after that all the earnings of our corporation applicable for dividends are paid over to trustees for the benefit of the employes. These trustees consist of two boards—one elected by the employes themselves, known as the Board of Operatives; the other appointed by the Board of Directors, and known as the Board of Management. Upon these two boards rests the responsibility of the distribution of these dividends for the benefit of the men. I might say that last year something like $200,000, which otherwise would have belonged to the stockholders, was set aside for the fourteen or fifteen hundred employes in our organization, and is being paid to them during this year.

In our organization we take care of the men and their families in case of sickness, and without any cost to them. In addition, any employe who has been with us for six months may go to any hospital in Birmingham and there we make an appropriation to cover the patient's reasonable bill, and any member of his family may take advantage of this. In case of death there is a fund from which we appropriate sufficient funds to pay the funeral expense of any employe or member of his family. We follow that up with such help as the individual instances seem to authorize.

We have a pension fund. Industry has no right to take a man, use the best years of his life, and as old age approaches, throw him on the scrap heap. This problem is made simple through a pension fund. We set aside a certain per cent of the pay roll. First, it was 3 per cent; later we have been able to decrease that per cent. We have an actuary who figures out the amount of risks, so we will know just the amount to set aside. We have, in seven or eight years, set aside a fund of over $250,000. It is one of the real joys to see men who otherwise would be dependent on their families receiving monthly, through this fund, their own money, which they have earned and which has been set aside in this fund. Of course, this per cent is not deducted from their pay envelopes, but from the earnings applicable for dividends.

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Is the Association Secretaryship a Profession?

Dr. W. D. Weatherford

WEBSTER says a profession is that of which one professes knowledge, and that it was originally applied to three callings alone, which were designated as learned professions, namely, the law, medicine, and the ministry. Dewey defines a profession as "a vocation in which success is to be achieved only through a mastery of its principles." Brewster, who is one of the best known writers on vocational subjects, says "a professional man is a wage-earner like other men, only he sells his experience, judgment, advice or ideas, instead of selling his strength of body, his skill of hand, or merely his time." The professional man, he adds, should have "more brains, energy, perseverance, insight, independence, and initiative" than the non-professional man. The first prerequisite for a professional calling is brains, and according to Brewster, a professional life presupposes that quality of mind that puts any boy or girl desiring to enter such profession into the first third of his class in school or in college. According to all the best authorities, a profession demands technical skill, and calls for special preparation, and, while they do not state it plainly, all take for granted that it must offer a life opportunity for service, and must stimulate growth of personality. These four things seem to be a minimum requirement if any vocation is to be classed as a profession.

Looking at the secretaryship as illustrated in the past, one is led promptly to declare that it does not measure up to the standard of a profession. In the ranks of the secretaries there have been comparatively few who had technical skill, still fewer who had special professional training, only a rare man who found in it a lifetime chance of service, and I am afraid it has been the exceptional man who has found himself growing into larger and richer character through its channels. Judged by the past I should say the secretaryship has not measured up to a profession save in comparatively few instances. McBurney surely made it a profession, and others have done likewise, but many more have failed to lift their life task into any such realm.

To begin with, the secretaryship has not, save in rare instances, begotten in its workers that passionate enthusiasm and loyalty which the three learned professions have inspired. In October, 1922, the Yale Divinity School passed its hundredth anniversary. On that occasion the profession in that institution published a volume on Education for Christian Service which was a statement of their belief in the ministry as a great and exalted profession. The opening sentence in the volume says: "The young man who chooses the work of the Christian ministry has the best there is. In my judgment there is no other calling open to men which can bear comparison with it for one moment. In the full chance of self-realization on the higher levels, and in the deep and satisfying relations into which the ministry brings a man with his fellowmen, there is no other calling in life which yields so much." This statement by Dean Brown is the keynote of the whole volume. Phillips Brooks, in his high enthusiasm for his task, once said: "I pity the fellows who are not parsons." "There is nothing on earth comparable to it," said Dr. Dale, one of England's great preachers. "In no other profession is the mind given so broad a scope for its activities, and in none other are there such rich and abiding rewards for the heart," writes still another great preacher. Enthusiasm in this profession is at white heat. I do not find it so in the secretaryship. Most of the statements I have read about the secretaryship are rather cold and vapid beside these statements of the ministry. Of course, the secretaryship is a new calling, and we have not had time to develop a long line of great leaders, but one seriously questions whether the task as now conceived inherently commands such high enthusiasm. One quickly suspects that this is not because great spiritual achievements may not be wrought out through the secretaryship, but because men have put too little into this calling—too little of skill, too little of careful and thorough preparation, too little of enthusiasm. Just as the ministry is hardly a profession for great numbers of half-trained and half-hearted preachers, so the secretaryship has in the past hardly been a profession. Let us honestly ask, then, on what conditions, if at all, the secretaryship may be lifted into a real profession.

Is It a Life Opportunity?

First of all, is it a life opportunity for service? Does not a man outgrow his usefulness in this field of labor? When he passes fifty does he not become less efficient? That depends, of course, on what his task really is. If his task is that of being a jolly good fellow—if his stock in trade is mainly a handshake and a slap on the back—he would normally become a bit jaded in his job after he passed middle life. Or,

if we think of the task of the physical education man as that of an acrobatic performer, a leader of physical stunts, surely his usefulness would be gone after fifty. If biceps instead of concepts is the chief concern, then age will destroy usefulness. But that is not the secretaryship. McBurney died at sixty-one, and of him Reverend Howard Crosby said: "I know of no pastor of any church in this city whose ministry has been so useful and so extended as the ministry of McBurney." When the retirement fund came into operation, 187 men were past sixty and were still in active service —showing that it was entirely possible for a man to grow old in useful service in the Young Men's Christian Association secretaryship.

Super outlines fifteen elements in the function of the Young Men's Christian Association secretary: (1) Religious leadership; (2) educational leadership; (3) leadership of social welfare problems; (4) leadership of physical education; (5) guidance of men and boys in finding their life callings; (6) promotion of plans for work with men; (7) an executive of a great institution; (8) business manager of a great business enterprise; (9) guide in matters of Association technique; (10) dispenser of hospitality; (11) acting as a friend; (12) putting into written form accurate accounts of the Association; (13) public presentation of the message of the Association; (14) studying both for discovering needs of men and for personal growth; (15) standing in his own personality as a representative of the Association movement.

I, for one, would question this summary. It seems to me to leave out some of the most essential features, but as each man would make a different list, it may serve as well as any. In this list of fifteen functions of a secretary, there are only two which might be more poorly performed by a man past sixty than by a man under fifty. These two are ten and eleven: dispensing hospitality and being a friend to men. These can conceivably be much richer in their expression by a man past sixty, if only he keeps himself awake and sympathetic, but of course may conceivably lose their bouyancy and power in the maturer man. Every other function may, with normal health, be fulfilled better by a mature man than by a man of younger years. The secretaryship may, therefore, meet this first of requirements for a profession in that it offers an opportunity to invest an entire life in this great task. I believe a careful study of the facts will indicate that every phase of the secretaryship offers such an opportunity to any man who keeps alive. The general secretaryship, the boys' secretaryship, the physical directorship, the student secretaryship, may each offer a life task for real men.

Is It an Opportunity for Growth?

Does the secretaryship offer an opportunity for growth? Life is primarily a matter of association. Soul grows by contagion of soul. No task, therefore, is a great task which does not thrust one into close fellowship with other souls. In this field the minister may perhaps be thought to have the larger field of opportunity. He comes in contact with men, women and children. But his major contacts are frequently with women and children, and in this the secretary has the better of the bargain. If contact with others is the first test of growth, the secretary has a large chance, for no man can have closer fellowship with men and boys than he.

Growth comes also from responsibility—thinking and planning for others. No man is a full grown man until he is forced to carry heavy loads, failure in which will mean great loss to those for whom he works. Surely in this field the secretaryship measures up. The large financial and business responsibility of a secretary, to say nothing of responsibility of discipline, of program, and of policies, is surely heavy enough to bring growth, if indeed it does not prove too heavy and crush the man.

Growth comes also through study and thoughtfulness, and here I fear the secretaryship is woefully lacking. Few of our secretaries really do any actual study. We are a group of doers and not thinkers. We act, but do not study. So much is this our reputation that Professor Brewster, in his volume on "The Vocational Guidance for the Professions," after treating the qualifications which fit a boy for the ministry, very innocently remarks: "For men who are, in general, of the clerical type, but who take less kindly to books and ideas than a preacher must, there is a considerable field in the Young Men's Christian Association, the Boy Scouts, etc." The pity of it is that this is the opinion of almost all educated men. One of the foremost educators in the South, who is a thorough believer in training for the secretaryship, wrote a letter on behalf of Southern College, in which he frankly said that our secretaries were so lacking in real thought and study that he often wondered whether the influence of the secretary was not positively harmful to the youth who came under their direction. To put it boldly and plainly, the secretaryship has not measured up to a profession in the realm of intellectual growth. There is no bigger task before this conference than to help change this condition. That a secretary needs to study and that he may make the opportunity there can be no possible doubt. The office certainly is a field where personal growth may be achieved, and hence it may be made to measure up to a profession.





"BOYS' CAMP IDEA"

THE development of the "Boys' Camp Idea" has been spoken of by students of pedagogy as the very real and distinctive contribution which America has made to the field of education. The "Boys' Camp" provides in a most unique manner the best opportunity for the promotion of a program of character-building activities. The intimacy of the relationship existing between the leader and his boys in camp creates this ideal situation for making lasting impressions. As will be readily seen, however, the effectiveness of the camp depends entirely on the type of leadership available.

Scy Camp, operated in connection with the summer term of Southern college of Young Men's Christian Associations at Blue Ridge N. C., provides this very high grade Christian leadership from a group of men training for the purpose of giving their lives to work with boys.

The program of activities, designed to build a complete boy, physically, socially, intellectually and spiritually, is worked out in a most thorough and painstaking manner.

The mountains, forest, streams, flowers, birds and all of nature combine to make an ideal setting for this group of Christian leaders to work out, in as nearly an ideal manner as possible, this varied program with a group of choice boys gathered from several states for an eight weeks' period of recreation, study, hiking, games, swimming, boating, nature study and fellowship.



Does It Demand Technical Skill?

In the third place, the Association work measures up to a profession in that it demands technical skill. It calls for the skill of the minister in dealing with the personal problems of men; it calls for the skill of the teacher in carrying forward a religious education program; it calls for the skill of a large administrator in handling the affairs of the organization. Surely no position calls for larger and more statesmanlike skill. Few there be that possess such skill. Unfortunately we open our doors wide and admit hundreds who know nothing of our principles, nothing of our technique, and nothing of our past experience. The wonder is that the work survives at all.

This leads us directly into the fourth mark of a profession, which is professional training; not simply training, but professional training. There is a type of training which fits one for a career as a secretary, just as there is a type of training which fits one for the ministry. In both cases, of course, the fundamental emphasis must be on message and not on method; nevertheless it must be a message shot through with the spirit of service which the Association attempts to embody. Here more than anywhere else the secretaryship falls short of a profession. Of course, there are thousands of ministers who are useful men who have not had theological training, but they are not, on the whole, the ones who lift the ministry to the rank of a learned profession. The ministry is made a learned calling by those who do know the message and the technique of their task. This the ministers have long since learned, and the churches have settled as a principle that their leaders must be technically trained. To this principle the Association secretaries have not yet agreed, and the Associations as a whole have never given it serious thought. Even our leaders have never thought much about it, or have deliberately set it aside as unnecessary, if not positively a block on progress. Some time ago I went through Mr. Super's book on the training of a staff, and to my utter amazement I found only one or two purely perfunctory references to professional training of the secretary. As much as I value Mr. Super's work, I do not believe that he has ever seen the necessity of professional training for the secretaryship. But how else shall we meet the need of the hour?

Every secretary needs thorough and scholarly grounding in the great principles of religion, and that is a distinctly professional study. In the Yale volume on the ministry, to which I referred earlier, it is said: "The world expects the minister to make religion real, and he can only do this by being a profoundly religious man himself." That is equally true of the secretary. The one great thing which he must do for the young men and boys of our age is to make religion more real to them. If he does not do that, he is not a secretary. He might be a good Scout executive, or a good social worker of a type, but he certainly is not a good Y. M. C. A. secretary. This same volume goes on to say that there are hundreds of ministers who are loading young minds with false Biblical interpretations and unsound ethical interpretations which must be unlearned later when the inevitable awakening comes. If that be true of the ministry, how much more is it true of the secretaryship. There has been a great hue and cry raised about radical teachings, and, of course, none of us would be advocates of radicalism, but I am far more fearful that our Association will fill the minds of our young boys with pure dead wood, which must be gotten rid of before any real, vital religious truth can find a lodgment. We are not likely to be criminally radical, but there is grave danger lest we be criminally conservative and drive hundreds of thinking young men from our doors. There is only one way to escape this catastrophe, and that is to have our secretaries thoroughly trained in the broadest and most fundamental facts of religion.

I can only mention the scientific principles of religious education without which men have no right at this hour to go out to direct a great religious organization. It is just as criminal for a man to attempt to head up the program of a great religious institution without any knowledge whatever of the laws and principles of religious education, as it would be for a half-baked doctor to attempt to practice in my family.

Nor can I say more than a word about church history. If we are to co-operate with the church, surely our leaders must have some speaking acquaintance with what the church is trying and has tried to do. So we could go through the content of our professional training. If a profession is that of which one professes knowledge, surely we have fallen far short of making the secretaryship a real profession. But that it is capable of being a profession I do not see how any one can doubt. It offers a chance for a life investment; it promises growth to those who desire it; it calls for a skill and a technique equally exacting, if not more so, than the work of the lawyer or the minister; it demands training of the broadest and finest type. We may make it a profession or we may keep it on the plane where it has for too long been just a high-toned job. If the Association is to retain its power and make its contribution to this day of change and unrest, it will imperatively demand men who have fitted themselves to do the work of a real profession. I, for one, believe in its tremendous possibilities. I, for

one, have often felt as did Phillips Brooks, that I pity the fellow who is not a secretary. Not that I belittle any other calling, not that I have any false philosophy of some callings being sacred and some secular—I believe all are sacred—but because my life as a secretary has given me such large opportunity to get into the lives of young men and have a share with them in great life plans; because it has given me an impulse for growth which has been all-compelling; because I believe that in no other field could I have served so many young men. I unhesitatingly say it is to me the calling of all callings—to me it is really a profession.

THE BASIC FACTORS IN INDUSTRIAL RELATIONSHIPS

(Continued from Page 3)

to protect the worker against what is to him the greatest peril of all—THE LOSS OF HIS JOB.

PENSIONS—There is abundant experience to justify a plan that will assure to the old worker that as long as the company is successful he will receive a retirement allowance. One textile company has recently adopted a plan giving a minimum allowance of $360 a year to all pensioned employes. Some companies who can afford to do so purchase annuities, thereby guaranteeing the permanence of the plan.

GROUP INSURANCE is no longer an experiment. Its advantages are obvious to those who believe that a company has some obligation to employes' families in case of death; who know that it is worth something to a man to enjoy that ease of mind which can only come from the knowledge that his family is protected by insurance, many of whom could not get insurance because of their state of health; who has seen the insurance paid to the widow hold the family together; who knows the advantage of saving the company from the embarrassment of postmorten collections, not to speak of the loss of store bills. Commonly the company carries a blanket policy covering all employes at the cost of the company. The trend now seems to be to carry such a policy as a minimum, and to give the employe the right to add to the amount at his own expense, thus avoiding undue paternalism, and educating the employe in self-protection. It has been found good also to add, at the cost of the company, a certain amount of insurance for each year's service.

Not only have these and other protective plans grown in favor, but it is recognized that there is mutual advantage in stimulating *thrift by co-operation.* Many methods have been tried, and in the main they have been found advantageous, such as bonuses for regularity, quantity and quality production, economy dividends, profit sharing by cash or stock, deferred wages in the form of employes' certificates. Among the most attractive to the employe is a stock acquisition plan in which, for every dollar from the employe, the company devotes fifty cents to be invested in stock purchased and held under safeguard, so that a relatively large return is assured to the employe at the end of a period, usually five years. All of these plans are worthy of careful study and, of course, care is necessary in adapting any of them to a given industry.

Underneath the whole subject lies the principle of thrift and saving, and of course there are few substitutions for the savings bank and savings funds. A conspicuous example of a cotton mill community is that at Pacolet, South Carolina, whose employes' savings bank shows that with an original investment of $5,000 they now have a capital stock of $10,000, surplus fund of $10,000, undivided profits of $7,200, and a reserve fund of $4,398.47.

In no department of human industry has Southern industry shown more progress than in EDUCATION. The growth of schools in the industrial centers is not the result of selfish investment, but of broad-visioned Christian statesmanship. Unfortunately it has not been universal. To prove the progress, we have only to study the results achieved by some of the states during the last decade—for example, North Carolina. One aspect of education that I must mention was illustrated in a recent visit to cotton mills in Georgia and South Carolina. I found the public-school teachers giving recognition and credit for Sunday school attendance, and the Bible was being used, not only as literature, but in training for life. In one place 400 young voices in unison recited whole sections from the Old Testament. In another school 500 children told the story of Bible characters in scriptural language from memory. This may not be practicable in every place, but I predict that those so trained will give less trouble to society either in breaking the statute laws or by sabotage in industry. That is why the Bolsheviki of Russia want to do away with religion. Listen to this quotation from *Pravada,* an official organ of the Russian Soviet Government: "We must carry on our agitation against religion just as systematically as we do in political questions. Although we have declared war on the denizens of heaven, it is by no means easy to sweep them from the households of the workmen."

This leads me to express regret that there is not a closer relation existing between the leaders of industry and of the denominational bodies, especially in the Southland. The greatest force in production in our nation is organized religion, commonly called the Church. The greatest field is industry. I would like to see the leaders in this field and the leaders of this force get together in co-operation.

The oustanding symptom of progress in human relations in industry today is the bettered conditions, protective plans, educational and moral progress, and the new recognition of the employes' place and part in industry. These are, I believe, the result of the Christian rather than the cave-man theory. They reveal a mutual co-operative spirit.

In harmony with the thought of this address is the Code of Ethics of the Credit Men's Association printed in *The Credit World* of July, from which I quote as follows:

". . . To acknowledge that real service is the chief function of all business and that justification for its existence is dependent upon the measure of its service to the community, or the territory, which its activities embrace. . . .

"To recognize that the practical application of the Golden Rule—ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO UNTO THEM—is the foundation and that education and co-operation are the chief corner stones upon which to build.

"To seek to establish upon this foundation a profession which will increasingly serve as a constructive factor in the development of the nation's business and an avenue for the development and maintenance of those high principles which must be the basis of all right action."

THE TRUE FUNCTION OF INDUSTRY

(Continued from Page 10)

The last feature of our organization to which I shall have time to refer is employe representation. This is fundamental if you would make men. "He who is always told what he must do never knows what he should do." Our employes elect ten of their number who constitute what is known as our Board of Operatives. This Board has full information as to the earnings and financia. condition of the company. No changes in hours, working conditions, or wages are made without consultation with this Board, which, with the Board of Management, is trustee for all the earnings applicable to employes' dividends. They nominate two members of their Board to serve as members of the Board of Directors.

May I close with a personal word? Men have asked, "Is your plan practical?" That is not the question. The question is, "Is it right?" Some men say, "If you are sure that the adoption of the principles of Jesus Christ in my business will make it successful, I will go all the way." There has not been a business man since the beginning of time who would not be glad to do that. If we cannot put Jesus Christ in business, we ought to get out of business, and get somewhere where we can go with Jesus Christ.

No man or business ever gave Him the right of way but with profit to that man or that business.

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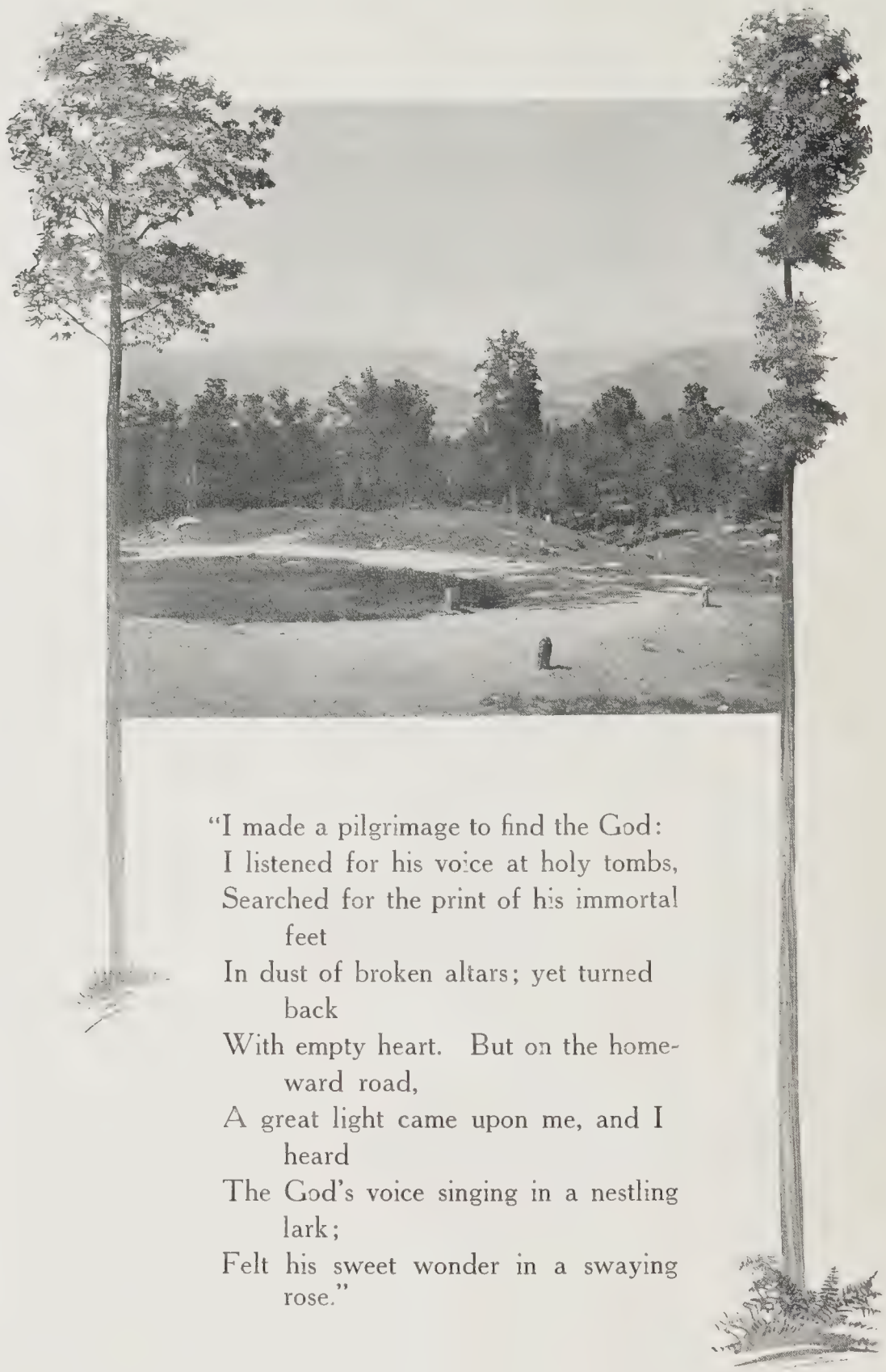
The Blue Ridge Voice



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"I made a pilgrimage to find the God:
I listened for his voice at holy tombs,
Searched for the print of his immortal
feet
In dust of broken altars; yet turned
back
With empty heart. But on the home-
ward road,
A great light came upon me, and I
heard
The God's voice singing in a nestling
lark;
Felt his sweet wonder in a swaying
rose."



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Consider Jesus*

By Dr. Robert E. Speer, New York

THERE is an old and very familiar story of Frederick the Great in which it is alleged that one day, turning suddenly to the court chaplain, he required of him that he should give the king an argument for the truth of Christianity in four words. And it is said that the quick-witted chaplain, without a moment's hesitation, replied, "The Jews, your Majesty." I think the chaplain could have done better than that. He could have given the king a more convincing statement in fewer words if he had simply replied, "Sir, consider Jesus." For that seems to me to be the shortest possible statement that can be made of the content of Christianity, and the most convincing argument for its truth. I cannot imagine any words in the New Testament which we can better think about in this closing meeting than those two words, "Consider Jesus."

"Consider Jesus." They have the gain of being very short. Years and years off in the future you will be thinking back to these days here at Blue Ridge and you will not be able to remember very much that has been said here, but I think perhaps you will remember these two words, "Consider Jesus." I think no more needs to be said about Christianity than those two words say. I do not know of anything in Christ that is not adequately expressed by those two words. We have only begun to play around the edge of Christianity in these nineteen hundred years, but no matter how deep we go we never shall get beyond those two simpel words that contain it all, "Consider Jesus." "Consider Jesus." They contain it all, because they lay out clearly before us the very center of Christianity, namely the domination of life by the consideration of Jesus.

*Stenographic report of an address given at the Student Y. M. C. A. Conference, Blue Ridge, N. C., June 24, 1923.

What is the Dominant Consideration of Your Life?

The dominant and consistent consideration of life, with a great many of us, is pleasure in its many different forms. It may be just in the form of pleasant experience. I was going down in the elevator in our office building a little while ago, and I overheard one of the elevator boys talking to one of his friends. They were discussing the philosophy of life. The elevator boy was saying, "I am going to have my fun, that is what a man's life is given to him for, and I am not going to be cheated out of my share." One does not want to judge him harshly. The poor fellow was shut up there all day long, and if there are any real joys in the world that he can find, one wants him to find them. There are some men who think life is fulfilled by the amount of pleasure that life is to bring to us.

There are other men who are dominated by the consideration of power—gain in its many different forms. I think a great deal of the ambition for wealth which we meet in our day is nothing but a passion for power. I know men whom I have seen rise. I do not believe it was the money they were interested in, but it was the power that money rep-

resented, power which they meant to use, and are using in high-minded and patriotic ways. Their ideal of dominant consideration of life was power.

There are other kinds of power which other men seek, because of the different standards of value. But still if you ask them what is the consideration by which they thought a man should regulate his life, they would put it in terms of ambition for power. Over against those two standards, of pleasure and of power, put this Christian ideal, the subjection of life to the supreme consideration of Christ, so that He becomes the law of it and the Lord of it. As Myers' "St. Paul" says:

"Christ I am Christ's, and let the name suffice you,
Aye and for me it surely hath sufficed.
Lo, with no winning words will I entice you.
Paul hath no honor and no friend but Christ."

"Consider Jesus." Are you doing that tonight? Is Jesus, Himself, the supreme, controlling, dominant consideration of our lives? Have we chosen our profession, are we facing our lives under the one supreme consideration of Jesus?

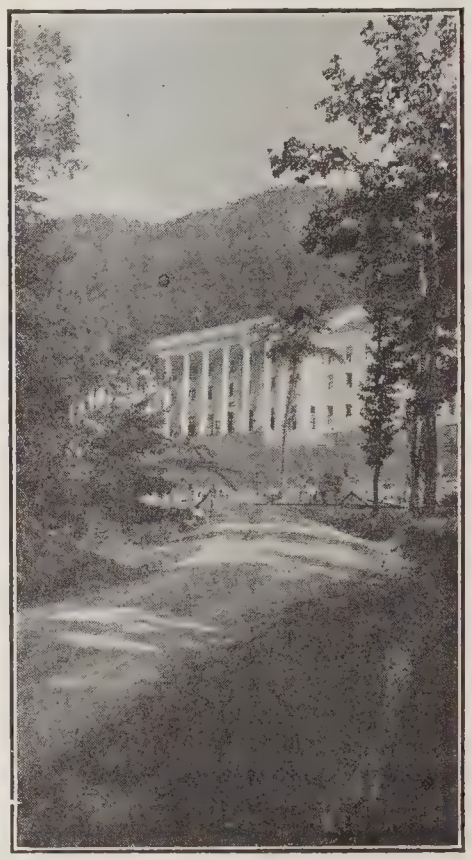
Do You Know Him?

In the second place, to what end ought we to consider Jesus? For what purposes? First of all, a man should have a clear and reasoned conviction as to who Christ is and what is His claim upon human life. One thing that you and I ought to have gotten out of this conference, whatever else we may or may not have gotten, is a clear and reasoned view of Jesus Christ; so that we shall be able to tell any man we meet now what we think of Him and on what grounds we hold that conviction with regard to Him.

We are a shallow-minded people. We look at an aspect of things here and there, but very few sit down and rigorously think out any of the great propositions or convictions of life. But there is one subject regarding which each one ought to think clearly through to solid ground, so that he may know where he stands and why he stands there, so that he can give a reason for his convictions to any man and hold his own in the face of any controversy. He ought to know what he thinks about Christ and why he thinks about Him as he does. Consider Jesus in order that we may know just who Christ was, and what was His claim on the life of man. Consider Jesus in order that His principles and ideals and His spirit may become so clear to us that we can make them the principles, ideals and spirit of our own lives. We have come to realize at last that the only hope of the world is in following the principles of Christ, in getting the mind of Christ incorporated in the mind of humanity, in subjecting the spirit of this world to the spirit of Christ.

"Consider Jesus." We are to consider Jesus also lest we be weary and faint in our minds. "Consider Jesus." If the fight seems hard, if the odds appear to be too heavy, if now and then we seem to feel that we cannot any longer stand the strain, consider Jesus, lest we be weary and faint. He traveled this same road. The enemies against Him were ten thousand times greater than they are against us. He faced difficulties in comparison with which ours are insignificant. When we look back on Christ's life and consider Him, all that you and I have to face, seems only the play of little children.

"Consider Jesus." When ought we to consider Him and how much? You remember the old saying of



John Stuart Mills, "There is no better rule than that a man should so live that Christ should approve his life." In other words, he should be considering all the time his life in the light of Jesus' life, and noting in his life anything contradictory to the life of Jesus, and requiring in his life everything that shone in the life of Jesus.

Is He a Vital Part of Your Life?

In our games as well as in our religion, we should consider Jesus. I remember very well when I was an undergraduate in college both the amusement and reverence occasioned by an address that Stagg gave in a theater in New York City. A little body had come from Yale to visit Columbia, and Stagg had come

with them. He was the great college pitcher of the time. Indeed, he was one of the outstanding college athletes of America. All over the country he was known, and the professional baseball teams were trying to get him, but he was going on with his work as a Christian man in Yale. In his talk at the theater he said, "I never pitch a ball in any of the great games that I do not pray before the ball leaves my hand." Before he pitched a single ball, he prayed about it—it was a trifling thing, but it was great. Other lads had a new faith in Christ's reality when they saw a man confess that even in the little details of his games he considered Jesus.

Consider Jesus in your temptations, and in the testing times of life. That is when you and I need to keep Him in mind, just when we are most in danger of forgetting Him. I remember reading as a sophomore in college a little biography that had just appeared then, and it has been one of the most useful biographies of the last thirty-five years. It was the story of a young man who had gone out from Scotland as a missionary to southern Arabia, and died there before he had been in service more than one year. He was the best Hebrew scholar in Great Britain. He was the best bicycle rider in the world. He excelled in many things which fire the ambitions of boys, but there came a time when he entered into a new life of fellowship with Christ, and consideration of Jesus as the dominant principle in all his ways. In some letters which he had written to his friends about his experiences, he said in substance, "Things are not the same with me now. I do not go to some of the places I used to go, because I cannot take Christ along with me, and I never read anything that I would not be willing to have Jesus to look over my shoulder and read with me." That would keep out a good deal that you may read on your way home. You would not do it if you consider Jesus. If in the hours of our temptation, the letting down of life from the high levels to the lower levels, if when the evil voices whisper, a man would consider Jesus, it would be different.

"Consider Jesus." Consider Jesus in those hours in life when, as a matter of fact, there is nothing else to do. When everything is very quiet about the home, and voices that you used to hear are silent, when little feet that used to be the music of life run about no more. I tell you, men, there is nothing to do in hours like that but just consider Jesus, bring every thought to Christ, and give Him the pre-eminence in all things. At midnight, if you are awake, and in the morning when the purple daylight breaketh, consider Jesus.

Why Consider Jesus?

And last of all. Why consider Jesus? I will tell you why. First of all, because there is nobody else like Him, because He is so different from us. He is the masterpiece of manhood. If any man would want to be the best kind of man, would he not, if he wanted to be a great sculptor or a great artist, sit down in front of the masterpieces and study them? When you go to the great art galleries you see the students by the hundreds with their easels sitting in front of the great masterpieces, studying the work of the masters, the best things that have ever been done. They never succeed in reproducing them, but they sit day after day studying the masterpiece, knowing that that is the only possible way in which they may rise from their low level to a higher one. Consider Jesus because He is the masterpiece. In one sense it is very discouraging to sit down in front of Jesus, for a man sees his own weaknesses and his own shortcomings so vividly. All flaws, seams and defects stand out in that vivid light in which a man places himself when considering Jesus.

But that is the one reason for considering Jesus, because He is so different, and the other reason is because He is so like us. Because what Christ is in a true sense is just your and my potentiality. He is the possibility of our souls. That was why He was sent to be the son of man, the great representative man, the reminder of men of what their Father had meant every one of them to be. When you and I sit down in front of Jesus, we see ourselves as our Father wants us to be, and yes, thank God, as our Father Himself sees us to be in Christ, His dear son, our Lord. Because He is so like us! He went our road, and was tempted in all the points of life just as we are. We are not bearing any burdens that He did not bear, and we are not facing any problems that He did not face. He went the same way we are going. Jesus knows our every weakness, and therefore He is able to help us with all the help by which He Himself was helped, as He made His way with no faltering step, no failure or mistake. Because He is so different from us, because He is so like us, consider Jesus! I wish there were some simpler way of putting it, but there is not any. I wish Jesus Himself were here to put it to us, and I think He is, only we cannot hear Him audibly. He is all you and I need. Just consider Jesus.

I remember two or three years ago speaking one afternoon in the Central Presbyterian Church in New York City, and at the close I quoted these old words from the Epistle of the Hebrews. The next week I got an unsigned letter, written in the Pennsylvania Hotel, and this is the way the letter read:

"Dear Mr. Speer: I will consider Jesus in all my plans from this hour. I will, with His help, keep my thoughts pure, and will consider Him in my conversation and allow such words to pass my lips as I know

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Fruits of Religion*

By Fred B. Smith, New York City

I WOULD not be true to some of the deepest feelings of my heart if I did not say to this audience this morning a very sincere and earnest word of commendation for this perfectly wonderful place where we are, and I should like to say to all of you who, in any way, have the privilege of helping sustain this institution, it is a worthy piece of work you are doing. My own impression is that Blue Ridge and all of its allied institutions will greatly enforce the kingdom of God throughout this wonderful Southland, not only in its Y. M. C. A. life, but in all of its life—religious, spiritual and moral. We have reached a time in our history when great moral forums for interchange of thought and council are to be more common. They are more needed now than ever. I can't help but think of the time when I stood on these grounds in 1913. Little did I realize how God was here preparing a way for a great center that should meet this trying hour in which we are living; and allied with it is the association school located now at Nashville, which has its center of administration here for the summer, training secretaries for this interdenominational service. It is a great work and I commend it.

My friends, we are in a period of change and disturbance. There has been a strange overturning of philosophy, education, politics, economics and religion, which a few years ago seemed rather well defined and settled. And as we sweep onward we meet some great shocks—they come to us all. But I have come to tell you this morning that my confidence remains unshaken in the gospel of the Son of God as the remedy of all human hope. This religion of ours has not been indicted. It has not failed, let the critics say what they will of our machinery, let them say what they will of the nations, and of your intelligence. The eternal truth of Christianity is growing more among us now than at any other day in the history of the world, and I just want to take stock with you this morning of some of the things that do not change, as to what are some of the fruits of religion, that will live and stay.

Christian Religion Only Answer to World Misery

I will say first that religion which we hold on these grounds, this religion we teach here and expanded everywhere, is the only solvent, sound answer the world has ever found to the misery that sweeps over the human race, and I base this statement on what I have read. I need only to refer to an incident. Here was a man that had been very rich, then you remember he became poor. Here was a man that had had a large family, and by a strange providence God saw fit to sweep away every child of his bosom. Here was a man who had high social prestige, now he finds himself an outcast. He was a man with great physical vigor, but now we find him a leper and bereft of all physical power, having lost the love of all his friends and even his wife. Out of all these troubles this old man cries out, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." When everything else had failed him, his faith in God came to him. This man Job, when every other torture had been visited upon him, and finally when his reason and mind was tortured, he still trusted in God. I must say here that I am not to stand at Blue Ridge and preach you a doctrine that has pic-



tured God as a monster sitting on his throne, visiting afflictions on his people that he might therefore glorify Himself. I heard a man not long since interpret this last war, and his interpretation was that this last war was necessity, that God therefore might make the world cry out in such agony that it would glorify God —and they called it religion. I do not preach that God. I do not preach a God called Father who would sit up there like that inflicting punishment that he might glorify Himself. Neither do I preach a gospel

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*This is a stenographic report—a part of one of three addresses delivered by Mr. Smith at the Southern Summer School, in July, 1923. Mr. Smith is chairman of the Commission on Council of Churches of the Federal Council of the Churches of Christ in America.



"DAY IS DYING IN THE WEST"

In the Cool of the Evening

ALFRED NOYES

In the cool of the evening, when the low, sweet whispers waken,
When the laborers turn them homeward and the weary have their will,
When the censers of the roses o'er the forest-aisles are shaken,
Is it but the the wind that cometh o'er the far green hill?

For they say 'tis but the sunset winds that wander through the heather,
Rustle all the meadow grass and bend the dewy fern;
They say 'tis but the winds that bow the reeds in prayer together,
And fill the shaken pools with fire along the shadowy burn.

In the beauty of the twilight, in the garden that He loveth,
They have veiled His lovely vesture with the darkness of a name!
Through His garden, through His garden it is but the wind that moveth,
No more; but, oh, the miracle, the miracle is the same!

In the cool of the evening, when the sky is an old story,
Slowly dying, but remembered; aye, and loved with passion still,
Hush!—the fringes of His garment in the fading, golden glory,
Softly rustling as He cometh o'er the far, green hill.

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that would intimate that, because sorrow sweeps the world, we ought to turn out all the bright lights, stop all the rich music, and drape ourselves in mourning. I do not say that. I tell you I want to live in a world where the birds sing on, I want to live in a world where there is plenty of music, I want to live in a world where folks *love.*

The other day a man walked on the porch of my home—one of the noblest men in our town. He said, "I can't understand your ecclesiastical stuff." And I don't wonder. He is the leader of all the subscription lists in town—generosity to the limit. He walked on my porch and said, "I have been sitting over there reading about this war, and I cannot understand it, and I have ridden over here to ask you where is that God you have preached about for twenty years?" That was not an easy question to answer, and yet there it is. That man I fear has gone one step farther away from God just because he can't understand. Look here, my friends, I am going to take stock this morning. When that hour comes when every hope you have had, when every dream you have is vanished, when every ambition is shattered, what will stand by you at that hour?

A little while ago I stood with that little Scotchman, Harry Lauder, looking across the poppy fields of Flanders, and Harry Lauder said, "Smith, it was right over yonder that they buried my boy. You can't see the spot, but it is right over in there." Then he told me this: "I got the cablegram telling me that the only child of my life had been sacrificed in this war. When I got that cablegram I could not go up to Scotland and tell his mother that her only child was gone. I just couldn't do it, and I wondered what I would do. I thought of drink, for I knew what drink could do, so I said, 'I will just go out and drink and forget it.' I went out into Russell Square and then I looked down and remembered the Thames, and I said, 'This is better for me; many a man has gone to the old London bridge and jumped over, and his body has joined the great procession.' Then I noticed the moon was just rising behind the old church tower in the distance, and that rising moon made me think about God. I went back over to the hotel and knelt down by my bedside and said, 'O God, give me grace to go to Scotland and tell that mother what has happened to her son.' I can't explain it, but something happened, and I got on the train and went straight to his mother. I said, 'Lass, don't you give up; you hold steady, lass, while I tell you that the boy is gone.' I took God. Smith, go preach to men this—when a thing like that hits a man there is one of three things to do, drink, suicide or God, and," said Harry Lauder, "I took God and lived." That is it. There comes an hour to every one of us when we will sing a song like that Burns sang, and I stood only a little way from where Burns wrote that hymn, you remember it:

"Ye flowery banks o' Bonnie Doon,
How can ye bloom sae fair?
How can ye chant, ye little birds,
And I sae fu' o' care?"

That came, but hear me, my friend! When that hour comes, wake up! There is a great belief that God is yonder, that God has not failed you, that God is with you, and the destiny is rolling on. A man can stand anything with that theory in his bones. Job did it and Harry Lauder did it. That religion does not change.

Is to Become Universal Religion

I pass on to say in a second place that this religion which we profess is eventually and rapidly to become the universal religion, for we can't keep the world segregated much longer. And what will be the nature of that universal religion when all mankind will bow at one altar, say one prayer to one God? This religion is to be that universal religion because it is the only system called religion in the world that has a reasonable workable program in the realm of morals, and I come to ask you students and comrades of this great Christian army which proposes, by the grace of God and the richness of Christ, to convert this world, tell me why are you so sure, what is the evidence that your faith is to be the controlling faith of the world? Are you to base it on literature? Are you to base your hope on Christian literature? Well, literature will fail you after a while, though you might base it on the Bible as the divinest literature in the whole world, I am bound to say to you that we will never make Christianity the religion of the world by saying that the Bible is the word of God, and therefore superior to all other literature. It will get you in trouble if you try to do it! There is not any master of literature that would not tell you that you are going into a very difficult contention, if you are basing conquest of your religion upon literature. I remember once reading in India a history of the Hebrew faith, now translated into English, and I declare to you I found many moral ideals as good as any found in the Bible except in the Sermon on the Mount. If it is literature now, you are going to be in trouble. This religion of ours is going to be universal because we have certain great truths or doctrines that makes our religion divine, that lifts it right out of all the others, and puts it by itself; but I warn you this morning that you

are going to get into trouble if you base your religion on literature, for you are going to strike many doctrines that will make you question if ours is supreme after all. I shall never forget my astonishment when I discovered that some of those things that belong to our religion were held by other religions also. For instance, take the story of how sin started in the world. Three great religions hold the same theory. The fact is that they all have about the same story, but three of them hold that as instinctively as any Christian ever preached it. Why, I was shocked almost out of my senses that three other religions had a flood. And it was in two others before it was ever known in the Bible. I got a worse shock when one other religion had a Jonah and a whale. Why, we haven't much left! When I found that another religion is said to have had a man and a fish in it, that the fish came up out of the sea and that fish they tell about did not swallow a man, but swallowed the village, and all the records of the city, and ran up over the mountain with the whole thing, I didn't know what to think! This is the teaching of the sun worshipers of the Samoan Islands. One day I said to one of the philosophers of that religion, "Suppose we could convince you that that was a literal story, and that it really never happened, what would happen to your religion?" He said, "Our religion would be gone, that is all." You will pardon me if I say the whale that swallowed Jonah was nothing but a minnow as compared with that one those people talk about on the Samoan Islands. Now if your religion is centering on certain ideals of that kind, you are in trouble. I pause to say this, my friend: No other had the beautiful symbolic lesson that is found in the story of Jonah. They did not have that. But the man that regards it as a historical fact is going to get into trouble and is going to be defeated.

Acid Test of Religion Seen in Realm of Morals.

What do I mean? Let us go up into the heights, let us go out of the throng, and I will take you where nobody will follow us. I will take you where the Hindu can't go, or the Mohammedan can't do, or where the Buddhist can't go; I will take you where Christianity will not be a cry, but where Christianity is the religion; nobody else will be in competition, for the acid test of religion is one. What is this acid test? Why, to feel good. No not necessarily. Let me give you a remedy if you want to feel good; I had such a feeling once in India. A man in India put a little shot of morphia in my arm, and in ten minutes, I called my wife to the bedside, and I said to her, "I own all this side of the globe." Morphia will beat anything you ever heard of for feeling. Here is what I want to say. The acid test of religion is what it does in the realm of the morals. That is religion. Therefore, I stand this morning with a glory in my soul when I remember no other religion can follow us into this realm. What is the Christian program in the realm of morals? Christianity has nailed to its masthead this: "Nothing short of absolute, complete, final moral perfectibility for all the world." That is our program. Come on, Mohammedan; show me your program. Come on, Buddha. Come on, Khrisner; show me your program! No, no other religion dares talk about it.

During President Wilson's administration there was a great conference being held, and President Wilson addressed them and called thousands to a high and lofty plain when he said, "We are the depositors of a moral program that must stop at nothing short of perfection." That is what that Christian man said. That was his view. In the same paper that reported it I read an article which said, "We must always have some evil along with the good in the world, so it will encourage the good. Let us be careful lest, in destroying it, we lose the thing that will produce and encourage the good. We have always got to have some evil, so the good folks will know they are being good." I tell you this morning, I am a Christian because one of Christ's parables says never stop as long as there is evil in the world. There is something in it that you cannot head off. Illustration: A man came to me a little while ago and said, "Mr. Smith, you are a rather widely known man in the country, and I think we ought to do something to stop this Anti-Saloon League. I think it is an awful nuisance. I think we ought to get a crowd together that will wipe it out." I said, "Suppose we did; a bunch of Christians would get together the next day and organize another one." That is the trouble. There is a movement in Christianity that just can't keep still in the presence of evil. If there was only one saloon left to sell whiskey to men as a beverage, and that one saloon was located at the top of the mountain of Thibet, you know some fool would organize and start after it, and he would keep going, though he built a bridge over the chasms of the bodies of the mortals that died in the cause. That is Christianity. That is why I am a Christian. If there was only one child yet crying out in the world for religion, I do not care whether that child was in China or Japan, Christianity would never stop until it reached that child. That is Christianity. You may say the processes are slow. I grant you that, but it is coming. Let me tell you one thing, though: men that study the great movements of God don't have a calendar around. Many a man has lost his religion with a calendar on his desk. God never made a calendar, and God never made geography. God deals with ages, with destinies and eternities. We may be

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DAILY EVENT IN SCY CAMP

IN keeping with the best traditions of Blue Ridge, dedicated to religion and education, SCY Camp, located on the Blue Ridge grounds, is a Camp operated for a real purpose. The 1924 Camp Booklet states: "The spirit of SCY Camp is a challenge to live four-square, to develop symmetrically, to live as the Boy Jesus lived, increasing 'in wisdom and stature and in favor with God and men'."

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slow. No man grows more restless than I. The Christian Church may be slow, but it never goes to sleep; but just when we think it has gone to sleep, somebody throws in a challenge, and we are armored anew for the conquest. The test of religion is what it does in the realm of morals. Not only is our program there, but the program is this: "Every valley shall be filled, and every mountain and hill shall be brought low, and the wolf and the lamb shall lie down together." That is our program. That is what Christianity proposes to do. Keep your eye fixed on that moral prism. Christianity alone has not only that religious program, but Christianity alone has the dynamic that does the work when you bring it into application. I rode north from Calcutta with Professor Bush, whom some of you know, and we had a pretty stiff argument on religion from the standpoint of literature, and from the standpoint of literature I was in trouble. He got me in some very tight places, for he was a very smart man. Finally I thought of this: "Suppose a young man in India falls into sin and goes down in terrible sin to the deeps, what has Hinduism to promise that young man?" He said, "Ah, Mr. Smith, Hinduism never promises to cure sin." I said to him, "Then you have no religion." Then I said to him as I am saying to you, "The doctrine we hold will stand over that young man who has gone down into sin. Christianity says, 'In the name of God rise and walk.' This is the power of Christianity, and Christianity will heal his moral wound, and put him back into society in terms of power." Show me any other religion that will do that, and I will divide honors with them, but not until that day. Christianity cries out when you can't understand; Christianity answers that great yearning of mine for moral victory; Christianity came to me when I had worn my will out, and I could not stand any more; Christianity came to me on the 14th day of November, 1886, and touched my soul, and I was reborn.

No Limit to God's Love.

I want to answer a question for some of you young men of the second generation. Think what it means for me to stand here this morning and look out into faces of young men before whom I had the privilege of standing on the platform when they took their first stand for Christianity, and here they are in power, great leaders. I am standing here with the second generation pushing me forward to get out of the way to give them room. Some are saying, "This is very beautiful, but that kind of religion is for a select few." I grow very tired of that thought. When I speak of it, some man says, "Yes, but that was for Carey when he started for India; that was for Luther when he pounded on the door of the world; that faith was for Wesley and Knox—*it is not for me.*" I ask you this: Can you think of God, who is the God of all mankind—can you think of that God sitting up there taking out a few pets? There is no area and no limit to God's love. Everything God gave Carey is for you. Everything that Robert Speer did is for you. It has a law. I am going to name some of its parts. Faith first of all has a zone. I will tell you why some of you haven't much faith. It is because some of you live in a bad zone. Did you ever stop to think how much zone has to do with you?

Go to church! There has never been anything to take the place of the sacredness of the Christian Church. One man says, "Oh, Mr. Smith, I don't know about that church business. I am an out-of-door soul, and feel the call of the wild, and I feel that I can worship God better on the golf links than I can in church." I am hearing that, and more and more I see noble men going down over that. I am going to take these two men sitting here for examples. This man says, "I play golf on Sunday. God is in the hills and God is in the sky and in the pure air. I am going to worship God in the open." The other man says, "I will go to Church." Call them back here twenty-five years from now and show me the two men. This man who went to church—call him back twenty-five years from now, and he will have faith in the church; but the other man does not know whether there is any God or not. Go to Church! Read the Bible! The first man says, "I had just as soon read Browning's poetry, and I find as much truth in Tennyson." But the other fellow says, "Somehow or other I had just as soon read the Bible." In twenty-five years from now call back the two men and show them to me. This man reads Browning and Tennyson by the hours, and knows a lot of it by heart, but somehow or other there is a mystery about the book that has shown the other man the truth of life. Read the Bible! Go to church! Offer up your prayers!

Friends look out for this day and time when men are roving and are asking to make Sunday a time for frolic and fun and call it religion. Faith has a zone and faith has action, too.

If you want to lose your religion, I will tell you how you can do it. Go up in a room, take your Bible with you, shut the door, and stay there and determine you won't come out until you understand it. I grant you you will lose your religion. Stay there long enough and it is gone. This faith of ours was made for action. Give this faith of ours a chance, and it will be the winner of time; give it ease, and it will die. It has to have action. The man knows life who has put himself under a moral load and lifted it up. You are at ease this morning. Hear me. You are not

making much speed until your soul is put under the load and the tragedy of Christianity is that we have so many happy men singing their rag-time songs looking on the whole proposition of life as a joke.

Faith has a zone, must have action, and faith must have a will-power. I nearly lost my religion a little while ago going to student conferences; and if I had kept on at the rate I was going, I would have been out of the church by this time. They got the people together for four, five or six hours, and steamed them up. Every speaker would tell us of some wonderful autobiography we ought to read, and I would get all these biographies and carry them home to read, and I actually had a pile five feet high. I read on and on until I was about to lose faith in myself. I said there is a missing part in me. But all those books were ought-to-be-biographies. I would read along until this man would say, "He was never known to speak an unkind word to his wife." Then I would get past that and see, "This man was never known to get mad, once." I read that stuff until I thought I was a kind of Hottentot instead of a Christian. Then one day I picked up a real book. I recommend it to you. It was the life of Phillips Brooks. I started to read this life of Phillips Brooks, and I had not read very far until I came to this: it said that he once flunked in college. I said, "Hurrah!" I read a little farther and it said that Phillips Brooks was a terror when he got mad. I said, "That is fine." I read on, and it said that Phillips Brooks was down here in the South, and he lost the first job he ever had. I said, "That is beautiful." Next time it is this that happens: He started studying Comparative Religions, and he began to put down the evidence—what Christianity had done, what Hinduism had done, and the like, and at the end of the term he stood in his room in Harvard one night, the 24th of December and he said, "Well Christianity wins by the law of evidence. Christianity wins!" He did not wait for the next religious service or the next revival meeting. I tell you what he did. The next morning it was storming, but he rose early. After a scant breakfast he went across the campus of Harvard University and knocked at the door of the rector. He said, "I have been studying Comparative Religions, and I am convinced that Christianity is the religion, and I want to join the Christian church and ally myself with the program that Christianity is trying to carry out into the world." Don't you catch it? This great giant called himself together and absolutely determined to move his will to do that which he knew to be right. Oh, brothers, let us learn today the power of will in the realm of religion. We have been trying to carry religion, I fear, too much on a basis of sentimental emotion, and I now tell you that this world is to be controlled by college-bred men and women. The standards are going up every hour, the realm is being moved more by college thinking men, and they will not respond to mere sentiment or emotion, and we have to learn now how to move will in the realm of great moral enterprises.

I wonder if I dare say this to you. I have traveled for many years, and it has been a great undertaking in my life. Everything I have done in these years, I thank God for, including every trip I have made, but I have to command my will to do and stick. I carry in my pocketbook all the time the portraits of my children whom I love and treasure so much. I am so busy at times that it would be easy to forget to love them. Hardly a day passes but what I take them out and call them by name and think of their dear mother who is now gone away, and the woman who shares the love of my life now, and I command myself to love them anew. The realm of a man's will. A man's religion has a zone. Stay in the zone. No man could stay on these grounds three days without feeling the effect of Blue Ridge on his life. Action! Live your religion. Above all, have the will to do what you know is right.

May I close with just this word? If I say that is the contribution of Christianity, what do we believe this morning? We believe that we are sending our religion to the ends of the earth because it is righteous; it answers sorrow and the moral questions because of our faith. If that is all, some of us would go away rather distressed. Some are saying, "Mr. Smith, there are plenty of people in the world now whose health is not as good as it used to be, some who are blind or cripple, who cannot buckle on the armor and lead a crusade." Are we to say this is all? Christianity does all that I have said this morning, but will you permit me to say it does another thing? Christianity tells me that some day when the sun is sinking in the west in a rich sky, and the clouds of an evening are extending over it, and the lights are going out; Christianity tells me some day when my eyes are getting dim, and I can't see; Christianity tells me when I feel the tide ebbing out, and I know the call is going; Christianity tells me that in that hour of weakness and dim light, I will turn my face the other way and behold a new firmament growing out of God's great eternity with a life that is never going to have pain, sorrow or end. I believe it. I cannot express it. Why, tell me, my friend—tell me in God's name—did God by his spirit put these personalities I address this morning in a life to let them live threescore years and ten and then—to be gone forever?

I am just as sure as I am that I am standing here

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Woodrow Wilson*

By Dr. S. C. Mitchell, University of Richmond, Va.

WASHINGTON and Wilson will be the outstanding Presidents in the long perspective of history, because each stood at a point of departure. Washington stood for the independence of America; Woodrow Wilson stood for the inter-dependence of nations. Washington achieved the nationality of our country; Wilson gave the first form to internationalism. Washington, on the basis of the Federal principle, grouped forty-eight States into an enduring Union. Wilson, using the same Federal principle, brought into conference and co-operation fifty-five sovereign States as a League of Nations. The work of both will stand.

Supremacy of Character

These two Virginians were not altogether unlike, for character was the informing force in the careers of both statesmen. Washington's character was the center of gravity of the American cause. The projectile power of Woodrow Wilson's personality was never surpassed save by Jesus and Mahomet. In the hour of the Armistice he embodied the hope of humanity. "The common people heard him gladly"—the common people of all lands and all climes.

Soul of Virginia

Washington and Wilson not only wrought out the structural ideas of their respective eras, but they also Virginia's role in American history. The mother incarnated the soul of Virginia. Vicarious has been colony, midway on the Atlantic seaboard, she has been committed, both by position and by inherited political instinct, to a mediatorial office. The genius of her statesmanship has lain in moderation, and the spirit of her policies has been conciliation, interpreting to each section what is best in the other. There is an active principle in suffering. Self-sacrifice is irresistible in a moral cause. This has been Virginia's part. On her fair bosom are the wounds of both Yorktown and Appomattox.

The Strength of Growth

Wilson's ideas will endure, because they have the strength that inheres in growth. The Anglo-Saxon is not creative in government, but he is adaptive. Gladstone was mistaken when he said the Constitution of the United States was the greatest achievement ever struck off by the mind of man at one time. Government is growth. That bundle of compromises which we call the Constitution was the subtle adjustment of the experience of English Hampdens for a full thousand years. Its excellence lies in adaptation to changing conditions, not in creation.

League of Nations

So Woodrow Wilson, applying the same genius for the adaptation of old principles to new needs, brought forth the League of Nations and World Court. These he built on experience. Both the League and the Court are only the lengthened shadows of George Washington and John Marshall. Hence time has already put the seal of approval upon his achievement. The League both lives and works. Fifty-five nations are now actually in conference around its council board.

What the League Costs

The annual upkeep of the League of Nations and World Court is about $4,500,000—the cost of a modern torpedo boat. What America is spending this year on our army and navy would run the League and Court for a hundred and fifty years. Fifty-five nations share the expense of the League. America alone pays the $655,000,000 for our armament. National defence is essential, but if we can get it through co-operation and conference, is it not common sense to do so?

What does the League of Nations do? It works for agriculture, for public health, for the suppression of the traffic in women and children and in opium. It maintains the International Labor Office at Geneva. It was the means of rehabilitating Austria, as it is now seeking to do for Hungary. It promotes peace among the nations. Above all, it has established the World Court at The Hague. These are solid achievements. Yet the League passed its fourth birthday on January 10. Time is the League's ally.

America a Non-Paying Guest

The American Government does not pay one penny for the upkeep of either the League or the World Court, and yet we are the richest nation on earth, with nearly half the world's gold supply in our vaults. We get, moreover, certain positive benefits from the work of the League, as in the suppression of the opium traffic. This painful situation has made our citizens restive. Our consciences squirm at the aloofness of America and at the cynicism of our Government. We feel that we have not been true to ourselves, for moral

(Continued on Page 13)

*Dr. Mitchell has been an outstanding leader and speaker at Blue Ridge every summer, except one, since the founding of the Association. Instead of publishing at this time one of the addresses delivered by him last summer, we are taking the liberty of publishing this, a more recent utterance, furnished by him for our publication.

The Supreme Test of a Secretary

WHEN an Association wants a general secretary, it has a list of names presented by the traveling man each of whom are said to be paragons of success. They can raise money, organize committees, pull off socials, run buildings, address a Rotary Club, lead a membership campaign, and so on to the limit. But what board members ask if the candidate could help men and boys to put religion into life?

"The Association," said a bank president, "is the best organized institution in the world outside of national banks." Maybe so; but the chief test of the security is not organization. The Association inaugurated the campaign plan of raising money, and practically all the campaign bureaus are manned by ex-secretaries of the Y. M. C. A. But the secretaries' chief task is not raising money. I defy the world to show a more resourceful group of men in planning programs to fit the community. But the main job of the secretary is not "pulling off" programs. All these are but means to a great end. The real task is the interpreting of religion to men in terms of daily life. Not power to organize men, but power to transform men is the supreme test of a real secretary. Can your secretary do that?

The training of a secretary must have this chief aim in view. It must prepare the future secretary to organize forces, but it must also give him a message of life.

WOODROW WILSON

(Continued from Page 11)

idealism has inter-penetrated the acts of American foreign policy from the beginning. America meant asylum to political refugees. America returned the Boxer indemnity to China. America holds the Panama Canal as the trustee of humanity. America signifies a deeper sense of human brotherhood. The spirit of these noble traditions our present Government has trampled under foot. The conscience of our citizens is deeply concerned over this predicament.

Friends of the League of Nations

It was in view of this humiliating condition that a group known as the Friends of the League of Nations resolved to make up, by private subscription, for the support of the humanitarian work of the League, a



sum equivalent to what would have been America's quota if we had joined the League—roughly, $400,000. Of that fund Col. Thomas B. McAdams, of Richmond, Virginia, is treasurer. Persons in twenty-eight States have already contributed, not merely their checks, but their convictions to this cause. Each person gives a dollar or more; but it is not the size of the gift so much as the faith revealed which must be taken into account. It is at least something concrete that the rank and file of our citizens can do to help the League and the World Court. Any action comes as a relief in this distressing condition fastened upon us by a do-nothing Government.

Wilson's Two Monuments

We need never erect a monument to Woodrow Wilson. Two monuments to him already stand, builded by his genius—the League at Geneva, towering like the Alps that look down upon Lake Leman; and the World Court at The Hague, perpetuating the spirit of Hugo Grotius. Impotent it is for us to mourn the passing of Wilson if we are not prepared to carry forward the purpose which was the very throb of his life—international co-operation. The test of our loyalty to him will be measured not by praise, but by deeds. It was with tomorrow that his spirit wrestled, and we must take up the struggle where death relaxed his strong hand. "Why call ye me 'Lord, Lord,' and do not the things which I say?"

CONSIDER JESUS

(Continued from Page 3)

will be pleasing to Him. In all my plans regarding my work, my home and my business, I will consider Jesus, and will pray always that God may guide my course, so that my whole life may be lived in accordance with His holy will.

"Lord help me to repeat this resolution daily and to carry it out in every detail, repelling promptly any thought that might turn me from my purpose to consider Jesus in all things."

Some months later down here in a Southern city a Southern business man came up to me after a meeting and said, "Mr. Speer, do you remember getting an anonymous letter after you spoke in the Central Presbyterian Church in New York in the month of March, 1920?" "Yes," I said, "I remember it well." He said, "Well, I am the man who wrote that letter." I have forgotten his name now, but he was a business man down here who chanced to be in New York and dropped into church, and went out to begin a better Christian life, considering Jesus.

Shall we try to consider Him all the rest of this evening? When you go out of this room, either alone or in the company of a little group, will you try to do nothing but this one thing—"Consider Jesus"? Remember the words that He spoke, and bring back the life that He lived. Here in the world, here in the midst of us, be sure of His presence. In our hearts, let us consider Jesus. What else is there?

"If I Had Been Born a Girl"*

By Dr. H. H. Horne, New York University.

MY subject is a very unusual one, "If I Had Been Born a Girl"! It is not so very remote. I did have a sister, and I do have three daughters, and I think I have innumerable sisters in the world. Below both the boy and the girl is the human, and the human is deeper and broader than either the masculine or the feminine, and we are human before we are either boys or girls, and there is a biological basis for that. So it is not, after all, so very, very far away for me to consider "if I had been born a girl."

The first thing I thought of was that my mother would not have had a son. The second thing was that if I had been born a girl I should not have been sorry that I was not born a boy. I should have been glad. Not that I am not glad I was born a boy, you understand. I should have been glad to try to show, as a girl, that, though in brute strength woman is weaker than man, in no other respect whatsoever is she handicapped in comparison with man. And my experience as a teacher would justify me in making that statement.

I should regard, had I been born a girl, with the knowledge I now have, happy marriage as the ideal human state. I should, however, retain respect, whatever my own condition in life, without criticism, for those women who, through life, and for good reasons of their own, remain voluntarily unattached. I should not feel myself under the necessity of marriage. I should rather remain unmarried than be married to the wrong man, even if it did give me the privilege of a Mrs. in front of my name. I should regard a man who practiced the double standard of morality as the wrong man for me. I should marry, if at all, for love. But I should take care not to violate eugenics, for I believe in the future. I should not marry a man to reform him, nor should I reform him in order to marry him. I should be no man's doll, but his comrade or nothing.

If I danced at all, it would be only at private dances, properly chaperoned, and where the music, steps and costuming suggested only beauty and poetry, health and recreation, and which added no sorrow thereto. I should use cosmetics only when they were an obvious improvement on nature. I should not lament, in any respect, the way nature had made me, whether with Titian hair, or sun-kissed countenance, or both. In my relations to men, I should stand always for the modest rather than the dubious, and when in doubt, I wouldn't. I should stand for spiritual womanliness rather than the material feminine. I think these relationships are exemplified on the Blue Ridge working staff. I would, under no circumstances, "reward" a boy's courtesy to me by granting him a liberty, however insistent he was, or whatever unpopularity it might cost me. I should prefer to be the ideal of Venus de Milo rather than the Venus de Medici. I should try to remember that "when woman pursues, man flees; and when woman flees, man pursues." These same womanly standards I should uphold in relation to other girls, and try to influence them to do likewise.

I should not smoke. Not because I haven't the same right to smoke as men, because I have, but because it is



better for men not to smoke; as a matter of economy and efficiency. My speech should eliminate the questionable, either in profanity or in vulgarity. My physique I should treat with respect, as becomes the temple of the spirit of the living God. I should use dress as an expression of my personality.

I should want the best education my parents could give me, or that I myself could earn, in case they could not afford to give me any. I should not want to ask my parents for money after I had finished my education. I should as soon think of stealing as cheating in any fashion on examination to get credit. I should try to find the thing I could do best in the world and do that thing, and I should look to my education to assist me in discovering my talent. I should choose to do that thing wherever the need of that thing seemed greatest. I should always help my parents in any way I could to

(Continued on Page 16)

*This is a stenographic report of an address given at "Martha Washington," the summer home of the sixty college girls who form a part of the Blue Ridge working staff each summer.

The Negro—From Africa to America

GEORGE H. Doran Company is just bringing from the press a large volume, *"The Negro: From Africa to America,"* written by Dr. W. D. Weatherford, President of Southern College of Young Men's Christian Associations. In the light of all the difficulties of the present hour it is a most timely volume.

Lack of understanding between ethnic groups is the most acute cause of our present human difficulties. Any clear presentation of facts which helps two groups to understand each other better makes a real contribution to civilization. The volume by Dr. Weatherford is a very careful and unbiased statement of the development of the Negro people, beginning with their African environment and following them down through slavery and into the present time. It has been written with great care and is amply substantiated by references to source materials.

The author's central contention is that the life of any people is deeply affected by environment and opportunity, and that no one can fully understand or appreciate the Negro who does not know something of his background, and still more of his present social environment.



The book further contends that what affects one section of the population vitally affects all sections, and hence it is not a matter of indifference to the white people as to how much progress the Negro is making.

"This book," says Dr. Dillard, in the introduction, "is the presentation of the tremendously important human problem—the problem of racial adjustment, which calls for wisdom, temperance, and the application of Christian principles to the affairs of everyday life, not only in America, but wherever the dark-skin peoples of the earth are brought face to face with other peoples. The author makes a plea for social justice for all men and women. He presents evidence to show that the injustice which is inflicted upon a disadvantaged group will naturally be transferred to another group."

"The study," continues the introduction, "is free from shibboleths or other forms of cant. It presents the story of the gradual emergence of a race from darkness toward light by way of the hard and profitable discipline of adversity. The story, while realistic in its pictures of man's inhumanity to man, is still hopeful and constructive. The open-minded reader will close the volume with the high thought, what a noble achievement it would be for America to show the world that there can be co-operation with differences, that there can be fair application of the Golden Rule in contacts and relations among the races of mankind."

The volume was written primarily as a text to be used by universities in the departments of economics or sociology. Reviewing the manuscript from this standpoint, Mr. R. B. Eleazer, the editorial secretary of the Southern Interracial Commission, writes:

"I have gone pretty carefully over the manuscript and, in all sincerity, it seems to me that you have produced a masterpiece. In its field there is nothing like it, I am sure, for thorough and comprehensive treatment. In gathering so great a body of significant material from so many sources and making it available in one volume, you have rendered an invaluable service to all desiring a thorough study of the subject. As a college text-book, I do not see how it could be improved."

FRUITS OF RELIGION

(Continued from Page 10)

that there is a Beulah Land, and sure that those I have loved, after a while God will put back in my bosom with a love that will not fail. That is my hope. It is the vision that Dr. Lyman Abott had when his mother went away. He said, "My mother has only gone into the next room." Is not that beautiful? Let this thing sweep your intelligence, let it burn in your soul like a passion. Clasp hands with me as we go out this Sunday morning to say with all the power that is in us to preach this doctrine, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

(Continued from Page 14)

the limit of my ability, without contradicting the preceding purposes. I should try to find "sermons in stones, books, in running brooks, and good in everything." I am sure I should be by nature a Martha, but, I hope, by grace, a Mary. I should want to be first, a Christian; I should be a denominationalist second, but a sectarian not at all. If I became a missionary, I should carry the good news that God loves all His children, not the bad news that He damns all those who never heard of Him, which, I think, is contrary to both reason and revelation. I should try to live as a Christian, not primarily to save my own soul after my death, but to help save the lives of others and my own before death.

I should never cease to be grateful for the privilege of being a woman, and especially in these days of woman's emancipation from all improper restrictions. I should co-operate in all work making for better citizenship, and I should try to assist in the preparation of woman for the duties and responsibilities of citizenship. I should stand for eliminating the conditions of life that impoverish true womanhood and beautiful childhood. And all these things I am sure I should just as little accomplish as even the least effective of any one of this company. But as a part of my experience, if I had been born a girl, I should certainly want to be a Martha Washington at Blue Ridge.

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APRIL

1924

HE IS RISEN

"But, lo, the dawn! The portal shakes
Under a touch of might.
Within the darkened tomb there breaks
The very Light of Light.
For this is He,
Who, on the tree,
Our guilty nature bore.
Who once was slain,
And rose again,
And lives for evermore.

"The grave could not retain Thee,
Nor death itself constrain Thee;
Vain are the watch and ward.
The word of power is spoken,
The gates of hell are broken;
Behold your risen Lord,
Himself the only Door,
Who once was slain,
And rose again,
Who lives for evermore.



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Prayer*

DR. WILLIAM J. HUTCHINS, President of Berea College, Berea, Ky.

JESUS CHRIST reveals to us the Kingdom of God, the eternal worth while. At the same time He reveals ourselves to ourselves. A beggar may maintain a decent self-respect so long as he is in the company of beggars, but not in the presence of the king. There is Jesus' social ideal, and down here the slime and shame of peace following the slime and the shame of war. There the superlative beauty of the character of Jesus; down here ourselves, weak, bound by habit, so that Jesus' very ideal seems to damn and doom us as unworthy of the task of mastery and service which we seek. But Jesus does not leave us here. He bids us make our own the power of prayer. The summons of Jesus to pray is in entire harmony with the outreaching and upreaching of our own nature. You know the statue of the Praying Boy, with hands uplifted and with eyes uplifted. There is the typical person of the nations and of the generations. Professor James puts it this way: "We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer, and many reasons are given as to why we should not pray, while others are given as to why we should; but in this very little is said as to the reason why we do pray, which is simply because we cannot help praying. It seems probable that in spite of all that science may do to the contrary, men will continue to pray to the end of time, unless their mental nature changes in a manner which nothing we know of should lead us to expect." Yet we, with our morbid self-consciousness, we with our rejection of that parrot-like patter of glib prayers which we have heard and in which we have engaged as children, we with our passion for reality, sometimes wonder whether we have the right to pray, and sometimes I suspect that months together have gone by and we have been bound to confess to ourselves that we have not really prayed.

*Stenographic report of an address given at the Community Conference of the Y. W. C. A., Blue Ridge, North Carolina, July 13, 1923.

PRAYER OF COMMUNION

Can we help each other? Of course, all prayer is communion, but, roughly speaking, very roughly speaking, simply for lack of better terminology, I should like this morning to divide prayer into two types: the prayer of communion and the prayer of petition. First, let us dwell upon the prayer of communion, the prayer which emphasizes communion. Some time ago Charles M. Sheldon, the author of "In His Footsteps," gathered a group of us ministers and teachers together and went around the table asking this question of each individual, "What keeps you going?" I had never thought of that before. What keeps you going? That is a very significant question. Here, for example, is a woman who has made her own that great motto, "Not to be ministered unto, but to minister." I ask that woman, What keeps you going, through disappointment, through discouragement, through desertion of friends, through abuse and slander and calumny? What keeps you going? Behind all of other answers the real fundamental answer is this: The thing that keeps me going is the sense of my companionship with my Father—God. Now the prayer of communion brings into fulness of conscience that companionship with God.

"Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, 'Thou art near.'"

The prayer of communion is the prayer of the child whispering simply, "Thou art near." One of the dearest friends I have in the world told me that when his little girl was a baby, every now and then in the darkness of the night he would hear her voice saying, "Hand, hand," and when my friend would put his hand upon the little hand, the baby was at rest. There is the prayer of communion which brings to our consciousness the great, strong, loving hand of our Father.

There was a time when we built our college observatories down in the midst of the dust and smoke of the great cities, but we do not do that any more. We build our observatories now upon some hill overlooking some quiet lake in the country, or better still, on some mountain of California where, unhindered, we can see the stars. The prayer of communion takes the soul away from the dust and the smoke and the drivel, to the mountain of vision. I am told that when Ibsen was writing his novel, "Brand," he had upon his desk an empty ale bottle into which he put a scorpion, and he tells us that every now and then the little creature would get sick and he would put bits of fruit into the bottle. Now I know men, as you know men, who, as they lift their eyes from the writing of their day's page, look, as it were, into an ale bottle with a little scorpion inside. Jesus looked up from the page which He wrote day after day into the open face of His Father. That is the prayer of communion.

Now have we any right to believe in the possibility of the prayer of communion? I answer no, unless we believe in the God of Jesus. If we believe in the God of Jesus, if we, down to the ground, believe that at the heart of this world is a God who knows and loves and cares, and is strong, then the prayer of communion is a corollary; and I am convinced that as a man's religion matures and as he himself matures, the prayer of communion will gain increasing proportion in his life. My father is now eighty-four years old. I suppose for the last thirty-five years I have scarcely asked my father a single favor, but the communion has been there.

You remember that story of old Dr. Tholuck. Some of his students were interested in the spiritual life of the man, and they thought they would discover the secret of it, so one of his students went into his study and hid himself behind the books and watched. The old man, as he got through his evening study, simply clasped his hands upon his open book and bowed and said, "Dear Lord, we are still on the same old terms." That was all. That's the prayer of communion, the prayer which says to our Heavenly Father, "Dear Father, we are still on the same old terms." And I want to insist upon this, that if you believe down to the ground in the prayer of communion, then you have made your own for possession and for occupation one vast hemisphere of prayer life.

Prayer of Petition

We turn now to the prayer of petition. Rising naturally out of the prayer which emphasizes communion is the prayer for petition for personal spiritual blessings. There is a pathetic confession made by the French modernist, Loisy, in his Journal of May 10, 1904. He writes: "For a long time I have been unable to pray to God as one who would ask something of an individual of whom one expected a favor. My prayer consists in an interior act of self-recollection which enables me to decide what I consider to be good and useful." The prayer of petition for personal spiritual blessings is something far different from that. Per-



Dr. William J. Hutchins

haps illustrations will serve us better here. Dr. Jowett tells us a story like this. He says: "A minister came to see me one night. He said, 'Jowett, I wish you would try to get me another place. I feel I have about done yonder. You know it has been a rather bad year. Finances have gone wrong. We have not increased our membership. Nothing seems to have gone right.' We talked it over, and our conversation got away down into the depths and away from the shades, and he left me that night. He went home. He flung himself in a chair by the dying fire and he thought and prayed, for that is where our conversation had gone, and he said something like this, 'O my God, if I am the barrier to the progress of my church, graciously remove the barrier and set me and my people free,' and he took the peace and strength for which he

prayed and he went to rest. The next day was Saturday. He told me he was led to church on Saturday morning as though a hand had been laid upon his shoulder and thrust him into the place where he had ministered to his people. He came into the chapel door. He locked the door behind him and was there alone in the empty church. He said, 'I went to the front where I had ministered the bread and wine and flung myself on my knees and said, O Lord God, this is the place where I have failed. Fill me with Thy power. Lord, I take Thy power.' The next day a revival broke out in his church. He sent me word two days later, 'I don't want another place. Stop your seeking. Let me remain at home.' What had that man been doing? Saying his prayers? Drinking in the divine energy, the love energy." You know the song we sang here our first morning:

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies,
But take the dimness of my soul away.

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The kindling of the heaven-descending Dove,
My heart an altar, and Thy love the flame."

That is the prayer of petition for personal spiritual blessings. Have I a right to offer it? Again I answer, no, unless God is our Father. But if at the heart of the world there is One who loves and cares and knows and is strong, then I say to you that the whole universe is built to answer that prayer. Now, if you believe in that kind of prayer you have conquered for your possession and for your occupation the first province in the second great hemisphere of the prayer life.

But, as Jowett's story reminds us, no man can honestly pray for personal spiritual blessings without craving like blessings for other people. Perhaps you have heard your friends pray for China, for India, for Africa, and suddenly you have said to yourself, "If I should pray that prayer, it would be simply a form of speech," and you have stopped praying for Africa, and India, and China. Now your sister goes to China and your sister has a kindergarten, and in that kindergarten there is a little girl. Your sister tells you the story. That little girl was one of seven girls who had been imprisoned below the deck of a junk. The seven children were discovered because a little girl's hand reached up between the planks of the deck of the junk. The girls were found down there below. This little girl went to your sister's kindergarten, and as you hear her story, you begin to love that little girl. You cannot help it. And as you begin loving her, you begin to pray for her, because you cannot help it. But have you a right to pray for her? Certainly, as you love the more, you will pray the more. You cannot help it. But have you a right to pray for her? The fact that in a reasonable universe you cannot help praying for her gives you a warrant for such prayer. The fact that the great builders of the civilization in which we live insist upon the validity of such prayer gives you a warrant for such prayer. The fact that Jesus prayed, "Thy kingdom come," gives you ample and sufficient warrant for such prayer. But now, really, do you believe that any prayer of mine for India, or for Africa, or for China, can lead God to do for India, for Africa, for China, what He would not otherwise do for them? Do you really believe that? We know that when we are near each other we can definitely enrich or impoverish each other, spiritually. We know that when we are here together this morning we can definitely impoverish or enrich each other, spiritually. Should the fact of distance make any difference there? Again, take the physical world. You know that when China a little while ago was famine-stricken, we people here in America saved thousands and probably hundreds of thousands from starvation. Would it be strange if there were an extension of a like law into the spiritual wrold, so that we may actually enrich or impoverish the lives of people beyond the sea? Robert E. Speer wrote a book. That book crossed the sea. That book dropped into a second-hand book stall in Kieff, Russia. There it was picked up by a Russian woman student of great ability, whom I learned to know. That book led that woman to the liberty which is in Jesus Christ our Lord, and she became one of the great women of Russia. Humanly speaking, but for that book of Robert E. Speer that woman would never have been led out into the light and the power of Jesus Christ. Now, in intercessory prayer, I believe God says to us something like this: "My child, if you could go as a missionary to China, I would have you go. If you could go as a philanthropist to China, I would have you go. If you could write books to help the Chinese, I would have you do that. But I am unwilling that the chance to help China should be the monopoly of the author, the missionary, the philanthropist. By prayer I permit you to share in my world-wide democracy of helpfulness. By prayer I permit you to unlock energies which apart from you would not be unlocked."

Our prayer frames itself, of course, as a petition. Practically what we say is this: "My dear Heavenly Father, if Thou wilt so greatly honor me, permit me to share in the life of China, in some way or other to

give my life to China, so that I, too, may become one of the servants and saviours of China." If you are willing to believe in that kind of prayer, if you are willing to believe, away down to the ground, in prayer for spiritual blessings for other people, you have gained for your possession and for your occupation the second great province in the second great hemisphere of the prayer life.

Prayer for Material Blessings

Now I want to speak of a prayer which some of us find the most difficult form of prayer—namely, the prayer of petition for material blessings, physical blessings, for ourselves and other people. Of course, the materialist laughs at us for praying for our daily bread or for the daily bread of other people. Of course, he is perfectly willing to grant the reflex influence of prayer. But surely a man is not going to



continue to pray for physical blessings if he has to remark to himself at the beginning, "I know that this hasn't any influence upon God at all. I am simply engaged in an interior act of self-recollection." But have we a right to pray for physical blessings for ourselves and for others? First, sometimes we cannot help such prayer. When a man is thrown flat on his back, he looks up. Second, the physical is so entangled with the spiritual and the spiritual with the physical that if a man has a right to pray for spiritual blessings he has a right to pray for physical blessings. One of the greatest spiritual blessings that can come to any man or woman is a home, a home where love and life blossom. If I have a right to pray for the spiritual blessing of a home, I have just as much right to pray for the brick and mortar and the wood of the house which can effectively house that home. One of the greatest spiritual blessings that can come to a community is a vital and vitalizing church of Jesus Christ, but that the church of Jesus Christ may rise to its fruition in a community that church must have a suitable building to house the spiritual organization of the church; and if I have a right to pray for the spiritual organization of the church, I have a right to pray for the brick and the stone and the wood and the mortar to house that church. Still again, we have testimony to the value of prayer for physical blessings, which in any other realm of thought we should regard as absolutely conclusive. Those who have prayed most bid us to pray more. Those who pray often bid us pray oftener. Those who have been most daring in their prayer bid us to be audacious in our prayer. Of course, they may be mistaken, but if they are mistaken, those who have done most for this world of ours, are mistaken when they are at their best.

So far I have simply been building a staircase to the climatic argument for such prayer. When Jesus bids us pray, "Give us this day our daily bread," He gives to us as reasonable men and women all the warrant that we need for such prayer. But you say, "Do you really believe that God is going to violate His natural laws to meet my physical needs?" No, I do not. A great teacher of mine said that most of the prayers which men offer for physical blessings may be answered if God can put a thought into a man's mind. This morning you have put thoughts into my mind, and, perchance, I have put thoughts into your minds. If we permit the idea that God can put a thought into a man's mind, then we admit that God can answer most of the prayers which men offer for physical blessings. There do come times, I grant, when a man stands helpless in the presence of some force of nature, when there is no chance of human help or mediation. What shall we say? Will God answer my prayer for deliverance? I want to call your attention to this fact: that God's laws are God's customary ways of working. I wonder if you ever heard this story, or parable, suggested by a scientist. A man sits on the bank along which passes a railroad, and he keeps a memorandum of the times when the trains pass, and after he has sat by the railroad track for a considerable time and has noted down the hours of the passing of the trains, he gets what he calls "a law of the trains." Then, suddenly, after he has been there a week and got the thing all settled, a train passes by at

the wrong time, and his law is completely smashed. Not at all. There is a law of the regular trains, and then there is a law of the special trains, and the law of the special trains is just as "lawful" as the law of the regular trains. There is a law of gravitation. There is a law of prayer, and the one law does not interfere with the other law at all. You remember, of course, the farmer who saw a camel for the first time, and after looking at it for some time, said, "There ain't no such animal." Now unquestionably the man who first saw an aeroplane flying about the Statue of Liberty and over the river, said, "There ain't no such thing." But there was. Now the camel is just as "lawful" as the farmer is, and the aeroplane violates no law. The flight of the aeroplane simply involves the correlation of this law and the other law with which, perchance, hitherto we had not been familiar.

If God's Spirit leads you to such prayer from time to time, I say you wrong God's Spirit if you do not offer such prayer, and if you are willing to believe in prayer for physical blessings, you have conquered for your possession and for your occupation the last great province in the second vast hemisphere of the prayer life. But I do not believe that prayers for physical blessings should occupy large time and thought in a woman's prayer life; and I will tell you the reason. If you devote large time and thought to prayer for physical blessings, you are likely to become a presumptuous sign seeker. You are likely to confuse the essential with the nonessential in religion. I beg of you at the close of this hour together to go back to your room and read the great words at the close of the prophecy of Habakkuk, one of the great passages in the Old Testament. "Though the fig tree shall not flourish, neither shall fruit be on the vine; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there be no herd in the stall; yet I will rejoice in Jehovah, I will rejoice in the God of my salvation."

A woman says to all this: "That sounds all right, but the fact is I have prayed and prayed, and I have got no answer to my prayer, and I have given up prayer." In that hymn from which we have quoted, you remember the words, "Teach me the patience of unanswered prayer." That is good poetry, but it is poor religion. I believe that there is no such thing in the world as the unanswered prayer of an honest soul. A loving father may answer his child in three different ways. First, "My child, I will give you just what you want in just the way you want it," and I venture to say that in your experience the great mass of petitions have been answered in precisely that way, "Yes, my child, I will give you just what you want in just the way you want it." Another answer of a loving father is, "Yes, my child, I will give you what you want, but not just now." Dwight L. Moody had a child that wanted a horse. He said, "I won't give you a horse now; I will give you a goat." He gave him a goat, then a burro, and when the boy grew older, he gave him a horse. Did he not answer the child's prayer? I will give you just what you want, but not now; you are not ready for it." Another answer a loving father may give to his child, "I will not give you what you want, but I will give you something better;" and I venture to say that in one of these three ways God, the loving Heavenly Father, has answered and will answer every prayer of every honest heart:

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THE FEAR OF BEING GREAT

SOUNDS a bit odd, doesn't it? Suggests some slip of the typewriter, or the printer's mistake? The fear of being great! "Why, bless you," you exclaim, "we're not afraid of being great. We're afraid we won't be great."

Nothing of the sort. You're afraid to be great. That's what is the matter with you. And so long as that fear has right of way in the organization of you, you won't be great.

But I can't be harsh with you. There are excuses for this fear of yours. To be great is to be greatly a sufferer, greatly misunderstood, greatly embattled, greatly aloof and alone. To be great is to have one's visage marred more than any man, and one's form more than the sons of man. I hardly can blame you for not wishing to pay the price.

Washington paid it. And Lincoln. Both were greatly great, because greatly beset and buffeted. Read the letters of Hamilton entreating Washington to accept the Presidency when the Great-heart shrunk from the task with an utter shrinking. The dark days of the war—defeats, impoverishment, disloyalties; domestic treason and foreign levy—had worn him down; so that now he cried out for ease from the burden. Nor were they cried without cause. No President than he was ever more savagely villified.

And Lincoln! Man of sorrows, man acquainted with grief. The show of his countenance witnesses for him in the matter. Costly the price he paid. The deep, sorrowful eyes of him, and stricken face, tell the story. It is known of all.

We leave it to the reader as to what might be said of Woodrow Wilson.

Yes. You're afraid to be great; afraid to stand alone. You choose to be like others—float with the tide; go with the crowd, swallowed in a gregarious nonentity! That's the herding instinct, which deteriorates men into cattle.

It's the easiest way. And will keep your soul scrawny forever.

Light to Others*

Dr. D. J. Fleming, New York City, June 10, 1923

THIS morning, just as I was awakening, I had a horrible dream. It seemed to me that I had come to the next Blue Ridge Conference, and as I looked up to those great steps of Lee Hall all of the girls of the conference were gathered there. I recognized every single girl that is here this morning on those steps. It was a horrible dream. I heard you talking about the swimming pool, about the good times you had last year, and you said that you were going to have them again. You were talking about the tennis courts, about the basketball; but I was horrified that I did not see any additional face among this throng. The dream went on into the second year, and I still saw those same faces. This time you were talking about Overlook, Brown's Pasture. You were going to Biltmore again, along the paths of Mountain Laurel and Rhododendron, but still I saw no additional face among the girls. Again the dream went on, and I saw into the third year, but the same faces, and then into the fourth year. Through all four years of your college life I saw the same girls. Sixty-three different colleges representing five hundred girls, and evidently not one word had been said to the other twenty-five thousand of your fellow students about your being to Blue Ridge. You had looked out on the ranges of mountains that thrilled you, and yet you were satisfied to come back again four years in succession and bring no additional girl with you. Evidently the dream said you had gone back to your schools and colleges and kept quiet about Blue Ridge. It was a horrible dream. Of course, that is impossible in real life. Why is it impossible? Why it is so simple, just two things that would make that impossible. First, no one can keep quiet who has been to Blue Ridge. But if you meet other girls who ought to come, and if you have been, of course, you are going to talk about it. In other words, having the experience in your life of something of supreme value is one thing. Meeting with other people who have not had that experience is another thing, and whenever those two things come together there is witness. It would be literally impossible for that dream to prove true.

But there are conferences (a little further away, however) where people are meeting day by day. I think of one over at Burgary, and their leader is Buddha. A very notable man was he. In fact, I have gained from Buddha. I have enjoyed reading some of his parables and some of his teachings, and I, too, have been stimulated by his sacrificing life. Buddha, you will remember, was a prince, and on the very night that his very beloved wife bore him his first child he went out to seek the way of salvation for himself and for the world. I cannot stop to tell the whole story; but you will remember he gave up all in order to tell the world the way of salvation. Would you not be proud in that conference, with Buddha as your head, and yet what was the gospel that he brought to the people attending that conference? It was this given in three short sentences: First, all life is evil; second, the root of evil is desire; third, therefore, salvation consists in getting rid of desire. The three hundred million people that are attending that conference are listening to that gospel.

There is another great convention that is in session now. It is in India—the Conference of Hinduism; and although I try to see the best in every person, I find as I go into a home or a foreign land or nation, I try to see the best that is there. I must witness to you that in this conference of Hinduism it divides up into very many sections. It is not all the same. But in one of them their leaders are immoral. It is not so bad as that may sound to you, for they have the belief that the gods can do anything that they wish. They may be immoral, and the rule is that we should not be immoral, but it is easy to slip up on that when they are working with leaders that are immoral according to human standards. Is it strange that some of the people in Hinduism should also be immoral?

There is another session of that conference, and in that conference we can see them with their objects of worship. Here is an idol, and the women in the convention come and march around it, decorating it most reverently with flowers and water. They are in earnest, just as mush so as we are here this morning, and yet that is all they do. After putting water and flowers on that stone symbol of life, they feel that they are pure.

Or there is another section in that conference for the very highest meet—for the intellectuals who say you cannot have God say anything, not this, not that. It is almost a zero. It is our physical absolute; and when you come to a physical absolute, it is almost like zero, and that is the highest that is there.

There is another section there. Instead of think-

. *A stenographic report of an address given at the Student Y. W. C. A. Conference, Blue Ridge, N. C., June 10, 1923.

ing of nature and having that remind us of the flow of life God is ready to give, instead of thinking of nature making us think of the creative God, instead of seeing the sun rise in the morning and singing hymns about the life of the world, the sun blazing forth its glory, reminding us at once of God and his glory, instead of seeing God in nature, they say that nature is an illusion, just a dream. You know, if you dreamed all night—twelve hours—then what would be the dream or the reality, the day or the night? They say this is a dream as we look among this audience; there is no individuality. It is all bosh. They are serious about it. They would say, inasmuch as you think of yourself apart from each other of the people, it is maya. All of India is suffused with the idea that if you really want to know, that all of this is illusion, that after all you are just one with God. A



very notable idea, isn't it, that the whole thing is just absorption; that if only I can bring myself to thinking everything here is not separate, these are illusions. It is just one pantheism. All God, all one being. You feel your hands going down at your sides as that idea begins to sink in.. Yet they dwelt on it at that conference until they got it into their minds, and India is what it is because they feel that way.

There is another conference which is meeting in China. A very good conference in many ways. I do not know anything especially bad about it, except that what it does not have. They dwell on the relationship, the proper relationship, between real and unreal, parent and child, brother and brother, and friend and friend, that we should have the right relationship one with another. I imagine that in conference they are thinking about facts, they are thinking about relationships. Their leader is Confucius. Yet what you miss at that conference there is that there is no opportunity to worship God. Confucius never mentions God. They have no time for prayer. In so far as they will follow their leader, they have no mention of God. What would Blue Ridge be, with all its beautiful nature, mountain peaks, flowing streams and flowers, if it were not that at the very height of our life we come into the very presence of God himself?

There is another convention. Oh, there are a lot of them! People all around the world go to them by the millions. This one is away off at Mecca, and there are millions who believe in this conference. Their leader is Mohammed. A prince of war he is, a man that they are tremendously proud of. And how they believe in God! Every one of them is filled with zeal, because they feel that they know God. Idols? Of course not idols. God is great, and not one idol can remain around them. They smash idols when they find them at that conference. Oh, how they thrill with the greatness of God! When a little baby is born, before it gets its first taste of milk, they whisper into its ear, "God is great!" In the morning, when the light dawns up from their midst, goes that wonderful cry, "God is great!" Five times a day all who go to this conference (in a way possibly that we do not do), down in the dust their foreheads go before the greatness of God. I wish we had some of the conviction of the greatness of God that those at that conference have. They are ready to die for it. If you were to go to one of them at the conference and say, "I am going to take your life in a moment," he would thank God for it. Nothing would be greater than to die for the Father. Nothing would be greater than to die at once to get to the heaven that he longed for. But it isn't all good at that conference. The heaven in which they believe and to which they wish to go is one that I do not want to go to, one that I do not want my sister to go to. I cannot, with a spiritual vision, feel that more or less materialistic vision that they have before them is one that for one moment can hold the light of my life. They know the greatness of God; they acknowledge the greatness five times a day, bowing before Him. Therefore, they are God's favorites; therefore, they may go out and do almost anything they wish, because of the greatness of God, and they feel that they can do almost anything if they only bow before Him five times a day and make their pilgrimage once a year to Mecca. If they give alms and do each of the five requirements of the Mohammedan life, at once their sins are forgiven, and they may rob, steal, commit murder or commit any other crime.

Now, if somewhere else in Europe or in the South there was a conference meeting, not up in these wonderful mountains, but out in some desert plain—no shade, no mountains, no flowing streams, no flowers, but the hot sun beating down upon those girls, would

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THE LABOR TURNOVER

IF any manufacturer found he had employed thirteen general managers in a period of ten years, or if he had, in the same period, employed thirteen foremen for each section of his plant, that manufacturer would consider himself headed for the rocks.

Any city Board of Education, employing ten teachers for a particular high school building and finding, at the end of ten years, 130 different teachers had been used, would immediately order an investigation. It would be very evident they were demanding too much work, or giving too little pay, or were using teachers too poorly prepared to do the task.

Between 1913 and 1923, the Young Men's Christian Association of North America recruited 12,122 different workers, and at the close of ten years had only 968 more workers than it had in 1913. In other words, it tried out thirteen workers for every one it retained.

Why not show as much good sense as the Board of Education, and ask if we are requiring unreasonable length of hours; if we are paying inadequate salaries; or, if we are recruiting men who have had little general training and no professional training which fits them to succeed? Perhaps our vicious circle is: no professional education, failure, resignation, and the Association has injured both itself and injured the man by allowing him to fail.

LIGHT TO OTHERS*

(Continued from Page 8)

it not be cruel if we didn't slip over there and say, "There is more room up at Blue Ridge; come along?" It is so easy, we could hardly keep from doing that.

Or suppose that there was some college apart from these sixty-three represented here this morning that had sent no girls, ever, to Blue Ridge. Why, I can see you. I don't believe there would be a single girl here who would not tell them about Blue Ridge. Wouldn't it be fun to make a trip over to that college and tell them all about it? I can see the joy with which you would get ready to go. And what would you do when you got over there? Well, possibly that college wouldn't be very good in the games with which you are familiar. They don't know about tennis. It would be perfectly easy, with all you have learned, to tell these girls something about that. It might be that you could help out in lots of ways to better their physical health. Or it might be, when you went over to this college who had never sent any one to Blue Ridge, that their Y. W. C. A. work has all gone to the bad, and you could get them started again. Is not that what many a Y. W. C. A. secretary is doing around the world, teaching them how to run an association? It would be just so easy. Or if it were a pretty backward college (doubtless it would be if they had never sent a delegate up to Blue Ridge), you would help in the classroom—get out some electrical apparatus, give them a start in psychology and philosophy.

You have heard, have you not, of the union college of the Orient, to which you are making contribution, and of the other colleges, the Christian colleges of the East and other countries, to which Christian girls are going out just to give them a start in teaching? It is just as easy as going from one college to another. Why, I have been around this little tiny ball twice. It doesn't seem big when you have once gone around it. It was a long distance when you first came from —say, Memphis to Blue Ridge—but the next time it won't seem so far. After you have gone a little further the world will seem small. What a lot of things there are to do, but as you go about your work you scarcely realize it. We don't know about the needs in other lands. There is womanhood. Go right through the countries and see their homes and places of living. It seems to me that, in general, one of the great things that can be done by Christian people who go forth into missionary work is to help release womanhood. There have been times when even our race looked down on womanhood; but that time has gone with us, and we can share with them the companionship of life. It has been found that, after all, a woman is a human being; she has the possibilities of education. After all, woman can be a companion of man, not standing by and letting her lord eat while she and all the children wait. Note the family as we find it almost everywhere in America. The great thing we notice is the home life. Oh, what a wonderful thing it is! The mother, father and children sitting around a common board, sharing life together. That conception of woman has yet to come in almost all the world. The realizing of her has not come to most of the world. In India in so many homes she is kept behind the veil. I think of a family I knew in India. My wife and I would go to his home. He would show us about the gardens and the greater and outer rooms. Then we would go into a smaller room, and he would show us into that part of the house where his wife lived. It was a small, dark and dingy place, and she was not allowed in the more beautiful part of the house. Just think of yourself not even being free in your own house! All of the joy of life was hidden from that foreign woman. When we were up in the mountains of India we met a Mohammedan woman, and one day Mrs. French was to take her down the mountain side. She was veiled, of course, and Mrs. French asked her to take away the veil, that she might have the freedom just for a little while; but with no one around, she shrunk from taking away her veil. She would feel as strange with her face uncovered as you would feel if for some reason certain parts of your body were exposed. That is only one thing. We are coming to a new life where women can unfold into children of God, in the image of God, with the possibilities of God. That is one of the things that the people of the world are working for. Christian people are going out to these conferences and are trying to give them a vision of the world—a world in which there will be no distinction, no difference, a world in which no one will be ignored. An adjustment between capital and labor, between nation and nation, between race and race; a world in which every human being will no longer be an orphan from his great Father, but will be living at home in the presence of one in whom we all live and move and have our being. Oh, it is this that those who are going forth are trying to do! The tasks are such that no individual can do them. We cannot do them one by one. We are drawing ourselves together into the Y. W. C. A. or the Y. M. C. A., or we group ourselves into churches, simply because, as individuals, we cannot worship God quite in the same way as we can together. We need to get that new added inspiration that comes from singing these great hymns; and to experience God together, we need the church, and we need to get together to accomplish what we should. So there are those who are going out in the world to start Christian churches, feeling

that they must forever do this task. But that if they could only get a little circle started, help it and teach it, until it catches on, until it is widening—then will the kingdom of God come there.

We have at last come to our text of this morning. It was in those verses which we read in our Scripture reading: "To give the light of the knowledge of the glory of God in the face of Jesus Christ."

Have you noticed how often in this conference we have come back to Jesus Christ? How often there at Peking, when the students of the world were gathered together, they said we must study the mind of truth, and last evening we had presented to us as Christ's relationship with God. Oh, there is light there, and the call that comes from every one is that they should bring to bear upon the hard proposition of this civilization the life that is in Jesus Christ!

I remember last summer a dangerous night. Lightning had already begun, and rain was evidently about



to fall, and five of our cars were broken down in the desert. Mud was all around us, and we hardly knew where to turn. There was one searchlight in the party on that dark night, and how we all searched for that one light! The bridge was broken down, but we knew that there was a detour that would get us around before we were caught by the rain. How we looked for the light to find the rough road that took us across that stream! It seems to me that when we don't know the way exactly, that we should know there is light in Jesus Christ. That is our ideal this morning—the light of the knowledge of the glory of God! Oh, what is that glory? Do we picture a great white throne, with sunbeams streaming from it? Do we think of its splendor? Oh, no! That is not the real glory; that is only a metaphor, an allegory. The glory of God's light is in his character and in his purpose. Oh, that wonderful purpose that God has for this world, budding upon an adventure of Christian-like personality! Can you vision it? On every street car, on every railway train, in every activity of life, Christian-like personality—between capital and labor, the spirit of Jesus Christ between nation and nation, the spirit of mutual admiration and service. Do you get that? God is putting forth His whole life; He is helping to bring it in. The glory of God is that He wants each of us to be like Him. It is not the brightnees of the throne, but wanting each of us to be like Himself. He wants you and me to be creative in going back to our communities and colleges, facing things that have never been done. In God's name, say that you are going out from your colleges and face the need of the world, doing the things that God wants done and sanctioning that in His name. God's purpose is that there can be in all the world a society living in brotherhood and fellowship the simple Christianlike personality. Oh, the wonder of it is, then, if we could only make that our purpose right through this conference to give—to give—to give the light of the knowledge of the glory of God in the face of Jesus Christ! The one great asset is Jesus Christ. The one great wisdom of the world is for us and for others in the world to let Jesus Christ have his full opportunity in our lives. There is hope for the world, if we will only place ourselves steadfastly, attentively, obediently in the presence of Jesus. If we and others in other conferences do that, there is hope for the world.

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BLUE RIDGE

A European Situation*

BISHOP W. B. BEAUCHAMP, of the Methodist Episcopal Church, South

FOR the last five years I have spent about one-half my time in Europe. I have been asked frequently, by those who know I am spending much time in Europe, questions which I am unable to answer. This morning I wish to speak to you on some observations concerning the European situation.

In the first place, a European doesn't think an American knows anything about Europeans, which is largely true. The other day in Nashville, just a few days ago, at one of the shops on Third Avenue, there had been brought a great container which had been used at the Old Hickory Powder Plant. When it was deposited in the mechanic shop, the mechanic commenced to work on it, and hit it a blow with his hammer. There had been left in that container perhaps some gun powder or some other explosive; and when the hammer hit the container, this remnant of explosive exploded, the container went into millions of pieces, and the workman into almost as many. Some hours afterwards, when I passed down the street, they were still picking up parts of his body. Others were hurt, and around that shop was gathered a group of people excited and stunned and all awry. What happened in this little mechanic's shop on Third Avenue, in Nashville, happened on the continent of Europe, when the terrible explosion of 1914 came and left the continent dazed, shell-shocked, and in a maze. Some of us felt when the Armistice came that the war was over, forgetting all the time that no tremendous world-wide explosion like this would occur and then the world be normal when the explosion was over. So that in Europe we find the result more intensified by the result of this world war than anywhere else, and yet I think if we are observant in this country, we all see a situation which has come to pass which is far from normal in every phase of life. The people of Europe, and especially the child life of Europe, appealed to me as scarcely anything else has. The world war almost destroyed the childhood life of this generation. We think of the fourteen millions of men who were killed, the fifty millions of men who were wounded, and we speak of these vast numbers as the result of the war; but if we have not seen, we cannot compute the vast destruction of child life in Europe.

Early after the Armistice I was in Vienna, which was the most hopeless situation which I saw while in Europe. I remember on the outskirts of that city the little group of children, emaciated and pale, many of them suffering from all the results of malnutrition and afflicted with all kinds of diseases. That was the first group of children that I had seen, which gave me an idea of the horrible results of the world war. And then it became my responsibility in other parts of Europe, especially in Poland and on the border of Russia, to see much more of the child life. Children nearly dead, multitudes of dead children starved to death. I went through only one of those great buildings, and I saw there in one-half hour many women and children. Many of the children were newly born, and during that one-half hour I spent in that one great building thirty little children died. That was one child for every minute I was in the building. They were absolutely starved to death. You cannot count the suffering children by the hundreds, for they are by the



thousands, even by the millions. You have no idea if you have not seen it; and it does not make any difference how much one reads about it, one has no idea of the desperate poverty of the vast majority of those nations until he is among the people.

Three years ago, in the city of Warsaw, there were about sixty Protestant preachers of different denominations, but there were only three of the preachers who could go to their churches and hold services on Sunday, because they were the only ones who had sufficient clothing with which to cover their bodies. There was not a single wife of one of those Protestant preachers who could go to a public service because they did not have, not what some folks think of as church clothes, but because they absolutely had nothing with which to cover their bodies. That poverty and that suffering is widespread. I have seen on the borders in Germany hundreds of children hungry and emaciated, and thousands upon thousands of women and children in that nation suffering from actual hunger, so that Europe is a hungry continent to this day.

Europe is also a sick continent physically, after

*A stenographic report of an address given at the Missionary Education Conference, Blue Ridge, July 1, 1923.

you cross the English Channel. Many of the hospitals that once were are closed because they cannot be sustained. That is true in Germany, in Austria, as well as in the Slav world. I remember in one of the cities in Germany where the Protestants had a great hospital that the income that they now had, an income which used to keep that hospital going, would not buy the fuel to heat that hospital, and it was closed, so that multitudes of people who are sick are now without the opportunity of being cared for. And in Warsaw recently, when my own son became desperately ill, there was only one hospital that was recommended, and that hospital, which they said was the best in the city, would not be considered in any city of this country a third-rate equipped institution, and yet they said it was the best hospital. Why, they did not have a change of sheets for the bed. We furnished nearly everything, and yet it was the best hospital they had. It is a sick nation and a sick continent.

Not only is that true, but it is a continent of suspicion. If there is one nation in Europe which has confidence in another nation in Europe, I don't know what nation it is; and it is also true that, since the close of the war, we are losing the greatest opportunity that ever came to a civilized nation to be a world power, and they look upon us with suspicion. We have lost much of their confidence and respect, which we one time had on that continent, and I think not without reason.

It is a continent of desperate hatred. Every little border that separates one of those nations from the other, especially as you go to the East, is not only a land border between those nations, but it is a national border of distrust and hatred between those nations, which is far more distinct than a land border. And these no-man's lands which separate these nations are lands of piled up intense suspicion where they do not look across one to the other with any confidence whatsoever.

It is a continent of broken brotherhood. We sang a little while ago in that beautiful hymn, "Go crown thy love with brotherhood from sea to shining sea." The most desperate thing we face in this world today is the fact of an utterly broken brotherhood among men, and the racial prejudice and dislike and hatred that makes it exceedingly difficult to undertake to do good in one nation without the antagonisms of the near-by nations.

It is also a continent without an adequate leadership. If there was any man or any group of men in Europe who knew how to bring understanding out of the turmoil in which they find themselves, out of the suspicions and hatreds and international misunderstandings, I think that man or group of men would be hailed by all those nations of the continent. The process of remaking Europe is not a process of a week or a month or a year, but a process of many years. For Europe there is one great hope—the same great hope that there is for every nation of the earth, provided we can make the application and provided that men and women who say that they believe in Jesus Christ are willing to sacrifice in order to interpret Christ to Europe and the rest of the world. It may seem a long way out, but it is the only way out, and it is the only way out for any nation in the world today—the process of Jesus Christ of healing and teaching and preaching. I found everywhere in Europe a magnificent response to those who came interpreting the healing and teaching of Jesus Christ.

I remember one time, some two years ago now, I was invited to a group meeting at a certain hotel in Warsaw to meet a group of workers—one of the finest, most attractive groups I have ever seen. There were about sixty of them—young women, all of them. It was the organization of the Grey Samaritan. They were Quakers working under the American organization of Quakers. These girls were trained workers and nurses. They went into the villages where there was desperate illness and endeavored to bring that village rescue and the way out of their illness and death. For two years this group of Grey Samaritans gave themselves to this service. Poland was disorganized, and there was a sort of uprising everywhere, yet I was told, wherever I went across that whole nation, that this group of Grey Samaritans had the right of way and that no one anywhere, ever in the slightest way, offered an insult or injury to them. It was the appeal of sixty young women who were interpreted in the sick folk of that nation, in the diseased and the suffering people, and in the bringing of the teaching of Jesus Christ in their ministry of healing.

My brethren and friends, our need today and our danger, as it seems to me, is not so much one of heresy of teaching (no, I know very little about heresy; I do not profess to know anything about it), but it does not seem to me that our supreme danger at all is in heresy of teaching, but it does seem to me that our supreme danger is failing to interpret Jesus Christ to the people of the earth so that they shall understand Him and His ministry; and as I looked upon this group of sixty ministers of service and of Christ to the sick of the nation, I knew perfectly well that everywhere they were interpreting to the people Jesus Christ and his care for the sick and the needy.

During my last visit in Warsaw, we were under desperate anxiety as we had not heard about a piece of work in that city which I discovered during that

period. I found that more than a year ago a young woman of the Red Cross organization had settled in Warsaw to build up a nurses' training school. She was backed partially by the Red Cross and partially by some friends over here in the States. She was a graduate of Johns Hopkins University Hospital, and she had been the superintendent of the great Bond's Hospital in St. Louis, and she had gone to give herself to building a training school for nurses in Poland. In this school seventy Polish girls were taking the training. They were bright, attractive, capable young women, and there are no more brilliant women in the world than the Polish women. Miss Burch, this gifted woman, a Congregationalist, was giving herself and her talent and her training to building up a group of young women who would know how to take care of the sick of their own people. I found that back of what she was doing was a motive as high as that which took Cary to India or any other missionary to any other field in the world, and then I found that in that great city of more than a million people this splendid Christian nurse and woman who was giving her life for the training of these girls that they might care for their sick; that they looked up to her as a special messenger from the West; that she had an appeal that scarcely any one else had in all that city. Why? For the reason that she was interpreting to these people of Poland a new ideal and a more complete Christ. And I believe that the salvation of Europe is through these larger interpretations of Jesus Christ, which the Protestant world must give that continent. It is a wonderful thing how effective, though the process seems to be slow, is the teaching of Jesus Christ to people through life. I was interested last night as our friend talked about China and his work among the Chinese. He spoke of the missionary work having gone on in China for one hundred years, with what some people call a meager result at the end of a hundred years. But what is a hundred years after all? It is a very brief period. Why their nation claims to be four thousand years old with a history. What is a hundred years compared with that?

I remember one Sunday in Warsaw, after the morning service, I was standing on the street in front of a central building where we do various industrial and social work in that city, and a boy came up to me. Ragged—I think I never saw anybody quite so ragged, and filthy. The filth did help him out in one respect, though, for you could hardly tell the difference between his skin and the holes in his clothes. He said to me, "I am hungry," and he said it in English, so I said, "Where did you come from?" He said, "I was born in the States, and my father and mother were Poles that lived over there, and we came back when the war was on. Father is gone away from home and left us, and mother died three days ago, and I don't know anybody, and I am hungry." "Well," I said, "what is your name?" "It is Jimmie," he said. I asked, "Jimmie who?" and he said, "Jimmie Serenosky." (I knew he was Polish when I heard his last name). I said, "All right, Jimmie, let's get something to eat." We fed him, and then he said, "I haven't anywhere to sleep." So we took care of him, and the next day we went to the clothing department and dressed him up—after we had given him a good bath. And he said, "Now, I haven't anywhere to go." He was then taken, a boy of about thirteen years of age, and put in an orphanage. That was more than a year ago—some eighteen months now. When I was there this winter I went out to the orphanage and there came running across the lawn a fine-looking boy, clean and well dressed, jumped up on me, and I said, "Who is this?" He said, "Jimmie, you know that came to you and wanted something to eat. You fed me and brought me out here and here I am." After seventeen months this boy had been made over again and had been selected out of four or five of the best boys from the orphanage to be examples for the boys on the farm, to teach them how to live. He was revealing life and truth to the other boys. I went away from that place saying, "Is there anybody brighter than Jimmie?" For who is there in the world who can do a bigger or a higher thing than to interpret to a larger group the truth of the Christ?

So, friends, in this world today, which is so desperately sick and broken, living in an atmosphere of suspicion, with its racial hatred and its need beyond words to speak of, it seems to me there is only one way out—but let us thank God there is a way out, and that way is through the Christ, and that Christ can be interpreted by men and women to other men and women across the world.

Now God's last appeal and demonstration to us is always through a man, for in the fullness of time, after revelations of all sort, He sent His Son in the form of a man who should demonstrate to men for all time the way of life—the image of God in a human life. God's way of making himself known to the world is through human life, and the highest and holiest business that comes to you or to me or to any man in this world is to interpret God in human affairs to other lives. It is a great opportunity and a great call. Let us thank God if He calls to such a service as this.

Southern College of Young Men's Christian Associations

SUMMER QUARTER COURSES

BLUE RIDGE, N. C., JUNE 16-AUGUST 29, 1924

All Courses are Three Hours Per Week Unless Otherwise Indicated. Full College Credit Given by Co-operating Institutions.

1. Association History, Tested Policies and Principles. (1a). MR. KING.
2. Practical Studies in Association Experience. A study of the growth and personnel of the secretaries will be made. (1d).
 MR. CUNNINGHAM.
3. The development of the American college, the growth of its curriculum, the rise and influence of extra curriculum activities. (11d).
 MR. HENRY E. WILSON.
4. Studies of the history, organization, methods and work of the Student Young Men's Christian Association. (11e.)
 MR. HENRY E. WILSON.
5. Studies of Boys' Psychology, studying the influence in adolescence in the development of the boy. (12e.) MR. LOTSPEICH.
6. A study of the principles and methods of boys' work, giving special attention to the Christian citizenship training program. (12d.)
 MR. LOTSPEICH.
7. Vocational Guidance. A study of the history and development of Vocational Guidance, with a comprehensive survey of vocational information as a basis for vocational counsel. (3a.)
 MR. CUNNINGHAM.
8. Fundamental Studies of the Christian Faith. An attempt to evaluate the foundation of Christianity in the light of modern scholarship. (11b.)
 DR. WEATHERFORD.
9. Studies in Racial Problems, with special reference to the Negro. An attempt will be made to evaluate the present economical, social, and religious movement among Negroes. Also, an attempt to work out a possible basis of co-operation between races. (11c.)
 DR. WEATHERFORD.
10. History of Christian Missions. A survey of the history of modern Christian missions, with an intensive study of one of the non-Christian countries. (11d.) DR. BROWN.
11. Studies in the Hebrew Prophets. This course gives a detailed study of the books of Amos, Hosea, Micah, and Jonah. The books are studied with a view to discover their literary and historical value, as well as the adaptation of their religious teachings to the moral, social, and civic conditions of the times to which they belonged. (11d) DR. BROWN.
12. The Economic Development of the United States. A study of the soil, climate, mineral resources, water power, social and religious, affecting American economic development. (14d.)
 DR. MITCHELL.
13. Studies in Social Reconstruction. With special reference to community development in the South. (14e.) DR. MITCHELL.
14. Principles and Methods of Religious Education. (11b.) DR. KESLER.
15. The Principles and Practice of Teaching. With special reference to the use in social and religious institutions. DR. KESLER.
16. Song Leadership. A study of organization and types of community music, instruction in sight-reading and song leadership. MR. KING.
17. Swimming. Elementary and advanced swimming, diving, and life-saving. MR. HARRIS.
18. Play Leadership. A course preparing for play leadership, indoor and outdoor games for all occasions.
 PROF. MESSING AND MEMBERS OF STAFF.
19. Physical Education for Women. A course in theory and practice, including calisthenics, games, gymnastic marching and gymnastic dancing.
 PROF. MESSING.
20. Elementary Physical Education for Men. Theory and practice. PROF. MILES.
21. Advanced Physical Education for Men. Theory and practice. PROF. MESSING.
22. Boxing, Wrestling, etc. PROF. MILES.
23. Applied Anatomy and Kinesiology. (1 and 2.)
 PROF. MESSING.
24. History and Philosophy of Physical Education. (5) PROF. MESSING.
25. Physical Examination. Physical diagnosis and prescription of exercise. PROF. MESSING.
26. Coaching in Major Sports. PROF. MILES.

NOTE: Numbers in parentheses refer to General Catalog.

For particulars of expenses write W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.

Employed Officers' Conference

PRELIMINARY PROGRAM

TUESDAY, MAY 27TH

Afternoon:
Meeting of Insurance Alliance.
Meeting of Participants in the Retirement Fund.

Evening:
Opening Session, George W. Campbell, Chicago, song leader.
"The Triennial Survey," Dr. John R. Mott.

WEDNESDAY, MAY 28TH

Morning:
First Message of Conference Pastor, Rev. M. A. Jones, D.D., Atlanta.
Commission on "An All-Round Progress for Men Eighteen to Twenty-Four Years of Age in Cities of Twenty-Five to One Hundred Thousand Population," E. Graham Wilson, Chairman.
Discussion.

Afternoon:
Meetings of Constituent Organizations.
Organized Recreation.

Evening:
Report of the Conference on the Association Profession.
Special Report on Certification.

THURSDAY, MAY 29TH

Morning:
Second Message from Conference Pastor, Dr. Jones.
Commission on "The Administration and Program of the Association in the Town and Country Fields," Perley A. Foster, Chairman.
Discussion.

Afternoon:
Meetings of Constituent Organizations.
Organized Recreation.

Evening:
"Stunt Night." Special Committee on Recreation, Dr. John Brown, Chairman.

FRIDAY, MAY 30TH

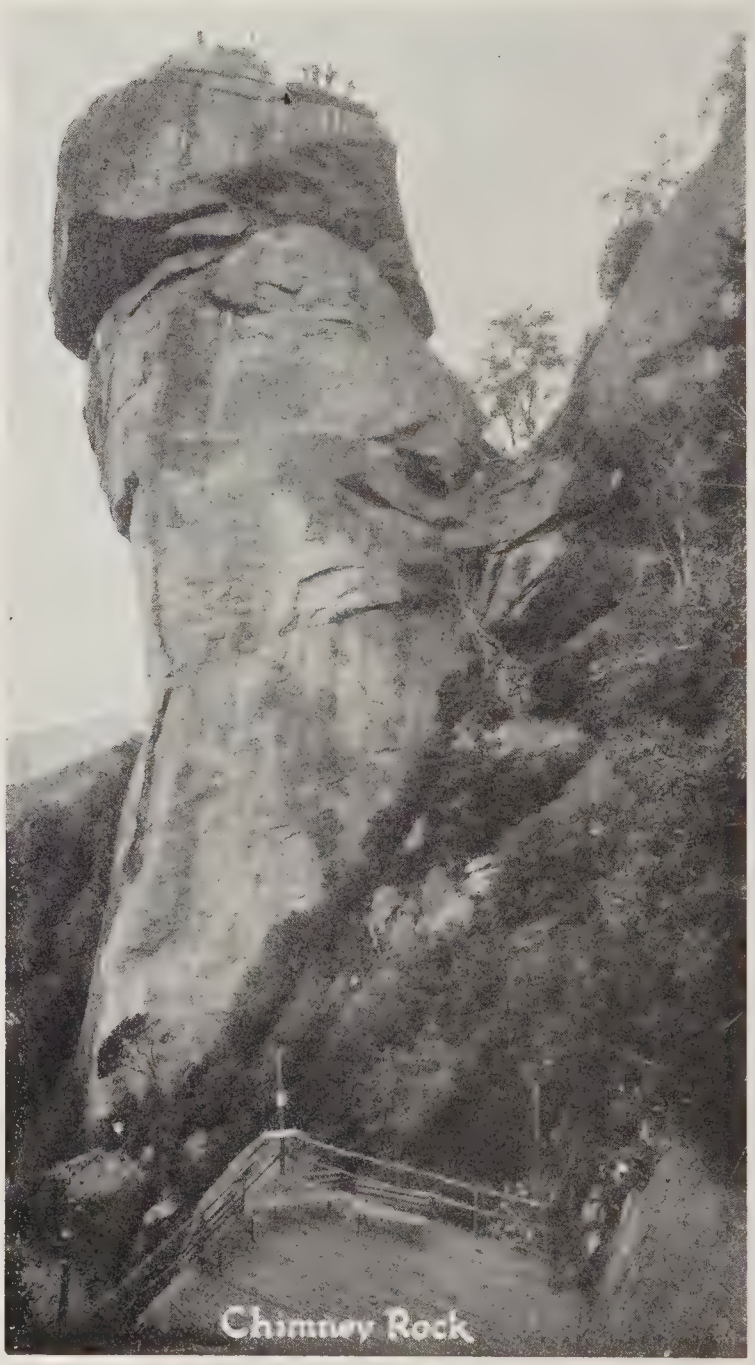
Morning:
Third Message from Conference Pastor, Dr. Jones.
Commission on "The Scope, Aims and Responsibilities of the Physical Department," Dr. A. G. Studer, Chairman.
Discussion.

Afternoon:
General Business Session.
Organized Recreation.

Evening:
Memorial Service, L. C. Haworth.
Forum Hour, "A Truly United Brotherhood."

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PRAYER

(Continued from Page 5)

"I will give you just what you want in just the way you want it"; "I will give you just what you want, but not now"; "I will not give you what you want, but I will give you something better."

With three questions I close. Would your dearest friend give you her most precious gift if you never thanked her for the gifts she had already given you? Second, would your dearest friend give you her best gift if you were always saying to yourself, "I don't believe my friend loves me or cares about me anyhow?" Third, would your dearest friend give to you her most precious gift if you talked with her only about three minutes at the close of the day, and then mumbled over casually the same words you had been mumbling over for the last fifteen years? The Great Companion is the Infinite Demander; but God gives all to those who give all.

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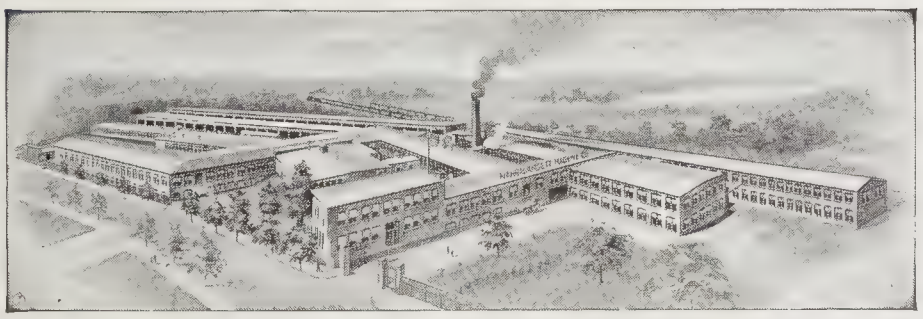
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The Blue Ridge Voice



ARRIVING AT BLUE RIDGE

MAY, NINETEEN TWENTY-FOUR

A PAYING INVESTMENT

JONES, of the Highland Avenue Church, and Smith, of the Clifton Park Church, of the same denomination, met on Monday at Jones' bank. Highland Avenue had just lost its pastor, which was the ninth in twenty-eight years.

Jones: "Smith, how do you keep your pastors? I understand you have had only two in twenty-eight years, and we have had nine."

Smith: "We pay a fair salary—$4,500—we give a fair vacation—one month—and we allow our man a reasonable liberty in thinking, in study, in work, and we insist that our man be thoroughly trained for his job—university and seminary, you know."

Jones: "Well, we do about as well for salary; we give six weeks' vacation, but we have never thought it necessary to insist on education, for we are plain folks, you know, and what we want is a simple gospel preacher who knows how to manage a church; but somehow they go stale on us, and either resign or we ask them to resign."

Smith: "You are too easily satisfied, and hence you are never satisfied. About as well try a blacksmith for putting gold fillings in your teeth . . ."

Jones, and some others like him, belong to the Y. M. C. A. Board, and they think any good fellow with a little business experience can be a "Y" secretary. The facts are as follows: All graduates of Y. M. C. A. colleges now in the Y. M. C. A. work (professionally trained) have served an average of fourteen years. All graduates of general colleges now in Y. M. C. A. work have served an average of nine years. All men without partial college training in Y. M. C. A. work have served an average of seven years. Professional training pays.



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What We Mean By the Christian Life*

By W. D. WEATHERFORD

I SHALL attempt to hold the mirror before you this morning so that you may look into it and see whether or not your ideal of Christianity measures up to the ideal that Jesus had of Christianity.

That leads me to say what Christianity really is not. It is not just simply believing certain things. That needs to be said at this particular minute more than it has needed to be said in the past. War is on, we might say, between the very conservatives and the radicals. There is a great difference of opinion as to what we mean by the Christian life. There are so many men at the present hour who are saying, "If you do not believe just as I believe, you cannot be a Christian. If you do not believe according to my theory, you are not a Christian." You might be right in believing what you believe is the finest "ism," but it is not simply believing things that makes you a Christian.

You may go out into the Christian life and ask a man all the fundamental questions: "Do you believe in God as a Father?" and he would say "Yes." "Do you believe in Jesus as a representative of God?" and he would say "Yes." "Do you believe in the Bible bringing to us the message of God?" and he would say "Yes." "Do you believe the Spirit is at work in the hearts of men?" and he would say "Yes." You could go on asking questions and getting an affirmative answer—yet he might not be a real Christian man. He might subscribe readily to all the institutions which go to make up the system of Christ, yet he might not have any of the Christian fellowship whatsoever in his life.

*Stenographic report of an address given at the Southern Student Conference, Blue Ridge, June 16, 1923.

CHRISTIANITY MORE THAN INTELLECTUAL ASSENT

I want, if I can, to lay before you some of the things that go into Christian life, aside from intellectual assent. I do not want you to misunderstand me. It does make a difference what you believe. Don't go away now, and say it does not make any difference what you believe. It does make a difference what you believe, but believing does not make you a Christian. The fact that you do not believe fire will burn you, does not change the fact that it *will burn.* No man has ever yet been able to live a full life who has had an exact creed upon which to build that life. Simply believing things does not make you a Christian this morning.

There are two things I would like to guard you against. One is, do not wait until you have accepted thoroughly all the facts of Christ's life before you start living a Christian life.

A few years ago there was a man in training for an army and navy secretaryship. And I said in an address one day that no man ought to go out to represent the Y. M. C. A. who was not fundamentally a Christian man, and if there was a man who had not had a real conviction of life, he ought not to go out as a representative. After the service a man came to my office, a man about thirty years of age, and a very Christian fellow he was. He said, "I suppose I ought not to go out, after what you have said." I began right away to find out what was wrong. There were several things that he was not clear about, but he was perfectly clear as to the great messages of righteousness that God wants preached to the world. He was perfectly clear as to the fact that Jesus was His representative, but there were certain points or details that he was not

able to clear up. He said, "I guess I ought not to go out." "Oh, no!" I said, "I would not give up on that basis; the great foundation is deeper than that—whether or not you are a follower of God, and have the ability to pass that experience on. I would not try to make you follow my suggestion. I won't go that far with you." He had a passion for Christian life, and he went, and was one of the very best war secretaries in the community into which he went. He had a great passion for Christian life, and yet there were one or two questions that he had not settled. I wonder if that is not true of all of us. What man has definitely and finally settled all the questions of Christianity? What man would say that he is willing to close his mind for-



ever to the great truths of Christianity? What man of us is not ever and ever rethinking the relation of Christianity to life? What man of us is not trying again and again to rethink that great theme of how Jesus brought a new life into the world? What man is not having to think over and over again the question of how God was able to make Himself known through men who gave to us the Bible? These are great questions, and you may not have settled them, but that does not keep you from starting the Christian life.

Yet I want to say this other word on the other side. No man has any right this morning to just live along, without trying to think through conclusively these great facts. You might not be able to answer each of them within a day or a year, for there are a great many great questions that cannot be answered simply in a moment, but must be answered by the experience of life. If questions of this sort confront you, I would advise your doing two things. First, hang those doubts up on pegs, but don't let them hang there all the time. Occasionally take them down off the pegs, examine them to see if your thought has helped you to answer those doubts. If they have, you don't need to hang them up again; but if you cannot answer the questions, hang your doubts back on the pegs again. Do not let it keep up for life, but take them down again and again, to be sure you are able to answer those particular questions. But I come back to say that we need not think that simply believing a thing makes us a Christian. Just giving your intellect assent this morning, does not make you a Christian.

Christianity Is Not Ecstatic Feeling

I want to guard you against another mistake—the individual simply having a certain amount of ecstatic feeling. There are a lot of us here in the South who make that the essence of Christian life. We think that the whole of Christian life is wrapped up in a certain amount of ecstatic feeling, which came to us at a certain period. If any of you have ever been to a camp meeting, you know what I am talking about. A lot of you belong to the Methodist church, and we Methodists believe a good deal in emotion, we talk a good deal about experience, and some of us may have had some extraordinary experience, but in that experience, we have over-estimated the emotion in that experience.

I remember being at a camp meeting in Texas. We had a great time, and there were some great things that came out of it. In one of the meetings one day a good woman got happy, and I remember she stood up and took a stick out of the arch overhead and began beating people over the back with it, saying, "Do you feel it? Do you feel it?" Of course, she meant did they feel their religion. For a time, she was not aware that she had a stick in her hand. We have a great deal of emotionalism in religion, and some of you have been wondering if you are a Christian because you have not felt like the woman at the camp meeting, because you cannot give the same emotional feeling to your religion that some one else gave to theirs.

When I was a little boy I got into the old-time class meeting of the Southern Methodist Church, and I was one of the youngest boys in that class meeting. There was a boy who used to get up and say, "Well, brothers and sisters, I have had my ups and downs in life; sometimes I have been up, and sometimes I have been down." I don't think he did. Because he had heard his father say it, and he thought if he was to have any religion at all he must take the same emotional experience that his father or mother or someone else had. Emotion is not religion. Emotion is one way in which

religion may express itself. If you have not felt this ecstacy that I sometimes experience on this mountainside, I would not say you don't have any responsiveness to God. I am sorry if you do not find the same ecstacy of soul as I when you look on the valleys; I am sorry if you do not have that uplift of soul. Perhaps it is different, but you do not have the same ecstacy of soul that another may have, in order to enter into an experience. But I would like to say here that no man can have a true relationship in life without having some emotion in it.

Sometimes I go into Eastern universities and speak there, and if you go to Harvard, Columbia, or Yale, you are more than apt to find a great many men who are not Christians, because they feel it is too emotional, or because they feel that there has been too much exposure of the emotion in the Christian life. There is absolutely nothing wrong with your emotion, and if you are going to enter into personal religious life, you must have some emotion in your lives.

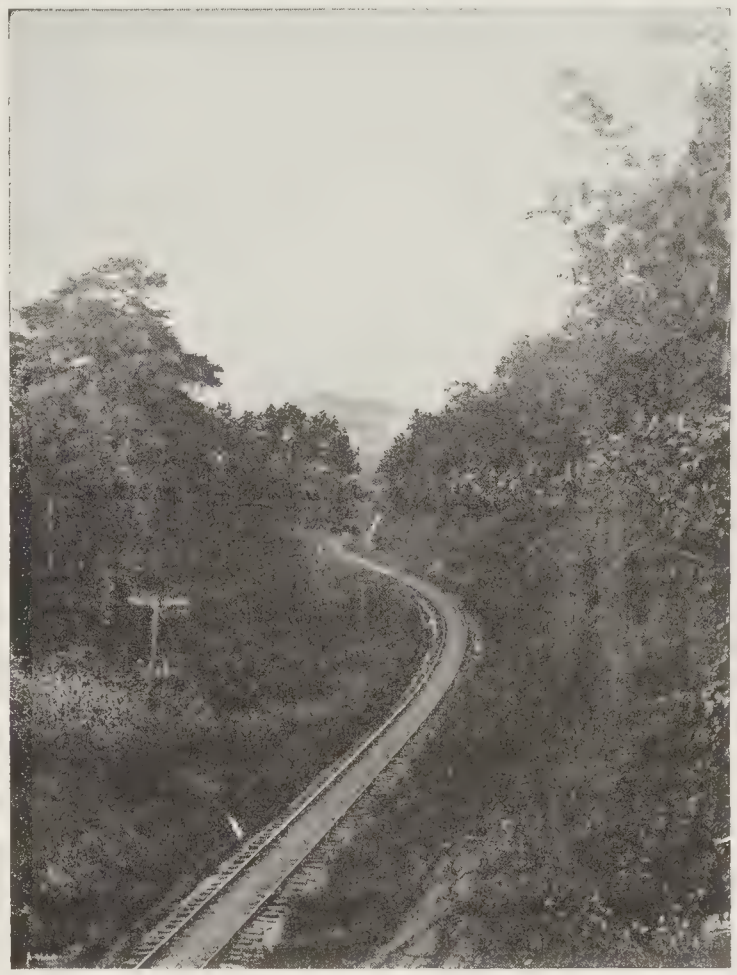
Were you ever at a football game, and when one man took the ball and made a long run, did you find yourself pushing yourself off the bench, and when you came back to earth, found that you were pushing a lady off the bench, and did not know what you were doing? That is a form of emotionalism. Did you ever hear the bugle call, and then see the flag lowered, and did there not run a feeling of emotion up and down your spinal column? Did you ever try in any sense to give a college yell? And do you think there was anything particularly wrong with your emotional feeling? Emotionalism enters into every personal experience, so if you do give yourself to laughter or to song, there will be an emotional response; but the emotion is the result, and not the thing itself. Religion is deeper than simply emotion.

Christianity Is Not Simply Doing a Good Turn

I pass on to say a third thing, lest you might miss the way here—that religion or religious experience is not simply doing a good turn for somebody. There is a very great danger in our college life that really is purely a matter of a good turn. It is true, of course, if you have any real religious passion in your soul, you will want to do something for someone else. How would I know that you really believe in your college if you did not do the things that would give the best name to your college; and judging on that basis, there are a great many men who, through their actions and the influence of their lives, have no real college patriotism. No man is a real help to his college that will bring reproach upon the name of that college, nor is any man a real Christian man who has caught the spirit of Jesus and does not want to go out and put that into service. You are a follower of Jesus. You will try to think about life as Jesus thought about it, therefore you will want to serve people. You will see people who need help, and you will want to do something for them. Service is the expression of Christian life.

Christianity Is Not Ritualism

There is something deeper than the good turn, though. There is something beyond the outside service. There is something deeper than helping your fellow man, and I want, if I can, to get down to that deeper thing. I want to say one other word—to be a Christian is not to have a certain ritual. Simply to go to church on Sunday, or read your Bible before you go



to bed, simply to kneel down and say your prayers, simply to have thanks in the morning at the table, simply going through a certain ritual, does not make you a Christian. It is part of our experience. As long as your ritual is helping you serve God it is good, but if it gets between you and God, it becomes decidedly bad. Simply to say your prayers does not make you a Christian, but surely if you are a Christian, you will do all of these things.

Then what is being a real Christian? I want, if I can, to make it simple so that we may go out saying, "How thoroughly are we Christians this morning?" Let us look into the mirror and see what is the ideal of Christ's life, and see if we measure up in our own experience to that ideal. The Old Testament definition of a Christian is this:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

That is the highest watermark of the world; that is the finest expression and summary of men, and religious life that is to be found anywhere in the Old Testament.

Jesus said: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Now think about it. Believe a lot of things about Him, but *know* Him. That means personal relationship. I do not come to know a man because I find out where he was born, where he lives, how old he is, or what particular job he holds. I do not know a man because I know these things, but I come to know the man in one process by thinking with him, by associating directly with him, by thinking his thoughts and letting him think my thoughts. There is no other way in the world to know a man save by association. By association you mean that kindly relation with which we are able to put ourselves in the viewpoint of the other persons and think with them.

Let us see whether or not that really means anything. If I should try to define Christianity this morning, I think I would try to put it this way: To be a Christian is to be a friendly son of God, and a brotherly friend of man. That is, you have to have a friendly relationship to your Father, God, which is shown by your relation to the man that stands by your side. Christianity is not simply association, it is the great process of relationship to God, and also relationship to men, who are expressions of that God in the world. Or, if I should put it a little differently, Christianity is not doing or feeling or thinking. A Christian is one whose whole personality, his intelligence, his will, and his love goes out to a Christian God in reverence, and to his fellow man in service. You see it looks both ways, it *must* always look both ways; but sometimes we have allowed it to look only one way. We have allowed it to look to God, or we have allowed it to look too much toward men.

Does that make any difference—that religion means a right relation to all persons? Does it make any difference? You may say that it will not have anything to do with my life. Is it normal that religion is the right relation to all persons? Is that a normal thing? Let us see if it is normal. I wish I might give you two illustrations to see if you measure up as a Christian, for we are trying to get you to see the normal life; we are trying to get you to see in this mirror the standard life. If it is not normal, we do not want it. Is it normal? Here is a father and a mother and three boys, and the value of the home circle is made up of the sum total of the characters in it. Let us take the first boy. He sees his mother's and father's ideals, but he will have *nothing* to do in the program of the home. Is he a normal boy? The second boy sees the ideals of the home. He is not a wild fellow, so he enters into the program of the home in a way, but if it is not easy, he does not do it. He is one of the wishy-washy kind. If it is easy to be good, he will do so, but if it is hard to be good, he does not exert the energy. That is the type you have in many homes. Is he the normal boy? The third boy knows the program of the home. He sees what his mother and father are trying to do, and he enters into their program with all his mind and body. He is the normal boy in the home.

Christianity is not an abnormal thing in the world. That man who sees God's program of righteousness, who sees what God is trying to do, helping the other man to see that program, and throws himself into the great light, is the only normal man that we have.

In the commencement address at Vanderbilt University last year, which was delivered by a preacher from Chicago, was this statement, that "one of the purposes of an education was that we might answer back to life," and then the speaker went on to say that all of this life is formed around the common God, which is common to the rich and the poor alike, and he who would go against that was a delusive man. The only normal man is he who sees the program of God, and tries to live up to it. Your leaders are not trying to get you to be abnormal, but trying to get you to be normal men. No man is normal who does not get into the program of God.

Let us again see if it is normal. Life is made by contagion, and there is no other way to make it. You won't grow off in isolation, you can only grow by association. If I were to take my boy, for instance, seal him up in a big jar, arrange it so that he could eat, sleep and grow, but so that he could never see another person, what would he be when he got to be twenty-one years old? He would not be a man if he had never seen another person. If he had never been in contact with another soul, what would he be? Why, he would be some kind of a physical monstrosity, but not a man; for contact of soul upon a soul is the only way you can grow. Do you know God has made the whole of life on that plan—for me to have contact with other souls? The whole of life is based on the association with other souls. Here is a little baby girl. The first thing she is conscious of is the love of her mother; a little later on she wakes up to the love of her father; a little later on she wakes up to the love of her brothers, sisters and friends, and after a while to the love of her husband, and to the love of her own children. Each of these are the means that God has used to draw that soul out into a little larger relation. Life is lived on the plan of relations, the plan of association, and there is no other life except that.

Religion is not something different from that, it is just like it. What do you do when you become a Christian? You deliberately, by an act of your will, open your mind to that larger circle of persons and to God, to

Christ and to the Spirit; deliberately open your minds so that you respond to this supernaturalism, and when you have done that you are a Christian man, because that is all you can do; God must do the rest. When you have deliberately opened your heart to God, saying that you turn away from those things that keep you from associating with God, then you have done all you could do, and God will always meet you. It is the most normal thing in the world. Christ's life is absolutely normal, for it is on the basis of personal relationship.

May I pass on to ask if that has any real meaning? If that kind of thing is Christian life? If it is your own life, going out to God and men, then does that set for you some moral standard this morning? It certainly should. Occasionally you hear a man in college say, "I can do as I like, it is nobody's business if I sin." A man that deliberately sins, is not living the Christian life. No man can come to be a Christian man who does not set high or higher standards of moral character. The minute I set the highest possible standard of moral contact, I cannot do anything that is wrong, because I will destroy my chain, and miss that chance of doing good which I am obligated to give to everybody. There has been sin, and no great contagion for the larger and fuller life. That is why our colleges have not been transformed. That is the reason there has not been a new life there. I say that the biggest thing you can carry back is the contagion of a real soul that knows God, and lives a Godlike life.

I went down to V. P. I. one year to deliver a series of addresses, and when I got off the train, there was a little runt of a man who met me, and I could not help but wonder why in the world the Y. M. C. A. had selected him as their president. But that night, after I had spoken, I found out why they had elected that little runt. After the address, I was meeting a great many boys, and one student came up to me and said, "I have had an awful fight in college. When I was six years old my mother died, and I acquired certain bad habits. One of these habits is clinging to me, and I can't get rid of it. It has gotten me into trouble three times, and the faculty told me that if it ever occurred again, I would have to leave." I said, "Then why don't you get rid of it, and determine to live a Christian life?" He said, "I don't know; I suppose it is because the rest of these fellows are just on the same basis, and they can't do anything for me." I asked him why he remained in college, and then I got my idea about the president. He said, "It is because of one fellow. You know him. The fellow you came from the train with. Every now and then he comes around and says a kind word about my sticking to the fight, and encourages me a bit. I would have been gone a long time ago if it had not been for that real fellow." A little later on another man came up and told me how unpopular he had been, and that the others had laughed at him. I said, "It is rather a wonder you have been able to stick it out." He said, "It has been because of one fellow," and he called the name of the president of the Y. M. C. A. He said, "He comes around and talks to me, and I believe in that fellow. He has got the real thing." Do you know why that little runt was made president? Because down deep in his soul he had the real thing. I say to you this morning this kind of Christian life sets a new standard of moral contagion; it sends you back there with something in your life that nobody can take away from you, because it is imbedded in your very being. It sets a standard this morning for your attitude toward all peoples. Somehow or other, I do not know just why, some of us have a great hesitancy to put ourselves in the service for the whole world. Perhaps while you are here there will come a call for you to give your life in the Orient, or in Africa, or maybe in South America. Maybe it will or maybe it won't. When that call comes, I do not know whether you will feel like I did or not. I did not want to go at first, because I was not quite sure whether it was going to be the biggest thing for me. I wonder if you feel that way? Has the call come to you? Fellow students, if you are rightly related to all persons, you immediately have a desire to extend that fellowship, and if the call comes to you to go to China, do not say you will go because you have to, but because you have a chance to come in contact with God's souls anywhere God wants you to work. He will change your ideas about persons. He will change your ideas about the individual persons with whom you associate. Boys, that is the most difficult problem—to come to have the real spirit of interest in that other fellow, that fellow who isn't in your fraternity—maybe he is or maybe he is not—the fellow that takes a different course, that fellow that belongs to the other group, that fellow who may be a very profane man, the fellow who might have treated you mean in the past and you can't get over it. The hardest thing in Christianity is to make you love that man. The real test of Christianity is, are you rightly related to *all* persons? That does not mean that you are necessarily going to be in the company of all persons, but it means this—that every person in the world to you is a son of God, and with all the soul you have you are reaching down to try to lift that person up to know the God that is in you. It gives you a new passion for the individual person. It only takes a few men with that kind of passion to change the whole community. It reminds me of a very simple incident that happened to me out in Texas. I was down at the old university, and after I had spoken down there one night I had been showing slides of the Negro situation in the South, economic and social, and after I had fin-

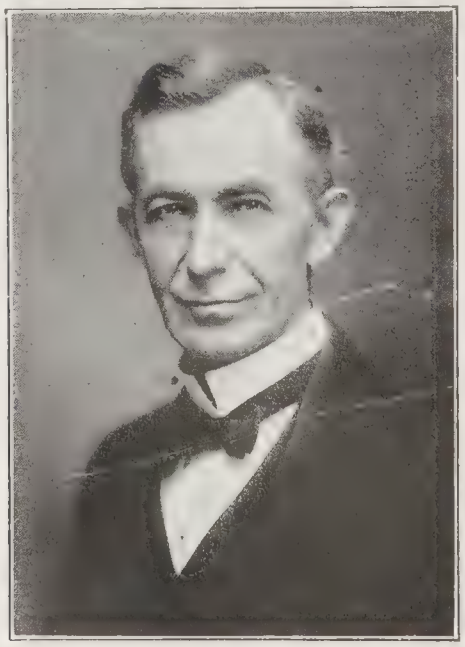
(Continued on Page 15)

A Tale of Two Cities*

By J. L. KESLER, Nashville, Tenn.

THE first was a little city in a faraway land. It was beautiful for situation, and all the tides of commerce set in that direction. Everything seemed to point to its prosperity. Men came and pitched their tents by it, and bought and sold and got gain, and made merchandise of many things. And some grew rich and some grew poor, even as we have seen it in our cities. But in that city men forgot one another and thought only of their gold. They thought of getting service from one another, but they did not think of giving service to one another. No man thought of another to help him, and honor had its price in the market place. In that city competition was the law of trade, even as in ours, and soon it became the law of life, and the devil took the hindmost. Selfishness was the city's god, public spirit vanished and antagonism and sabotage and strife bore heavy upon commerce and industry. Their motto was, "Make money—honestly if you can—but make money." Still they didn't have time to make friends or to be kind, and there were no flowers there.

The city prospered in trade for a day, and then was numbered with the dead; for they loved money and forgot men. The city's life is the life of its citizens,



J. L. KESLER

and where the spirit of service is *not*, there already are the spirit and seeds of death.

There was another city and it, too, was in a far country and stood hard by the marts of trade. Men came and pitched their tents by it and bought and sold and got gain, and made merchandise of many goods. And some grew rich, but no man forgot to help his neighbor. For the law of that city was the law of service, and the spirit of that city was the spirit of co-operation. Its life was built about the practice of the Golden Rule, and in it was a great friendliness, and there were flowers there. It was a beautiful city, beautiful for situation, beautiful in all the qualities and appointments of its life. There were playgrounds for the children. The streets were clean. The parks held a welcome for all the people. The water, the milk, the meats were pure, and so were the men. Vice was not an asset for the city's revenue. A great wholesomeness and cleanness and care for one another made it a city of constant fascination and charm, unique and beautiful exceedingly. Men came and went, and said, "I like the city," "I like the city." And people came and dwelt in it, and built up many and great industries in it. For they said, "It is a good city to live in. There men are brothers. There men have learned how to live the serviceable life—happiest because most helpful. And the city grew—grew exceedingly, it could not be hid—and it took its place in the sun. It was a city with a soul. It was the spirit of good will, where all loveliness dwelt. For where love is, there is the brotherly life, and where service is, there is a friendliness that satisfies life. Brotherhood and service are the sinews of commerce and the makers and builders of success—every success whose foundations are enduring.

This is the tale of two cities, but the tale is not ended.

An old professor, curiously learned and strange, as old professors are wont to be, determined to decipher the origin of these cities. In a scholarly research, he rummaged through the ruins of one of these cities and the archives of the other, and found, pretty certainly, their lineage and descent.

There are two glendoveers in Persian mythology, red and violet, furthest apart of the children of light. These came to earth, but had no dealings with each other. They dwelt apart at the extreme opposite ends of the spectrum. Where their feet touched the soil a strange thing was born. They called it Alienation. From this the first city sprang, and lived its alien life, and died. Its men were strangers.

(Continued on Page 10)

*Given by Dr. J. L. Kesler at a vesper service of the Southern Summer School, Blue Ridge, July 28, 1923.

Life Decision*

By ROBERT E. SPEER, New York City

THERE are just four thoughts of which I should like to speak briefly, which bear on this question of your life decision, which is before you here this afternoon.

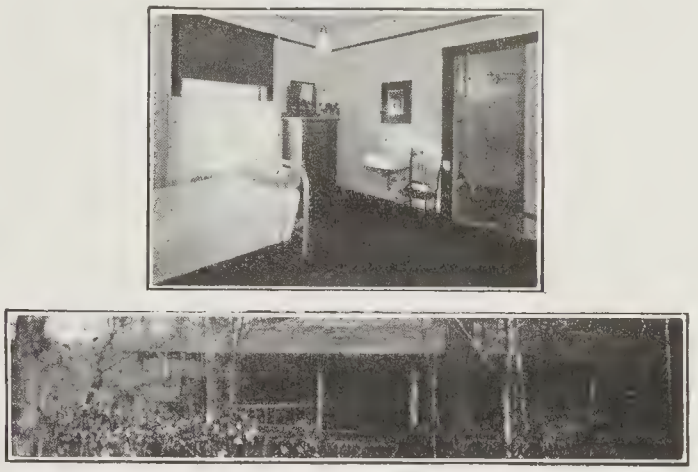
The first of them is that I believe the world is more aware of its need today than it ever has been. I remember going one night last spring to a meeting of student volunteers, and they chose as a subject of the meeting, "The Chance of Today." As I listened to what was said and reflected during the meeting, it seemed to me the subject was not altogether happily chosen. There was an environment of antagonism in the idea of chance, which I don't believe one would find in the world now. The attitude that the world is not an attitude of chances, but of appeal. There is something so conscious of want today. There is the old spirit of self sufficiency, of racial pride, that used to characterize the Western nations more than the Eastern nations. I could tell you many, many things this afternoon if this were gone that would justify that mood of the world today.

Secondly, I believe we are more responsible for doing what we can to meet the need of the world today than men ever have been before, for the simple reason we have helped to make the way more difficult for these other people. We have hidden the light from them and, at the same time, we have dimmed their own old light. We have confused them about Christ. Our Western civilization has hidden Christ from them instead of revealing Him to them. Again and again, when these nations have come to us for help, we have pushed them back on the old way instead of helping them on the Christian way.

I was out in Siam a few years ago, after the beginning of the war, and the new king had just come to the throne. He had been educated in the United States and reared in the home of an English family. Was he doing everything in his power to share with his people the light of Christianity? No. To assure them that there was no such light, he told them they must not believe what was told them about Christianity or be misled by its religion. He knew what Christianity was. He had been educated in Great Britain and had won many prizes in Bible study, and he wanted to assure them that there was nothing in Christianity for them.

I read the other day a letter from one of our missionaries in China, in which he was commenting on the young men who were going back from China to the United States. As far as they could see it, more students gave up their Christianity than were being made more Christian; and they were beginning to be afraid to send their Christian students here for fear they would lose their Christianity. I say, in the second place, we are under greater obligation to meet this spiritual need than ever before.

Third, we are free to meet this spiritual need of the world. A great many people seem to think we are not free. And a great many men say they have not received specific instructions to go. If you ask them whether they have any invitation to remain in the



United States, they look at you in the blankest sort of way, never having thought of it that way. What right has a man to stay in the United States in a day like this? You are just as free to go to the other side as you are to stay here. For my part I think we are freer to go to meet this want of the world. If a man requires a special call in either case, he requires it to remain in America, where there is as much Christianity as we have here and where Christianity has been for so long a time. If a calling is necessary, it ought to be to stay here. We need it far less to go anywhere else in the world where the workers are so few. We are free, any one of us, to respond to this spiritual need of the world.

We are not only free, but we are bound. I don't believe that a need like this can exist in the world without placing all men and women under obligation to go out and minister to such needs. The obligation binds us to give our life to it. We are not only free, but we are bound to go out to meet the wants of the other nations.

For two reasons is the want great and real and self-conscious:

First, because it is the greatest cause that is calling us today. And because it is such a great cause and not very popular, because after all so few respond to it, is all the more reason we should answer the call. In the life of John G. Whittier there is a beautiful story about

(Continued on Page 13)

*A stenographic report of some remarks made by Dr. Speer at an informal meeting of the Student Volunteers, Student Conference, Sunday afternoon, June 24, 1923.



Southern Student Conference

BLUE RIDGE, JUNE 17-26

LIKE a leaven, which quietly but irresistibly pervades the whole student life of the South, is the influence of the Southern Students' Conference, held every summer at Blue Ridge, N. C. This conference has come to be an institution whose influence is penetrating the campus life of every institution of learning in the South with unquestioned character-building power.

The conference this year will be held June 17th to 26th, the first session taking place at 7 o'clock on the 17th, and the closing session being at the same hour on June 26th. The following will be the outstanding characteristics of this conference:

I. *It will have three challenging main themes:*

1. International Relationships and the Problem of War.
2. Industrial Relationships and the Christian ideal.
3. Interracial Relationships and Jesus' Way of Life.

II. *It will afford opportunity for student self expression:*

1. The Conference will be called to order and frequently presided over by representatives of the Regional Student Council.

2. The closing session of each day will be discussion groups of fifty students each, under trained student leadership on the major themes discussed during the day.

3. The 12 to 1 hour each day will be left open for special appointments with leaders, or with delegates, and will afford an opportunity for various groups of students with similar interests to have conferences.

III. *It will present a challenge to definite personal commitment of life:*

1. In the devotional hour, twenty-five minutes of which will be directed by an outstanding Christian leader, and twenty-five minutes will be devoted to personal meditation on the hillside and in the rooms.

2. In the hillside meetings on the lawn, in which the principal Christian life callings will be presented.

IV. *It will give a world outlook:*

1. In addresses by world renowned speakers on the major themes.



2. In classes led by experts on the actual conditions in various countries of the world.

3. In classes in which the economic problem and industrialism will be studied.

V. *It will provide technical training for officers and leaders of local Associations:*

1. By conferences on outstanding college problems.

2. By conferences on Association methods:
 (a) In colleges with employed secretaries.
 (b) In colleges without employed secretaries.
 (c) In preparatory schools.

(In a, b, and c, the various groups will be divided for three days, according to their special interests, such as Presidents, Treasurers, Bible Study Chairmen, Religious Meetings' Chairmen, etc.)

3. By personal conferences with student leaders from other colleges, with conference leaders, and with Association and Church Board Secretaries.

VI. *It will be a demonstration of ideal college spirit:*

1. On the athletic field, where each college will participate in all forms of athletic events.

2. In the college songs around the piano, where each college will sing its songs, and

3. At the evening meal, when delegates will sit by college delegations, and give their own college yells.

VII. *It will afford an outing in the heart of the Blue Ridge Mountains:*

1. Daily hikes to the tops of surrounding peaks will be directed by a recreation committee.

2. Trips to nearby natural scenery, including Mt. Mitchell, the highest peak east of the Rockies, which will be on the schedule.

The program this year has been planned by a Blue Ridge Program Committee, appointed by the Regional Student Council. This commitee consists of three students, two student secretaries, one college pastor, one pastor in a college town, and one church board secretary.

The Regional Council itself is composed of two student representatives, elected by the students of each of the ten Southern States; five student secretaries, representing the five different types of schools in the region in which secretaries are employed; three alumni elected at large, and the members of the Student Department Committee of the International Committee residing in this region. The personnel of the Regional Student Council is as follows:



Sam Carter, chairman, Centenary College, Shreveport, La.

Alton Hosch, University of Georgia, Athens, Ga.

J. W. Henley, Emory University, Emory University, Ga.

F. J. Rosling, Louisiana State University, Baton Rouge, La.

J. N. Thomas, Washington and Lee University, Lexington, Va.

M. O. Williams, V. P. I., Blacksburg, Va.

J. R. Purser, University of North Carolina, Chapel Hill, N. C.

J. B. Crater, North Carolina State College, Raleigh, N. C.

W. B. Smith, Georgetown College, Georgetown, Ky.

Joe Blankenship, Centre College, Danville, Ky.

O. D. Johnston, University of South Carolina, Columbia, S. C.

W. H. Brown, Furman University, Greenville, S. C.

Ralph Frost, University of Tennessee, Knoxville, Tenn.

S. T. Clark, Vanderbilt University, Nashville, Tenn.

L. H. Tapscott, Alabama Polytechnic Institute, Auburn, Ala.

Oscar Weeks, Birmingham-Southern, Birmingham, Ala.

H. L. Henderson, A. and M. College, Agricultural College, Miss.

Willie Poole, Millsaps College, Jackson, Miss.

The Blue Ridge Program Committee consists of the following men:

J. W. Bergthold, Regional Student Secretary, International Committee.

L. C. Corban, President "Y", University Mississippi, President Mississippi State Council.

Ed Cloyd, North Carolina State, Dean of Men.

Jack Ellis, North Carolina State, Pastor Pullen Memorial Baptist Church.

J. W. Henley, Chairman Emory, President "Y, Member Regional Council.

J. N. Thomas, Washington and Lee, President "Y," Member Regional Council.

Dr. H. H. Sweets, Presbyterian Board Foreign Missions, Louisville, Ky.

Fred T. Barnett, Secretary Vanderbilt Medical College, Nashville, Tenn.

O. T. Gilmore, Methodist Student Pastor, University of Virginia.

J. E. Johnson, State Student Secretary for South Carolina.

The Southern Students' Conference will be preceded by a similar conference of the Y. W. C. A., which closes on the night of June 15th. The Regional Council of the Y. W. C. A. will remain for the two following days, and the Regional Council of the Y. M. C. A. will arrive one day early (June 16th), and these two councils will have a joint session for the two intervening days, on some of the joint problems before students of today.

The Regional Council of the Y. M. C. A. will remain at Blue Ridge after the close of the Student Conference, from June 27th to 30th, for the purpose of discussing the advance program and the form it shall take in the Southern Region during next year.

There will also be a session of the Southern Student Secretaries, beginning June 27th, and closing July 6th.

A TALE OF TWO CITIES

(Continued from Page 6)

At last these two glendoveers, red and violet, furthest apart of the children of light, lonely in their isolation and alien life, determined to take a long journey together to see all the stars. In the great stretches of the sky, the circling spectrums bent and brought red and violet together. A kindlier light sprang up between them, and where they touched was a purple border. The purple border grew as they mingled their life, and it was very beautiful. They came back to earth and where they touched the green sward purple violets sprang up, and there was a great friendliness there and service, which are the gifts of love; and of these two, friendliness and service, the second city was born. It is the city of brotherly love. And it lives in comrade hospitalities and generous thoughts today, made perfect in generous deeds. Its tasks are social.

The clock strikes twelve, and brotherhood and service, the spirit of the friendly life, are immortal.

A new order cometh. It is the kingdom of God on earth. You my brothers, are its evangels and heralds. I command you to put it high on your coat of arms and on all your heraldry and fling it out across the whole human sky. This is our business as it was our Christ's.

Hikes in the Blue Ridge Mountains of North Carolina

From Blue Ridge to Chimney Rock

By MELLINGER E. HENRY*

("New York Evening Post," March 23)

DO you know your Blue Ridge Mountains of North Carolina, or have you yet in store for you the peculiar charm and lure of those highlands? Once tread their paths and you will be drawn to them again and again irresistibly, for there are no mountains in the world, I believe, that have the peculiar attraction and friendliness of those Southern peaks and ranges with the soft blue atmosphere.

There are several centers in the Blue Ridge Mountains from which hiking excursions can conveniently be made. Asheville, of course, is the eye of the Southern mountains, so to speak, for motor and rail tourists. The hiker, however, will wish to choose a center nearer his field of operations. Black Mountain, 15 miles from Asheville, on the Southern Railroad, and a little over a night's ride from New York, is undoubtedly one of the best points from which to make hikes. It is here that the Appalachian system reaches its highest altitude. Here is the best approach to Greybeard and Mount Mitchell. The distance from this point to the little known but remarkable and wonderfully beautiful Catawba Falls is a short hike over a strikingly scenic trail. From this place, also, the over-mountain journey to Chimney Rock can be made through exceedingly interesting country.

Impulse carried me, one Sunday morning two years ago, to the mountain road just beyond the Swannanoa River, leading from Blue Ridge to Chimney Rock. Automobile after automobile, loaded with cheering friends, had left the hotel steps for this famous place. Why shouldn't I go in my own way as a hiker, straight over the mountains, instead of far around by Asheville, as my friends were going?

There was inspiration in the thought. So I started.

Chimney Rock, situated in Hickory Nut Gap, 19 miles northeast of Hendersonville and 26 miles east of Asheville, is a huge chimney-appearing mass, rising high above the valley of the Rocky Broad, and is a striking and unique bit of Nature's freakishness. Along the cliff near it lies the famous Appian Way, full of sensations and thrills to the timid.

The way for some miles is an ordinary mountain road, somewhat narrow and steep and yet a road. It leads through what is known locally as Lakey's Gap. The sun was hot, but in the Blue Ridge Mountains the heat is never suffocating. I regaled myself with blackberries, which there grew larger and in greater quantities than I had ever before seen. The branches were literally borne down with the weight of their fruit and lay for miles flat on the roadside. During almost the entire day's journey I passed in the midst of these unharvested berries. The way rises to some height in the heart of the gap and gives glimpses of a deep ravine and the rushing torrent of the Broad River. Later the road lies by the side of this stream and crosses and recrosses it many times. Often the road was actually submerged by water. There is almost invariably a foot-log at each crossing, though you have to search to find it. The trick is to follow the obscure path beginning at the point where the road crosses the stream and continue along the river till you find the log. Twice I found it had been washed away and I had to take off my shoes and wade the stream.

This is a section inhabited by poor mountain whites. The houses, if they may be called such, are of the simplest construction, being usually built of logs and containing often only a kitchen and a sleeping room. At a place where I stopped for a drink of water, were two immaculately clean double beds in the kitchen, whose bare oak floor showed no speck of dust. These people may be poor, but they are not slovenly or careless in their homes. Nor are they lacking in politeness or hospitality. At this particular place I was entertained with the sprightliest of conversation by the woman of the house and two young ladies dressed in their Sunday best. Some miles farther on I called for lunch. Such as they had was supplied—salt pork and hard and unpalatable corn bread, a glass of milk, and (after some search in the hencoop) an egg, which I regarded an ample lunch, indeed. It would be misleading to describe the land about these houses as farms. They are often mere patches of steep mountain slopes. How they can be worked at all is a wonder. A still greater wonder is how a living can be eked out. There is growing usually a little corn and a few potatoes, but not often more than these. Generally a hog or two and a cow completed the make-up of the farm. Horses are rare, for they are of little use on these mountainsides.

*Mr. Henry is a professor in a high school in New Jersey. He has visited Blue Ridge every summer for a number of years.

Oxen, if they can be afforded, are better. One man with a two-roomed house assured me that he had brought up 19 children on his place.

Realizing, too late, that I would not be able to make Chimney Rock that day, for I now learned that the distance was 20 miles, I began to ask for a place to remain for the night, and was told of a place which I was able to reach just at dark. It seems that the locality bore the name of Dome, though I can now recall seeing but two or three houses. I at once recognized the place recommended to me as a better class "farm." The little woman I met, weary under two pails of milk, referred me to "him," when I sought supper and bed. As the man of the house was, for the moment, not to be found, the little woman only kept repeating, "Whatever HE says when HE comes." At last "HE" came and we had supper of salt pork and hard cold corn bread, and fried potatoes, the latter, I believe, being special. Before retiring, in spite of the darkness and the fear of rattlers, I made my way through the tall grass and bushes to the Broad River, where I refreshed myself by a plunge into the cooling waters after the day's long tramp. The floor of my bedroom, as were those of all the house, was bare, but the bed was clean and comfortable. I slept soundly and arose to a breakfast of salt pork, corn bread, and fried eggs.



A couple of hours' walk brought me to Bat Cave, a place quite new to me, located a mile or so from Chimney Rock, the name arising from a great cavern on the side of the mountain. I was told of several of these subterranean passages with traditional bottomless pools and unexplored regions. Curious, indeed, are the little houses of

summer dwellers clinging like swallows' nests far up to the mountain side.

As soon as I reached Mountain View Inn, at the foot of Chimney Rock, I attempted to telephone to Robert E. Lee Hall, at Blue Ridge, of my whereabouts, but found that the long distance telephone was not in working order. Mr. J. M. Flack, the genial and hospitable proprietor, introduced me to a gentleman who assured me he would telephone my message from Asheville, as he was on the point of starting for that place by automobile. Feeling secure then on that score and believing that my absence from my hotel would be thoroughly understood, I proceeded to take it easy, enjoying especially the unusual sight of Mr. Flack's sending an empty water pail on a wire across the road and river to the mountain side, some hundreds of yards distant, and his bringing it back filled, by means of pulleys and a crank in a huge wooden wheel.

It is certainly an attraction in itself of the splendid Mountain View Inn, but there is also that dinner fit for a hungry hiker, of famous fried chicken of the South, candied sweet potatoes with dropped toasted marshmallows, hot corn bread, fresh honey, rice in Southern style, cheese souffle, creamed new potatoes, and butterscotch pie. Passing the day pleasantly enough in delightful company and in short hikes about Chimney Rock, I was driven next morning to Asheville by Mr. George Ivey of Charlotte, in his high-powered car, through beautiful Hickory Nut Gap, with its splendid spiral roadway. Telephoning immediately to Robert E. Lee Hall, I discovered that my absence was causing some alarm, the previous message, for some reason, having failed to get through, and that a search party was about to be sent out for me. A few words over the wire turned an apparent serious situation into a joke, but I was always thereafter known as "the man who got lost."

Another center from which hikers can conveniently make excursions is Linville, North Carolina, reached by the Southern Railway to Johnson City, Tennessee, and then by East Tennessee & Western North Carolina Railway. From Linville, I have made the ascent of Grandfather Mountain and the hike to Blowing Rock, but that is another story.

Waynesville, situated 28 miles from Asheville Junction, is also a convenient center for hikers. The distances from this point to the higher mountains are: Eagle's Nest (5,050 ft.), five miles; Plott's Balsam (6.225 ft.), eight miles; Jones' Knob (6,309 ft.), nine miles; Walter Rock Knob (6,400 ft.), ten miles; Caney Fork Bald (5,925 ft.), eight miles; Lone Balsam (6,016 ft.), nine miles; Rhinehart (6,106 ft.), ten miles; Richard Balsam (6,540 ft.), ten miles; Spruce Ridge (6,076 ft.), nine miles; Rough Butt Bald (6,010 ft.), fourteen miles; Black Balsam Mountain (6,275 ft.), twenty miles; Cold Spring Knob (6,010 ft.), eight miles; Lick Stone Bald (5,741 ft.), six miles; Cold Mountain (6,000 ft.), fifteen miles; Shining Rock (6,040 ft.), fifteen miles; Sam's Knob (6,130 ft.), twenty miles (no trail); Mt. Guyot (6,636 ft.), twenty miles (no trail).

It is worthy of note that three of these mountains have a higher altitude than any mountain in the north and all save one are higher than the highest point of the Adirondacks, which is Mt. Marcy, with an altitude of 5,344 feet.

LIFE'S DECISION

(Continued from Page 7)

his being out on a country road and putting his hand on a boy's head. He said, "Son, if you want to do something great with your life, attach yourself to some noble but unpopular cause." I don't know any more noble or less popular cause than this one, one to which few people are willing to devote their lives; one that goes as straight to the heart of the need of the world as this cause does; because it is the greatest cause up to us. I think it calls to you, and offers you the richest opportunity for lucrative return upon your lives.

I was thinking, sitting here, as the others were speaking, of men whom I have seen at work in these past years, of my doctor friend in his work in Southern India. I remember when he went out to the field and began his work, and now I see his big hospital, covering thirty or forty acres of ground, with all kinds of buildings, that he has been erecting as a result of his toil. Out of his little medical school are being sent men with a medical training to go out all over Southern Asia. I see that as a fruitage of one man's life, the enriched spiritual results of the fullness of his life in his great living ministry to men.

There comes back to my mind the school of another friend, with his six hundred boys gathered from every land, pouring out every year its richness, and there was no other fountain of such life within a hundred miles. He would have been, I suppose, some little professor at home or the head of a little school in some place, instead of being at the center of the life of a nation. The only center of its kind, and he aroused the whole nation with his light house all alone.

I think of opportunities like these by the hundreds still unoccupied and waiting for men to come. Somebody was asking me this morning whether we had seen William Miller. Yes, we saw him and he gave me a little handful of grass, which I have here in my New Testament, over against part of the fourth chapter of John. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

The world is more conscious of its needs today than it ever was. We are more responsible for meeting that need than any other generation has ever been. We are absolutely free to go out to respond to that need. We are not only free, but we are bound. What shall we say to the Master of the harvest?

A Day At Chimney Rock

ONLY those fortunate ones who have sojourned at the Robert E. Lee Hall during recent years, and who have taken the trip to Chimney Rock, can fully appreciate the lure of this most remarkable mountain. Perhaps at no place east of the Rocky Mountains has Nature dealt with such lavish hand in the formation of her eternal hills. The uninitiated almost invariably think of the Appalachian Mountains as having easy, gentle slopes, well covered with verdure; but rarely indeed do we think of them as possessing the rugged features which characterize much of the mountain scenery of the Rockies. It is true indeed that most of the mountains of the eastern chains are more subdued in their outlines. This by no means, however, is universal.

The finest mountain scenery, singularly enough, is almost invariably at what has been called "the break of the Blue Ridge." By this is meant the steeper and more precipitous conditions of the southeastern slope of the Blue Ridge Range, from Virginia to Alabama. These precipitous conditions, however, are at their best in North Carolina, but at no place is the cliff formation so gigantic and awe-inspiring as in the Chimney Rock country.

Chimney Rock is reached by an excellent motor road but a few hours' distant from Black Mountain. The finest scenery is probably that stretch of country beginning at the crossing of the Blue Ridge Range on the "Wildcat Highway" southeast of Asheville, on down through Hickory Nut Gap, thence up the private road to the very base of Chimney Rock itself. Every turn of this fifteen miles of highway—and the turns are well-nigh continuous—reveals new and fascinating landscapes. The road veritably doubles back on itself time and time again in its struggles to maintain a grade sufficiently easy to accommodate the modern automobile. The trip is one of unending delight. On and on the motorist travels, until at last the car halts at a great parking place literally blasted out of the face of the cliff at the foot of Chimney Rock. The giant monolith frowns down some 315 feet from above. Here is spread before the beholder range on range of the Piedmont plain, with King's Mountain, of Revolutionary fame, lying some seventy miles to the eastward.

Literally miles of trails, stairways and bridges have been built, making not only the ascent of Chimney Rock, but of the highest precipice in the east, of easy access to the mountain climber. The top of Chimney Rock is scaled by a unique stairway bridge, the summit being protected by heavy iron railings, and from the top floats the national emblem. Here is truly the acme of the Chimney Rock trip. The panorama which



is spread before the visitor from this remarkably spectacular vantage point cannot adequately be described. Mountain, valley, precipice and plain—all softened by the exquisite verdure so characteristic of the Southern Appalachians, but feebly portray the charm and repletion of this wonder spot.

One of the newer features is a remarkably substantial stairway that was constructed during the past year hundreds of feet up the steep cliffs, above and overlooking Chimney Rock itself. The so-called Appian Way, a narrow bench on the face of the precipice, nearly one mile long, is an unending succession of thrills for the mountain climber. From Inspiration Point is thought by many to be the finest single view in the Southern Appalachian Mountains, the centerpiece of the picture being the Hickory Nut Falls of 400 feet in height.

Aside from scenery, provisions have been made for the appeasement of a healthy appetite, which is likely to be the result of exercise and the stimulating air of the mountains. On the brink of a nearby cliff a pavilion restaurant has been built, and here it is that the chicken dinners are served—not the least of the good things to be realized during "A Day at Chimney Rock."

WHAT WE MEAN BY THE CHRISTIAN LIFE

(Continued from Page 5)

ished my address, making the best appeal as I could, a very beautiful young woman came to me and said, "I guess I needed that lecture." I asked her why, and she said, "I am graduating from college now in about two months, and they are sending me to Africa, and if I hate anything, it is Negroes." I said to her, "My young lady, let me say something to you. It will not change your attitude to go over there among the natives. Until you get a new attitude, you have no right to go anywhere as a missionary." The very hardest of Christian life is that you are rightly related to all persons and God. That digs deep into your life here. Does your religion put into you a great passion for helping everybody you come in contact with? Has your Christianity gotten that deep? If it has not, you ought to go out and pray God that He will take out of your heart anything that keeps you from contact with other persons and keeps you from loving and desiring to help the other persons. Ask God to take it all out of your heart.

I close with this simple illustration. I was in Washington and read a little piece in the paper about six inches long about Miss Margaret Wilson. She had just gone into the White House a little while before. She was a woman of queenly life, and it shone through all her dealings in Washington. Miss Wilson became greatly interested in the people of the back alleys—the poor people. After considerable work had been done by her for this class, she called together a group of people whom she thought might be interested in these needy people in order to work out plans for doing a greater work. After she had presented her cause, a man arose and looked at Miss Wilson, and said, "Miss Wilson, do you suppose you will do what you are trying to do with this rabble?" She said, "I do not understand what you mean by the word 'rabble'." To Miss Margaret Wilson there was no rabble. Every single mortal being, whether they were white or black, or what not, they were every one of them sisters and brothers, all capable of becoming true sons and true daughters of God. Has your religion gotten that deep in your soul this morning? Can you say, with Miss Wilson, "There is no rabble"?

If you still hide behind your pride, and say you cannot have anything to do with this or that man, you have not yet caught the passion of Jesus Christ. May we look deeper into the heart of Jesus and see that passion for all men, and then may it send us back to our colleges with a determination that whatever we are going to do, we are going to reach down and take hold of every life and lift it up into the realm of God's life.

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IF at Blue Ridge or in North Carolina, do not fail to see Chimney Rock! It is within a few hours from Blue Ridge and over wonderful motor roads and through unexcelled mountain scenery.

In the Land of the Sky

Triennial Conference of the Association of Employed Officers of the Y. M. C. A. will be held in Blue Ridge, N. C., May 27-30, during which problems important to the entire Brotherhood will be under discussion.

By E. W. HEARNE

PIONEERS in Association leadership showed rare judgment and prophetic vision when they established, in 1884, the first "Institute" on that gem of the Wisconsin lakes—Geneva. Other beauty spots have been acquired, such as Silver Bay and Estes Park, and a score in this and other lands. "Blue Ridge" is second to none of these, and this year is the Mecca of the Association brotherhood.

The Triennial Conference of the Association of Employed Officers of the Young Men's Christian Associations of North America will meet at Blue Ridge, North Carolina, May 27th-30th, 1924.

It should be the aim of every delegate to arrive by Tuesday noon, May 27th, for there will be two important meetings that afternoon: (a) the Insurance Alliance meeting; (b) the special meeting of Participants in the Retirement Fund. The first general session on Tuesday will be notable for the Triennial Survey by Dr. John R. Mott. When the Program Committee took this matter up with Dr. Mott at Atlantic City in November, 1922, he remarked that this would be his "last Employed Officers' Conference," and he has adjusted his series of meetings in the Near East to render this unique service to the movement. In these days of transition to a new type of organization with "integrated agencies," no man should miss Dr. Mott's analysis of this greatest triennium in all our history.

On the three succeeding days the "Conference Pastor," Dr. M. Ashby Jones, of Atlanta, Ga., one of the South's outstanding religious leaders, will give a message at the opening of the morning session. The rest of the forenoon will be devoted to the presentation and discussion of the report of one of the following commissions:

1. "An All-round Program for Men Eighteen to Twenty-four Years of Age in Cities of Twenty-five to One Hundred Thousand Population."—E. Graham Wilson, New York, chairman.

2. "The Administration and Program of the Association in the Town and Country Fields."—Perley A. Foster, New Hampshire, chairman.

3. "The Scope, Aims and Responsibilities of the Physical Department."—Dr. A. G. Studer, Detroit, chairman.

The afternoons of Wednesday, May 28th, and Thursday, May 29th, will be devoted to the meetings of the fifteen constituent organizations that together make up the general "Association of Employed Officers." Friday afternoon, May 30th, will be devoted to the general "Business Session."

On Wednesday evening the "Report of the Conference on the Association Profession" will be presented. Through this and the report of the "Board of Certification," by Chairman J. C. Armstrong, of Brooklyn, full and up-to-date knowledge will be given on the technical aspects of training and record. A special subcommittee of the Program Committee, headed by Dr. John Brown, Jr., New York, will have charge of the "Stunt Night" program on Thursday, as well as the organized recreation in the late afternoons. Prof. George W. Campbell, Association College, Chicago, will have charge of the music throughout the Conference.

The last general session, Friday evening, May 30th, has been chosen for the "Memorial Service," with L. C. Haworth serving as the chairman of a special committee. This will be followed by a Forum Hour, the subject being "A Truly United Brotherhood," and the speakers all being members of the conference.

Some of the constituent organizations will continue in session over the week-end, and other delegates will take the opportunity to visit Mt. Mitchell, the very top of this glorious "Land of the Sky"—and the highest peak east of the Rocky Mountains. This is a forty-mile auto trip, and no man who devotes a day to it will ever have regrets. Visits to Asheville, a tour of the great Biltmore estate and to various points on the great Blue Ridge property will also enrich one's memory with the rare beauties of the springtime and the vistas of the "Great Smoky Range." Those who join in these trips always have a new relationship thereafter—"the bond of a common experience," in the words of Dr. Gulick.

Dr. W. D. Weatherford, president of the Southern Association College at Nashville, and for many years the student leader of the South, will be our host, and he gives assurance every needed comfort will be provided at the lowest possible cost. The great hall is a memorial to Robert E. Lee, and here in these later years have met the Student Conferences, the Summer Schools, the Interracial Committees that are so profoundly influencing our own and the coming generation.

The Association brotherhood of these United States has, for the first time in its history, written down a constitution. This document awaits the interpretation of men who shall, with complete honesty, seek to make real its spirit. Is there anything more important to that end than a large attendance from every section of the country of the men who are investing their lives in this special ministry to the boyhood and manhood of these nations?

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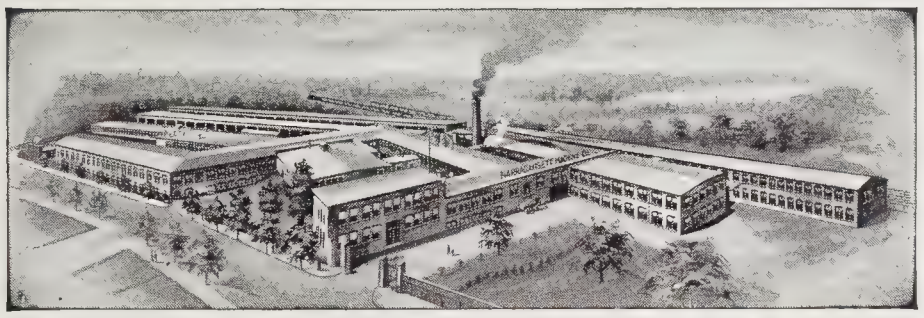
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BLUE RIDGE CONFERENCES, 1924

While Blue Ridge is a place of rest and recreation, open to the general public who are sympathetic with our ideals, there are running through the summer the following schools and conferences:

Employed Officers' Conference, May 27-June 2.

Southern Student Conference, Y. W. C. A., June 6-15.

Southern Student Conference, Y. M. C. A., June 17-27.

Missionary Education Conference, June 27-July 6.

Home Demonstration Agents' Conference, July 7-19.

Community Conference, Y. W. C. A., July 8-18.

Southern Summer School, Y. M. C. A., July 18-August 1.

Southern Industrial Conference, August 1-3.

Southern Summer School of Social Service and Christian Workers, August 4-30.

Southern College of Y. M. C. A., Summer Quarter, June 16-August 29.

SCY Camp for Boys under 18, June 27-August 22.

Travelers' Aid Conference, August 4-10.

Regional Conference on Industrial Education, August 1-23.



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

The Relation of the Negro and the White People in the South*

By DR. M. ASHBY JONES, Atlanta, Ga.

RATHER than in any formal way attempt to make an address, I will ask that you allow me the privilege of leading your thought on the subject of the relation of the negro and the white people in the South. I lay some emphasis upon the word thinking, because all of us Southern people have very naturally inherited a body of opinions, not to say prejudices, which have, in a large measure, deterred us from doing any thinking for ourselves on this subject. Let me frankly give you the result of my own mental processes, for whatever it may be worth to you, by way of suggestion.

Whatever we may mean by it, there is such a thing as race instinct. Perhaps a better name would be race consciousness. Race consciousness, in its last analysis, will have as its elements a consciousness of likeness as a group, with the inevitable consciousness of difference from other groups. This would be true whether the consciousness was feeble or strong. Dr. Giddings, of Columbia University, names as the elemental social tie, "consciousness of kind." This consciousness raised to the highest degree, becomes a consciousness of kinship. I am sure that this is a familiar experience to us all. We are drawn to those who have characteristics and customs akin to our own. We like those who are like ourselves. It is an example of the old proverb, "Birds of a feather will flock together." Now, if consciousness of kind draws us together, and predisposes us to each other, there is also a shock in the consciousness of difference, which tends to separate. This expresses itself first in the very appearance. It seems to me that this innate social law is the explanation of "race instinct," or "race consciousness," which so easily expresses itself as race prejudice. In the case of the negro and the white man, this is especially vivid. These two stand almost at the opposite racial poles. Their striking differences, expressed in features and in color, are instantly felt whenever the two first meet. I need only suggest that the long history of the races has developed these differences.

I have tried also for myself to analyze the meaning of this consciousness of difference. The most profound and primary element of my self-consciousness is that I am human. That is the deepest and the most undebatable self-assumption, next to the primary consciousness of my individuality. For myself, whatever else may be true, I am purely and absolutely human. I would resent, quicker than anything else, any suggestion that in any way my personality is inhuman. The inference is inevitable, by the involuntary process of consciousness, that to the extent one differs from me in those things that I hold to be the content of humanity, he is abnormal, or unhuman. I am ready for myself to face the truth that race instinct or race consciousness, expressing itself in many forms of race prejudice is, in its last analysis, a feeling that, to the extent of racial differences, the other man is abnormal or unhuman. If we really wish to understand this deep difference between the white and the black races, we must remember the sensational difference which there is, in psychic measurement, between Anglo-Saxon and Negro. Will we not find back of all the racial problems and perplexities between the white and the black in the South, the conscious, or unconscious, assumption that the negro is not human?

Now, before we go too fast in any inferences from such a premise, let it be remembered that one does not necessarily hate that which is not human. Indeed, most of us love our dogs and our horses. Most of us are benevolently inclined to all of the domesticated animals.

*Stenographic report of an address given at the Southern Summer School, Blue Ridge, N. C., July 25, 1923.

However, there is an impassable gulf in the consciousness between the human and the purely animal. With this suggestion I leave with you for your own thought the question, to what extent the attitude of the white race can be attributed to the unuttered denial of the full and complete humanity of the negro?

Now, in the case of the Southern whites and negroes, we would add the significant fact that the negro was a slave race. This is infinitely more in its psychic implications than a social or political difference. A slave



DR. M. ASHBY JONES

man is a certain kind of man. He is a man with fixed and predetermined limitations of physical and spiritual accomplishments. The real deadly wrong that is done in slavery is not so much political or economic, as the fact that the slave baby, even before it is born into the world, has the metes and bounds of his life fixed and predetermined. In a word, the definition of his personality has been made for him. Now it is this definition of a personality which clings to him for the rest of his life, which has been the significant psychic influence in the relationship between the whites and the blacks in the South. I need not point out how this has deepened the consciousness or difference between the two races. In the thought of the white man, the negro is not only different in race, but he is also different in that psychic sense—he is a slave-kind of man.

I pause here to say that here is, after all, the deadly curse of any class or caste distinctions which are made between men. The moment you place any adjective that modifies or limits the definition of a man, you unconsciously rob him of some of the rights of his manhood. The deepest and most significant right of a man is the right to make a definition of his own personality, unhampered by social or political definitions, in the thought of his fellowman.

Again, I would not have you go too far in your inferences in regard to the slave. I still believe that the system as practiced in the South was the most benevolent that has ever been known. The viewpoint of slavery is not necessarily unkindly. Most of the cruel social results have been unintentional, and often these results have been the social harvest of unintentional seed-sowing.

It is only with this background of thought that we can see the true significance of the freeing, and the enfranchisement of the millions of blacks in the South. The only way to understand any social condition is to accomplish that most difficult of all psychic feats to gain the standpoint of other people. It is difficult even for the sympathetic children of Southern whites to put themselves in the place of their fathers in 1866-70. How much harder it was for the people of the North, away from all the immediate and terrible problems which faced the South—with only the fine fervor of doing a benevolent act in delivering slaves from bondage—to see the real situation.

With the freeing and the enfranchisement of the negroes, the white people of the South were faced with a social problem unparalleled in the history of civilization. Here were eight millions of a backward race—ignorant children, accustomed to the rigid discipline of a parental control, which left them no initiative—suddenly turned loose in the world, and given the tremendous power of the ballot. It must be remembered that in many sections of the South the negro was in an overwhelming majority. Our social and political civiliza-



tion was fronted with a massed ignorance and irresponsibility, manipulated by shrewd and conscienceless white leaders from both the North and South. There is no need that I should do more than recall the natural terror of the people of the South as they faced this threat to all that they held dearest in their social and political civilization. The days of so-called "Reconstruction" meant more than a mere statement, that mil-

lions of ignorant slaves had received the ballot. These negroes were stirred to a race consciousness, and taught to vote "en masse." They voted, not as individuals, but, note the significance of the fact, they voted as negroes. The social and political destiny of the South was thus placed, not in the hands of the negroes, but in charge of a small group of political adventurers who controlled this huge franchise. So that, in robbing the white people of the South of their political freedom they, at the same time, failed to give any political freedom to the negroes. For, it must be remembered that whenever the vote of a people is cast "en masse" with a developed group consciousness, whether it be class, race, or religious, the individual is robbed of his political freedom.

Here is to be found the explanation of the political solidarity of the South. The racial consciousness of the white people of the South was an inevitable answer to the menace of the racial consciousness of the blacks. The result of the contest was inevitable. The white race triumphed, but not even yet are we able to count the cost. The disfranchisement of the negro was accomplished by the forging of a political solidarity of the white race of the South. Ever since that time the whites have voted "en masse," not as individuals, but as white people, and they have done so at the cost of the political freedom of the individual. Since the days of "Reconstruction" there has been no genuine freedom of political discussion, or liberty of political action, of the white people of the South. All economic, social, and political issues have been discussed and decided in the atmosphere of an intense race consciousness, and we have gone to the ballot box whipped into uniformity of action by a racial fear. Thus has the sense of racial difference been deepened, and the racial separation widened.

Now, if we would be fair and honest with ourselves, we must face the full implications of this social and political situation. The negro is as completely within the power of the white man as in the days of slavery. From the Potomac to the Rio Grande there is not a single political office which he can hold. He can serve on no political committee nor enter into conference in any political caucus. The great bulk of the property, and the management of great commercial enterprises, is in the hands of the whites. Nearly all of the great institutions of civilization, schools, hospitals, libraries, art treasures, and facilities for recreation, are in the control of the whites. Here is the most dangerous position in which any people can ever be placed. It is the position of absolute power without responsibility. The moral strain is greater than that of slavery. It is not wholesome for any group of people to be given such power over any other group, without any restraining sense of responsibility. The negro is taxed without representation. He is governed by laws in the making of which he has had no voice. He is summoned before judges in whose election he has had no word. The result, as was inevitable, has been that, as a race, he has not received justice. He has been commercially exploited. He has been forced to live under the most unsanitary conditions. He has had poor educational and cultural opportunities, and his chance for the development of his highest possibilities have been limited. I hasten to add that to all of these statements, there have been many splendid exceptions, in the case of individuals, and often in the case of groups.

We must face the effect of the freeing of the slaves from still another standpoint. Remember, again, that in the large areas of the South negroes outnumbered the whites, sometimes in the proportion of three to one. Suddenly this great mass of ignorant, undeveloped, and highly emotional beings was turned loose from the discipline of slavery and made legally the equals of the white people. It is difficult for us, in this generation, to appreciate what might be called the race terror which must have possessed our white people. It was something over and above a social and political fear. It was something primary and instinctive, which was felt as a danger to the integrity of the race itself. Vague and indefinable with most people, there was a fear of the actual submergence of the whites by the blacks. It was then there was reared what I have called the defensive Southern dogma of "no social equality." The underlying purpose of this is the preservation of the integrity of the two races. Thus understood, it is defensible in the interest of the highest welfare of both races. It is the undebatable faith of our Southern people that the amalgamation of the two races would be for the hurt of both races. I am frank to say that this question is undebatable with me also. Right or wrong, I accept it as a social axiom, and I am ready to defend it in the interest of the negro home as readily as in the interest of the home of the white.

The phrasing of this dogma, however, seems to me to be exceedingly unfortunate. "Social equality" does not say what we mean, but says many things which we ought not to mean. If we had made our statement positive, declaring in some way for the preservation of the integrity of the races, we should have carried our meaning better, and developed the social relations of the two races upon more just and helpful lines. Undoubtedly the average white person in the South, declaring there shall be no social equality between the races, means that every negro is inferior to every white man. Almost unconsciously he comes to think that any white man, just because he is white, is superior to any negro, just because he is a negro. He thus allows, in thought and act, the racial characteristic of the man to become a barrier to his receiving those rights and advantages which should be inherent in his humanity, no matter what might be his race.



In a very real sense the hurt here has been greater to the white than it has to the black. There is a deadly danger to any group of men to believe that they can inherit rights superior to another group. It is the evil which lies at the heart of any doctrine of aristocracy. It is the belief that birth grants special privileges and superiority. This social fallacy has found its hurtful expression in many ways in the South. In many of the states the white man is granted the ballot practically because he is white, while the negro must give evidence of educational qualifications. This inevitably takes away from the ignorant whites one urge toward the

acquiring of an education, while it has been a tremendous stimulant to many of the negroes to take advantage of the schools. Of course, it gives to nearly all of our white people a false sense of values, and contributes, at the same time, to a false racial pride in superior privileges which they have done nothing to earn.

I have been trying to show the many influences which have come into the story of the relations of the whites and the blacks in the South to deepen and intensify the sense of difference, which separates and tends to deaden that consciousness of kind which can alone unite. There are many standpoints from which we might helpfully discuss this question, and from which we might seek a more helpful relation of the races. There is the political, the economic, the commercial, and the purely social viewpoint. But it seems to me that, as followers of Jesus Christ, there is only one vantage ground from which to view the whole question. By every loyalty to Christ, we must try to see the negro with His eyes. We must remember that He was the Son of Man. From this standpoint, first of all, we will see the negro as a man made in the image of God. There must be this point of contact, first of all. Before there can come the most primary consciousness of kind, there must be the consciousness of humanity. Without this, none of these primary human relations can exist, nor the most elemental sense of human obligations be felt. When we remember how often we have had the spectacle in the South of great crowds of white people watching, with the intense and emotional interest of an audience at a drama, the burning of a negro, we are forced to raise the alternative questions, whether the audience was human, or whether they considered the victim to be unhuman?

A study of the consciousness of Jesus will reveal two elements; an intense sense of His sonship to God, and His brotherhood to men. Indeed out of this grew everything in His life and teachings. When He reached the climax of His teaching, and would state the test of discipleship, He declared, in substance, "As you are to the least of mankind, the least of My brethren, so are you to Me." I would take this discussion as far as possible out of the mere abstract and academic, and seek to translate these principles into terms of life. Human is a generic term. We do not think of human beings in the abstract. That which differentiates the human from other animals is the home, with its family relations; the state with its civic and social ties, and responsibilities. A little observation will show that where we have treated the negro with human kindliness, is just where we have entered into the interests of his home, and sympathetically related ourselves to his human interests. And where there has been a lack of human consciousness, we have been thinking of, and dealing with, him "en masse," as a race.

Here, to my mind, is the value of the very simple, but significant contribution which has been made by the Inter-Racial Commission to this whole question. We have sought in every neighborhood in the South to bring together the best representatives of both races in Inter-Racial Committees. These committees do not discuss the academic question of the relation of the races. As neighbors and citizens, they meet each other on the common ground of human needs and interests. They take up the specific needs of the home. This is done in terms of general sanitation, and the care of the children. They talk about the schoolhouse, and plan for better things. Specific cases of injustice and discrimination in the courts, or in the business world, are brought before them for adjustment. Questions of better facilities for recreation, and all those problems which make for a fuller and richer human life, come into the consideration of this comrade council. The most heartening stories of genuine helpfulness which come from these committees, might be told. But the supreme good is to be found, not in any specific results, but in that spiritual atmosphere of human kindness which has been created.

It would be folly to search for some philosophic phrase or cure-all formula with which we might hope to heal our social ills in any of the relations of life. No genuine social problem is easy of solution. But may we not lay it down as a primary principle, that broken relationships must be mended at the point of breaking? A figure of speech, I grant, but one which is truly significant of our social situation. We began with the social law that consciousness of kind draws us together, and a sense of difference separates. Then our task, while not simple nor easy, is clear. We must seek to create and stimulate that consciousness of kind until it shall, indeed, become a consciousness of kinship. To my mind, we have here reached a principle so fundamental and universal as to be applicable to all of life, in every relationship. I would not ask that there should be any slavish following of any particular method of any organization. But in whatever way and by whatever means we could come closer to the human needs of the negro, and deal with them from the standpoint of our own needs, the inevitable result will be the cultivation of this consciousness of human kind. There need be here no violation of our determination to preserve the integrity of the races. I am convinced that the more our hearts are filled with human kindliness for him, the more intelligently and carefully we will protect him and ourselves. Neither is there need for raising questions about social results in the far-off years to come. It is a safe principle to do the duty of the hour, trust one's principle, and leave the results to God. I know we are prone now and again to say this or that is to be a final test of Christianity. I do not believe that there is any one test, but I am convinced that the efficiency of the Christian religion never found a more insistent challenge than in the relationship of the races in the South.



WHAT BLUE RIDGE MEANS TO ME

It means memories and friends.

It means boys and girls and Christian idealism and Southern cordiality.

It means a climb up the mountain and a descent into the valley—vision and service.

It means earth's prose transmuted into heaven's poetry.

It means folks who are what they ought to be, or nearly so.

It means faith in others, in self, and in goodness.

It means the high spot so far in spiritual experience.

It means questions answered, problems solved, lives changed and dedicated.

It means self-discovery and self-realization.

It means being liked for what you would like to be.

It means a new personal label: "I am a Blue Ridger." There are tens of thousands of Blue Ridgers. They belt the globe. To meet a Blue Ridger again is to talk Blue Ridge.

It means hearing a Voice calling you.

It means what you would like to say but can't. What did his vision of Jehovah mean to Isaiah? What did the Transfiguration of his Master mean to Peter? What did the open heaven mean to John?

And it will mean, or may mean, if you will, something equally wonderful and beautiful to *you!—Herman H. Horne, University of New York.*

WHY BLUE RIDGE?

There's a reason. There are three reasons.

1. Blue Ridge is the most delightful spot I know in the North Carolina mountains. It leans back against the broad breast of High Top and looks across the lovely Swanannoa valley straight to the great domes of Craggy, Blackstone Knob, and Greybeard, behind which old Mitchell hides his mammoth head and back. From so wide a prospect of ever-varying beauty one may pass in one minute into the cool deep solitude of the mountain forest.

2. The social and intellectual delights of Blue Ridge are as unique as is its physical charm. The thrice-choice folks from all over the South are gathered there in finest fellowship, in study and in sport, and the air is electric with frank, clear thinking on the highest levels.

3. For the moral and spiritual life, Blue Ridge is a veritable fountain of inspiration and renewal. One can hardly speak one's sober judgment without the appearance of exaggeration. It must be said, nevertheless, that, in my view, no single gathering within our borders means so much for Southern Christian leadership as the Blue Ridge Conferences.—*Wm. Louis Poteat, Wake Forest, N. C.*

"America's Greatest Scenic Playground Resort"

IF at Blue Ridge or in North Carolina, do not fail to see Chimney Rock! It is within a few hours from Blue Ridge and over wonderful motor roads and through unexcelled mountain scenery.

Southern Summer School, July 18–August 1

PURPOSE OF THE SUMMER SCHOOL

The Summer School is intended to give training to younger secretaries and to be a continuation school where mature secretaries may come together for discussion of advanced plans and programs.

SOME OF THE SPEAKERS AND LEADERS

As we go to press we learn that the Committee of Arrangements for the Southern Summer Schools is having unusual success in the matter of securing high-grade leaders for 1924.

We regret that it is not possible to give a complete list of these at this time, but they include such men as:

Dr. W. J. Hutchins, president Berea College.
Dr. Henry E. Tralle, Jay A. Urice, and R. L. Ewing, of New York City.
Mr. Phillip W. Wilson, American correspondent of the London Telegraph, New York City.
Dr. J. L. Kesler, of Southern College.
Dr. W. W. Alexander, of Atlanta.
Dr. H. N. Snyder, Spartanburg, S. C.
Mr. E. C. Jenkins, New York City.
Mr. H. T. Reinhardt, New York City.
Mr. E. D. Foster, Richmond, Va.
Mr. F. A. Jackson, Jacksonville, Fla.
Mr. Roy V. Wright, New York City.
Dr. C. H. Hagenbuch, Roanoke, Va.
Mr. E. G. Karnes, Louisville, Ky.
Mr. G. K. Roper, Jr., Washington, D. C.
Mr. J. F. McTyier, New York City.
Mr. B. F. Bryant, Richmond, Va.
Mr. George O. Draper, New York City.
Dr. S. C. Mitchell, Richmond, Va.
Mr. R. L. Ewing, New York City.
Dr. O. E. Brown, Nashville, Tenn.
Mr. L. E. Hawkins, New Orleans, La.
Mr. E. S. Lotspeich, Nashville, Tenn.
Dr. W. D. Weatherford, Nashville, Tenn.

In addition to the above, many outstanding leaders of the Southern region will be present.

Several new courses have been included, which will challenge interest.

Indications point to the best program and largest attendance in normal years.

SCHOOL OF CITY ADMINISTRATION

Mr. C. O. Getty, Director, Y. M. C. A., Charleston, S. C.; Mr. R. T. Hudson, and Mrs. E. L. Whittington, Associate Directors.

The nineteen twenty-four program of the School of City Administration will, for the first time, include Community Work as one of the integral parts of its curriculum. The community school is so closely related in its program to that of the city school that the combination was a necessary procedure. Men, therefore, who will enroll in this department of the Southern Summer School, will not only receive the opportunity of taking the first, second, and third years' work, but may, also, within the prescribed year, have the advantage of a community program in its technical relationships. Based upon the experience of thirteen years, the entire city school program for the coming session will make it possible for younger secretaries, as well as for more experienced and matured men in the work, to get the very best methods in the association profession. The faculty will include some of the best known instructors, both from within and without the movement. Growth in association work is contingent upon study and the broadening influences of properly directed reading. Blue Ridge is a practical and spiritual dynamo, with which all Southern secretaries should be connected.

TRANSPORTATION SCHOOL

Mr. H. F. Reinhardt, Director, 347 Madison Ave., New York City; Mr. E. D. Foster, Associate Director.

"The railroads are the arteries of the nation's life, and upon the men who operate them rests a tremendous responsibility," said President Wilson during the war.

The courses in the Transportation School are planned to meet the need of the secretaries in dealing with the men who direct and operate this vital industry.

ADVISORY SECRETARIES' SCHOOL

Mr. B. W. Godfrey, Director, Jackson, Miss.

The problems of supervision are the most difficult in the field of Association activity. Thorough conference between workers in this field will yield large returns to the movement.

SCHOOL OF TOWN AND COUNTRY WORK

Mr. Howard Hubbell, Director, State Y. M. C. A., Nashville, Tenn.; Mr. B. A. Schnell, Associate.

The administration of the town and country field involves the following methods of approach:

The organized, single County Association employing an Executive Secretary; the extension of Community Work from an organized center to cover a county; the co-operation of a local Association, having equipment, to organize the county in which said Association is located; the district plan of promotion, covering from three to ten counties, with a District Secretary in charge; the local town unit, in which one or more



groups of men or boys are organized under state supervision.

The best methods of administration and program will be discussed at the Summer School; also inspirational hour each day at the forum period covering the country life problem.

Leaders in educational and religious work are invited to take advantage of these courses, as well as secretaries employed in any of the above relationships.

School of Physical Education

Mr. C. E. Beckett, Director, 1736 G St., N. W., Washington, D. C.; Mr. George Draper, Associate.

Efficient leadership is essential to success in any calling, so the school of physical work is planned to train Physical Directors to become efficient leaders in Physical Education.

Physical Education is now a recognized profession, and there is a constant and increasing demand for men who have had a thorough technical preparation for this new profession.

The science of Physical Education has made remarkable progress and the professional standards of the Physical Directorship are constantly becoming higher; so an increasing demand is felt for facilities for study on the part of the advanced, as well as the novice.

The course of instruction at the Blue Ridge school has been carefully planned, the members of the faculty have been selected with great care, enabling the student to secure instruction which will prepare him to cope with the problems that will come to him.

Only young men of strong Christian character, outstanding qualities of leadership, and those who have had a high school education, or its equivalent, are desired as students. The emphasis is upon quality, not quantity.

School of Boys' Work

Mr. C. B. Loomis, Director, 412 Palmer Building, Atlanta, Ga.; Mr. W. F. McCanless, Associate.

Breathes there a man with mind so dead,
Who never to his General said:
Blue Ridge this year, alive or dead?

A new day dawns for the Young Men's Christian Association. The reality of a national movement challenges us to new endeavor. It calls for a better trained, wider visioned, more deeply consecrated, socially passioned group of secretaries.

Boys' Work in 1924-25 must face some pertinent questions: The place of the Christian Citizenship Program; the Vitalization and Extension of the Hi-Y Movement; a workable World Outlook program; the



future of Employed Boys' Work; the infiltration of all departments and types of Associations with Boys' Work principles and methods, and a score of others. The atmosphere of Blue Ridge is conducive to frank discussion, to Christian fellowship, to new standards for one's work.

School of Industrial Work

Mr. E. G. Wilson, Director, 412 Palmer Building, Atlanta, Ga.; Mr. H. E. Spessard, Associate.

The most important fact in industry today is not machinery, nor material, nor methods, but MEN. The Young Men's Christian Association in industry deals solely with this factor. Consequently, its work is of vital importance.

Ignorance and inefficiency of workmen, who handle materials alone, costs millions of dollars each year. What, therefore, must be the loss if those who are dealing with the personal element in industry are not property trained for their work?

The School of Industrial Work is designed to train secretaries for this important service. As large industrial corporations are today spending thousands of dollars to train their foremen in modern production methods, so the associations which serve these communities should make it possible for their secretaries to attend the Summer School and learn the modern and efficient methods of doing their work.

Advanced Course

Mr. W. T. S. Hill, Director, Y. M. C. A., Mobile, Ala.

Secretaries who have covered the four years' course, or who have had at least five years' experience in Association service, are eligible.

The advanced course is cultural rather than technical. It is designed to meet the requirements of men who, while thoroughly grounded in the technique of the Association secretaryship, yet covet the stimulus of a wider range of reading and study than that which may be found within the limits of professional literature. Its students will be men found on the live side of the secretarial dead-line.

Directors' Conference

Mr. A. M. Pennybacker, Director, Y. M. C. A., Chattanooga, Tenn.; Mr. Thos. Johnson, Associate, State Y. M. C. A., Atlanta, Ga.

This conference of directors and committeemen has grown each year in value and importance as the business men attending have come to appreciate its practical value to them as Association leaders, and through

(Continued on page 15.)

THE ASSOCIATION SECRETARYSHIP AS A PROFESSION

WEBSTER says a "profession" is that of which one professes knowledge. Dewey says it is a "vocation in which success is to be achieved only through a mastery of its principles." The tests of a profession are, (1) does it require technical skill? (2) does it demand professional training? (3) does it offer an avenue for unselfish service? (4) does it offer an opportunity for permanent or life investment?

Judged by all these tests, the Secretaryship should be a profession. The need for training is certainly as great as in the so-called learned professions—law, medicine, ministry. The opportunity for service is as great as in any of these. In fact, it is a form of the ministry. McBurney, Morse, Mott, and scores of others have proven it is a field for life investment.

Boards of Directors need to call men who think of their task as a "profession" and not as a "job." The name Secretary should be given only to the man who sees in the Association a chance for life investment and who prepares himself professionally for this calling.

W. D. Weatherford.

Missionary Education Movement Conference

JUNE 27-JULY 6

PURPOSE OF THE CONFERENCE

THIS conference, bringing together workers from all the denominations for friendly counsel and exchange of ideas, is a working conference, designed to train leaders of leaders in Christian work. The choicest workers from all the denominations co-operate in making the program one of the richest and most inspirational to be found in the South. Ten days of study and Christian fellowship in these surroundings should double the efficiency for any worker. Non-Christian delegates, provided they are interested in and investigating Christian life, will be welcome. The spirit of the conference will be largely determined by the spirit of the delegates coming. It is, therefore, urged that all delegates shall be earnest in prayer that this meeting shall be attended by wonderful benefit to all.

SPEAKERS AND LEADERS

Bishop Theodore D. Bratton, of the Protestant Episcopal Church of Mississippi.



Dr. M. Ashby Jones, pastor of Ponce de Leon Baptist Church, Atlanta, Georgia.

Dr. Dunbar H. Ogden, pastor of Government Street Presbyterian Church, Mobile, Alabama.

Dr. O. E. Brown, dean of Vanderbilt School of Religion, Nashville, Tennessee.

Dr. R. B. Peery, Department of Philosophy, Lenoir College, Hickory, N. C., representing the Lutheran Church.



Dr. A. E. Cory, Kinston, North Carolina, formerly of the Missionary Education Movement, representing the Christian Church.

Bishop E. G. Richardson, of the Methodist Episcopal Church, Atlanta, Georgia.

Dr. H. F. Williams, of the Executive Committee of Foreign Missions, Presbyterian Church in the U. S., Nashville, Tennessee.

Rev. Harry Duncan, Centenary Methodist Church, Chattanooga, Tennessee.

Miss Mabel K. Howell, Woman's Missionary Council, Methodist Episcopal Church, South, Nashville, Tennessee.

Mr. Edgar S. Lotspeich, Field Secretary and Special Boys' Worker, Southern College of Y. M. C. A., Nashville, Tennessee.

Dr. W. D. Weatherford, president of Southern College of Y. M. C. A., Nashville, Tennessee.

Miss Sallie C. Deane, Richmond, Virginia.

Mrs. J. H. McCoy, Secretary Woman's Council, Methodist Episcopal Church, South, Nashville, Tennessee.



Mrs. L. W. Crawford, Nashville, Tennessee.

Miss Emily Andresen, Brooklyn, New York.

Mr. R. B. Eleazer, Inter-Racial Commission, Atlanta, Georgia.

Mr. Ambrose Page, Y. M. C. A., Lynchburg, Virginia.

Mrs. M. E. Tilley, Atlanta, Georgia.

Mr. Herbert W. Gates, Secretary of the Congregational Education Society, Boston, Massachusetts.

Mr. Leon C. Palmer, of the South Carolina Sunday School Association, Spartanburg, South Carolina.

Mrs. A. B. Smith, Nashville, Tennessee.

Dr. R. E. Diffendorfer, of the Methodist Episcopal Church, Chicago, Illinois.

Mrs. Elizabeth Ross, Disciples' Church, Keokuk, Iowa.

Mrs. C. N. Downey, Disciples' Church, Atlanta, Georgia.

Dr. G. Q. LeSourd, Missionary Education Movement, New York City.

Miss Julia Lake Skinner, Faunsdale, Alabama.

Groups Served

For pastors and laymen there will be a special conference dealing with vital and practical topics on the missionary program of the church.

For leaders of women's missionary societies, a round-table discussion of program building.

For leaders of young people's societies, Epworth League, B. Y. P. U., Christian Endeavor, a round-table discussion on the missionary education program of the individual church and special Sunday school methods.

For Sunday school leaders, a round-table discussion on the missionary education program of the Sunday school.

For leaders of boys and all those interested in building up a missionary atmosphere among the boys of the Sunday school, a special discussion hour by an expert boys' worker.

For promoters of pageants, a class in pageantry, with emphasis on the missionary message.

Special Features

The vesper hour, in which the great world needs will be presented. This hour has been one of the most helpful in past conferences, and it is planned to strengthen it by giving it unity and definiteness of purpose. A group of strong leaders has been asked to speak at this hour.

An open parliament on great problems of the church. This parliament is divided into two separate sections, one for adults, the other for young people, each having a thoroughly competent leader.

Daily Program

First Hour Bible Study
8:30 to 9:20

1. How We Got Our Bible—Rev. Harry Duncan.
2. The Book of Romans—Dr. R. B. Peery.
3. Personal Evangelism—Bishop Bratton.
4. Home Missions Book for Adults—Mrs. J. H. McCoy.
5. Normal Bible Group, Young People—Mr. Herbert W. Gates; two-hour period.
6. Normal Hour, Home Missions Book—Dr. G. Q. LeSourd; two-hour period.

Second Hour, 9:30 to 10:20

1. Hutchinson's Book for Young People, "China's Real Revolution" — Mrs. L. W. Crawford.
2. Woman's Foreign Book on China—Miss Mabel K. Howell.
3. Porter's Study Book on China—Dr. G. Q. LeSourd.
4. Religions of Mankind—Dr. O. E. Brown.
5. Continuation of 5 above.
6. Continuation of 6 above.

Third Hour, 10:30 to 11:30

Platform Hour, including presentation of literature and presentation of church school of methods.

Sundays — Illustrated Sunday School Hour.

Fourth Hour, 11:40 to 12:30

1. Woman's Missionary Society—Mrs. A. B. Smith.
2. Missionary Education in the Local Church—Dr. Herbert W. Gates.
3. Missionary Education in the Sunday School—Mr. Leon C. Palmer.
4. Leaders of Young People's Societies—Dr. G. Q. LeSourd.
5. Leaders of Intermediates and Juniors—Mrs. M. E. Tilley.
6. Leaders of Primary Groups—Miss Emily Andresen.
7. Leaders of Boys' Groups—Mr. E. S. Lotspeich.

Fifth Hour, 5 to 6 p. m.

1. Class on Pageantry—Miss Julia Lake Skinner.
2. Play Hour.

Sixth Hour, 7 to 8 p. m.
Vesper Hour

A presentation of one of the great world fields and the challenge to the Christians of today.

Seventh Hour
8:15 to 9:15 p. m.
Parliament of Church Issues

At this hour there will be two groups, the advanced and younger groups, discussing some of the following great issues:

(a) Race Relations in the South.
(b) The Church and Industry.
(c) The Church and Country Problems.
(d) The Church and Amusements.
(e) The Church and Recreation.
(f) The Church and the Mountaineer.
(g) The Church and the City Problems.
(h) The Church and the Foreigner in Our Midst.
(i) The Church and Religious Education.
(j) The Church and the Housing Problem.
(k) The Church and the Prison Problem.
(l) The Church and the Boy of Today.

Graded Courses Leading to a Certificate

The Missionary Education Movement has recommended that a graded course of three years, leading to a certificate in missions, should be given in all conferences if possible. Blue Ridge gladly complies with this suggestion, and in 1922 put on the first two years of the graded courses. All persons who have been to one or more Blue Ridge missionary conferences in the past will be eligible to the advanced courses. Some of the greatest religious leaders in America are being asked to assist in giving these advanced courses.

Do You Really Want to Know How

To lead a mission study class?

To teach missions in the Sunday school?

To build a program for the Woman's Missionary Society?

To conduct a Church School of Missions?

To put missions into your Young People's Society?

To discuss world problems intelligently?

To make the best investment of your life?

To become familiar with latest and best missionary literature?

To learn what other denominations are doing?

If so, attend the Missionary Education Movement Conference.

For further information or for a booklet carrying the full program, write to Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.

OUR BEAUTIFUL BOOKLET

OUT OF DOORS IN THE BLUE RIDGE

has just come off the press. At your request we shall be glad to mail you a copy, and also one to any friend of yours whom you think might be interested in coming to

BLUE RIDGE

Southern Summer School for Social Service and Christian Workers

THE purpose of this school is to give accurate and scientific information concerning the social, economic and religious conditions of the South at the present time, and the best methods of meeting these problems. The school attempts to be thorough and scholarly in so far as the time will permit, and it desires to deal with Southern problems in a distinctly Christian spirit. There will be three hours' recitation work each morning and one hour of public lecture or



entertainment each evening. All classes and lectures are open to all persons who are guests in the Blue Ridge buildings, a small daily program fee being charged all adult guests. The following courses will be given, divided into two terms of two weeks each. Each term will be, in a measure, complete in itself.

PROGRAM

AUGUST 4-17

1. Studies in Eugenics, Dr. W. L. Poteat, President Wake Forest College.
2. Christianity and World Relations, Dr. O. E. Brown, Dean of Vanderbilt School of Religion.
3. Studies in Rural Life, Prof. Miles A. Marsh, M.A., Principal Farm School, North Carolina.



AUGUST 18-30

1. Social and Economic Reconstruction in the South, Dr. S. C. Mitchell, University of Richmond.
2. Christianity and World Relations (continued).

EVENING LECTURES WILL BE GIVEN BY:

Dr. Ashby Jones	Dr. W. D. Weatherford
Dr. O. E. Brown	Dr. W. W. Alexander
Rabbi R. M. Stern	Dr. W. L. Poteat
Dr. S. C. Mitchell	And others.

Each Saturday evening a special musical program will be offered under the direction of Mr. J. J. King, assisted by much splendid talent, which is always at Blue Ridge during the month of August.

Special hours on play leadership will be conducted by instructors in Southern College, under the leadership of Professor Messing.



MY IMPRESSION OF BLUE RIDGE*

By MRS. C. P. JERVEY, Atlanta, Ga.

It may have been Sir Phillip Sidney, and it may have been some one else who wrote Arcadia, the story of an ideal community. Let us say that it was Sir Phillip. His Arcadia would look like drab failure beside Blue Ridge.

Blue Ridge is certainly the ideal community. Everything is *great!* Now I am going to exhaust my vocabulary of complimentary language.

Natural Scenery—Unsurpassed—purple mountain majesties—brilliant flowers—rippling streams—a paradise of beauty! Buildings spotlessly clean—dazzling white—architecture, imposing. Every convenience.

Recreations—Hikes, tennis, volley ball, swimming—and you play everything with such energy and endurance that you feel you are a strange, new being of tremendous vitality!

Food—Superb! And quantities of it!

The above remarks were made to make Sir Phillip turn green with envy and, having disposed of him, I want to tell you simply my real impressions of Blue Ridge in three statements:

1. As never before, you realize how great, how far-reaching is the power of the mighty Church of God. The magnitude of the influence and work of the church comes to be realized so forcefully when you see this great gathering representing all denominations of the Protestant Church—Methodists, Baptists, Presbyterians, Episcopalians, Disciples, Lutherans, and others.

2. A very real joy takes possession of your heart when you see the multifarious groups and branches and organizations and endeavors and achievements of the great Church of God.

It comes upon you in a moment of startling, vivid realization that YOU have a place in these plans and endeavors and activities—a place commensurate with your willingness to hand your life over to God without reservations, your willingness to go where He wants you to go, to do what He wants you to do. There is such need of Christ, so much work to be done. God is ready to make you a Livingstone, a Francis Clarke, a Capsley, a Guerrant! Through your life *thousands* may be brought to the joy and the salvation of the knowledge of Christ—THIS is the message of Blue Ridge!

*This testimony was taken from the "Y. P. Broadcaster," of Atlanta, Ga.

"To my mind, it is one of the best conceived and best developed plans to be found anywhere in the world. I question whether there has been any other investment of the kind in connection with which there has resulted such prompt and large success."—*John R. Mott.*

SOUTHERN SUMMER SCHOOL: JULY 18-AUGUST 1

(Continued from page 9.)

them to their home Associations. The discussion of the conference centers around the director's own Association problems, and are freely participated in by all present. Informality prevails in the sessions.

The opportunity for pleasant fellowship among outstanding business men and the privilege of hearing many of the leading speakers of the country are offered by the conference.

Blue Ridge and the wonderful mountains that surround it charm and inspire all who come. Each Association in the South should be represented in the 1924 conference by its strongest directors.

SUMMER SCHOOL READING REQUIREMENTS

Mr. E. S. Lotspeich, Director, Southern College of Y. M. C. A., Nashville, Tenn.

The conference on the Association profession sets the following requirement for summer schools which it recognizes:

"Each student shall be required to read, review, and receive a certificate for three books in connection with his second year, and three in connection with his third year of Summer School work. Evidence that this reading has been done shall consist of the standard certificate, these certificates to be presented to his Summer School director."

(Schools offering a four-year course require three books read in connection with the fourth year work.)

In lieu of the above plan, students may prepare a paper for each year on an assigned topic suggested by the director. If interested in this plan, write for full particulars.

THE SECRETARY WHO WOULD MAKE HIS SERVICE COUNT MOST IN HIS GREAT FIELD CANNOT AFFORD TO MISS THE OPPORTUNITY OFFERED BY THE SUMMER SCHOOL, AND HIS OBLIGATION IS NOT DISCHARGED UNTIL HE MAKES IT POSSIBLE FOR THE YOUNGER MEN ON HIS STAFF TO HAVE THE TRAINING FURNISHED BY THE SCHOOL.

WHAT THEY SAY ABOUT BLUE RIDGE

"My visits to Blue Ridge have been among the delightful pleasures of life. It is always so comforting, so inspiring, so restful. Nestled here in the bosom of these mountains we are all one and can commune together and never know a difference between us."—*Bishop Theodore D. Bratton.*

MOUNT MITCHELL, THE TOP OF EASTERN AMERICA

Mount Mitchell is situated 18 miles from Black Mountain, N. C., 35 miles from Asheville, 20 miles from Blue Ridge Association grounds. It is reached by a scenic motor road of splendor, beauty, grandeur and scenic magnificence, and presents opportunity for a wonderful journey to the top of Eastern America, and a picturesque mountain panorama on the journey and at the top of Eastern America, or the end of the trip, sunrise and sunset can be seen as nowhere else on this continent.

Aside from the stately mountain splendor, which is not excelled and seldom equalled in any country on the globe, the ascent to, and descent from Mount Mitchell, which is 6,711 feet altitude, the highest point east of the Rockies, presents to the eye an ever-varying panorama of plant life, nature having seemingly wasted itself in a riot of diversification. On every side flower and shrub, bush and tree, scatter a profusion of rich color, lending pleasing varieties of landscape. Laurel and rhododendron, nourished in the rich primeval forests, and fed by numerous streams that wind their way to the valleys, purling through the luxuriant grasses, chattering over the pebbles, cascading in a feathery mist like a "downward smoke" as they tumble over some sheer precipice, everywhere displaying their soft colorings of various hued patterns as pretty as can be made by millions of black-eyed Susans, gleaming amid starry cosmos and the larkspur of many tints against the background of ferns, while through all runs a gleaming of lichens and mosses as a darker web in nature's master tapestry.

In the lower altitudes tree life is chiefly of magnificent oak and spreading chestnut, while feathery spruce and balsam predominate in the upper stretch, over an undergrowth of sweet-scented wild cucumber, whortleberry and other fruit-bearing plants. Indeed, the constant change in colors add much to the beauty and is considered by many as its chief attraction.

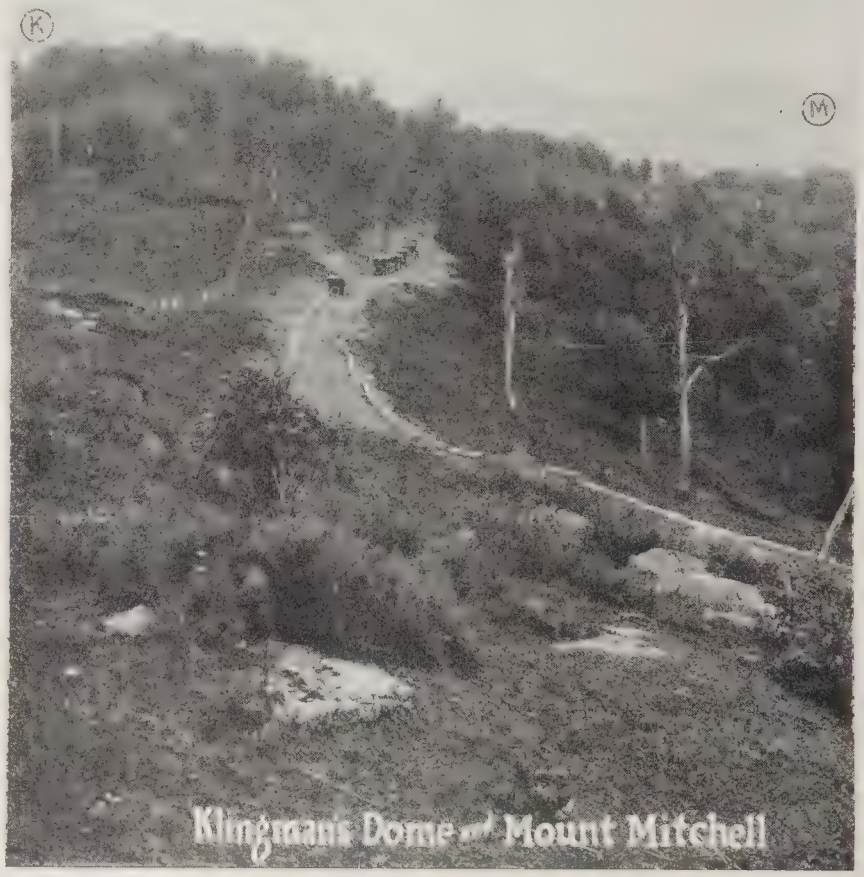
Visitors over the Mount Mitchell Motor Road are always lost in enchantment of the profusion of mountain floral offerings that send their gentle zephyrs through the wooded slopes.

A picture of a trip to Mount Mitchell can never be obliterated, and always remains fresh in the memory of those who have enjoyed viewing this transcending panorama.

The most attractive scenic view on the globe is obtained from the top of Eastern America, the grand sunset and sunrise from this point is alone worth ten times the cost of the trip.

The thousands who have visited Mount Mitchell are loud and lavish in their expressions of delight and praise of the grandest scenic trip on the globe, and never yet has there been a visitor who has gone to the top of Eastern America on a bright day who failed to declare the trip the greatest ever taken by them.

The Rev. J. Wilbur Chapman, one of the many thousands who has taken the trip, said: "Switzerland is



wonderful, the Rockies, too, but neither one is quite so wonderful as the trip to Mount Mitchell. I have been around the world twice, and the trip to Mount Mitchell is the greatest I have ever taken."

Visitors to Blue Ridge, Black Mountain or Asheville will always find parties daily taking this, the greatest scenic trip on the globe.

"In my opinion the most beautiful place and the greatest thing in the South."—*Senator W. R. Webb, of Tennessee.*

"Blue Ridge is making itself felt throughout the South as a dynamic center for Christian work." —*Dr. James I. Vance.*

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The Greatest Scenic Motor Road on the Globe

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If you do not experience the glory of this trip while in Western North Carolina your visit will be incomplete.

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COLLEGE ANNUAL EXPERTS

SCHOOL WORK OUR SPECIALTY

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PANORAMA OF THE BLUE RIDGE MOUNTAINS FROM THE VERANDA OF R. E. LEE HALL

HOME OF THE

BLUE RIDGE ASSOCIATION

FOR

CHRISTIAN CONFERENCES AND TRAINING

(Railway Station)

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The Blue Ridge Voice

The Message of Blue Ridge.

War, As Viewed by Two Christian Statesmen.

The Southern College Opportunity.

OCTOBER, NINETEEN TWENTY-FOUR



The Employed Officers' Conference

THE biggest and perhaps the most important conference ever held on the Blue Ridge Grounds was this first conference of our past season—meeting there from May 27th to June 2d. On another page is shown a group picture of this conference.

There were eight hundred and twenty delegates in attendance. These men came from every State of the Union and from practically every Association in North America and Canada.

We are sorry space will not permit us to give a full report of the proceedings of this so great a gathering. It might be said that no former Association convention was ever held which showed so clearly the clarified mind of the brotherhood as regards its task, and the consciousness that the greatest opportunity which ever confronted the movement is immediately before it, as did this particular meeting.

It is our purpose, in the future issues of this publication, to run certain other inspirational addresses delivered at the conference. At this time we are printing two addresses which created quite as much interest as any other utterances delivered during the conference days.

The following paragraph gives the opening words of Mr. J. W. Pontius, the presiding officer of the convention:

"It seems to us, of the Executive Committee of your conference, that the privilege of meeting here at Blue Ridge is not only a very beautiful one, but in a real sense a very wonderful one. I think it must impress every delegate to this conference as he views these buildings and grounds in their indescribable beautiful natural setting that there is here evidence upon all hands of singleness of purpose, a clear and definite plan of harmony and unity in working out to an objective. It is the earnest hope of those of us who have had the privilege of serving, that this more than any other gathering to which we have come since the close of the great World War, that this our twenty-fourth conference shall be stamped with the spirit of friendship and fellowship and cordial unity."

The Place of the Association in the Present World Situation*

SHERWOOD EDDY

[There is and has always been a large question as to the problem of war. At the request of many members of the Employed Officers' Conference, we are printing, as given, a stenographic report of the two addresses delivered by Sherwood Eddy and Dr. M. Ashby Jones. These two great Christian leaders are giving their own views in regard to this up-to-date and vital question.]

JESUS summed up His way of life in the one all-embracing principle of love—love to God and love to man; love which sees every man as of infinite worth before God as Father, love which would gather all men in one great brotherhood, as one family of love, and which is realized through service by each, for all, in these three principles of personality, brotherhood and service.

We believe that these all-inclusive principles of Jesus, if lived out and honestly applied, would solve the great social problems of our day. We face a world divided in industrial, racial and international strife, which constitute the three great unsolved problems of our day—the industrial problem, the race problem, and the war problem.

THE INDUSTRIAL PROBLEM

In China I found boys from eight to fifteen years of age working from 14 to 18 hours a day in the primitive industries, seven days a week, with no Sunday of rest, and twelve hours on the day and night shift under the modern factory system. I found one factory with a published profit of over 100 per cent a year, and its wage scale running from 3½ to 30 cents a day. After studying industrial conditions in ten of the principal countries, I came back to America to find over one million children in the mills and factories here who ought to be in school. Thirty of our states are backward in their labor legislation in adequately protecting childhood and womanhood and manhood in labor. One-third of the mothers in industry are forced to toil because the father cannot support the family. We need not multiply examples. All are aware that we face a serious industrial problem. What is the solution?

We believe it is nothing more or less than the application of Jesus' way of life to the problems we have mentioned—nothing more or less than to live out such a life as was lived by John J. Eagan in Atlanta. Turning back in one year some $400,000 of profits to be distributed among the workers, and leaving practically all the common stock to be held in trust for them, the expression in the plant organ is typical of the response of the workers: "He is not gone. He shall be a silent advisor in our future councils. . . . His wishes shall govern our acts. His ideals, his policy, his principles are engraved on our hearts. He is not gone. As years go by, he shall be with us more and more. Every day, beside the official in his office, beside the mule-driver on his wagon, beside the clerk at his desk, beside the iron-pourer at his ladle, beside the laborer at his daily task, beside us all, skilled and unskilled, white and black, there shall be a silent presence—our memory of John J. Eagan. . . . We thank God for the privilege of having known him and having walked a little way



SHERWOOD EDDY

with him. In his memory we pledge our lives to carry on the work he gave us to do." We believe that lives like this, but nothing less than this, is the solution of our industrial problem.

THE RACE PROBLEM

The same is true of the race problem. Are we treating the fourteen million foreigners and the nearly twelve million negroes in America fairly? While we have greatly improved our record in the last few years, owing to the efforts of men like Mr. Eagan, during the last forty years there have been some 4,000 cases of lynching in this country, or an average of some two a week, or 100 a year. We find the Ku Klux Klan thriv-

*A stenographic report of one of three addresses delivered at Blue Ridge, N. C., during the Employed Officers' Conference, May, 1924.

ing against the Jew, against the Catholic and against the negro. What is the solution? We believe it is nothing more or less than the living out of Jesus' way of life and the application of these same Christian principles to our race relations. Nothing more or less than doing just what John J. Eagan did to solve this problem.

He came back from the war deeply troubled about the industrial and the racial problems. He and a group of friends organized interracial committees in Atlanta and other cities. Today more than 800 joint committees are found in the South alone. They have accomplished untold good. Lynching, through this and other causes, has been reduced to one-quarter of what it was some four years ago, from two a week to a little less than one in two weeks. We can do away with it altogether and solve our whole racial problem if we will but apply the principles of Jesus as John J. Eagan did to each of these problems.

But let us turn to some of the more specific problems confronting the Association in the present world situation.

Freedom of Speech

Socrates said, twenty-three centuries ago, "The sun might as easily be spared from the universe as free speech from the liberal institutions of society." Before his 501 judges, in 399 B.C., he faced the two issues of his time—the supremacy of the individual conscience over human law, and freedom of speech, or the right of public discussion. Refusing to accept his life at the price of his liberty, he said, "I will obey God rather than you."

Can an American today deny his Anglo-Saxon heritage of liberty and the dearly-bought right of free speech? As we stand before the old faded copy of the Magna Carta in the British museum in London, as we read the works of John Milton, John Locke, John Stuart Mill, and the record of a thousand years of the struggle for liberty by our Anglo-Saxon ancestors, who can deny our dearly-bought right? If we recall the Bill of Rights of Virginia, the Mayflower Compact of the Pilgrims of Massachusetts, the Declaration of Independence, the writings of the Founding Fathers, the first amendment to our Constitution and the noble record of freedom of this nation, conceived in liberty, how can we deny our right of freedom of speech? Our very government, as Professor Giddings points out, is based on the tacit agreement that the minority always has the right of free speech, press and agitation to convert itself into a possible majority. Woodrow Wilson maintained that freedom of speech was our dearest possession. Is it to be denied only in the Y. M. C. A.? In the churches, in the Y. W. C. A., in every Christian institution that is contending for righteousness on the great moral issues it is maintained. We believe in this right and moral obligation for every member of the brotherhood, both as a citizen, as a Christian and as a member or secretary of the Young Men's Christian Association. There is abundant justification for this latter in the resolutions of our national convention.[1]

Does anyone believe that only Association men are called upon to remain silent on these burning moral issues, or that they can conscientiously abstain from discussing all controversial subjects? To do so would mean to avoid every great moral issue of our day. It would mean that we would have to submit to the domination of persons and principles other than the Lordship of Christ himself. It would preclude us from the sphere of the greatest need of our time. We believe that the supreme need of the hour is not for more buildings, organization, money, welfare work or activities, important as all these things are; but the supreme need of our day is to get back to Jesus' way of life. We believe that the individual member or secretary must of necessity speak unofficially as an individual, not as representing the Association on these issues. And his statements should be made with care and with wisdom. However, we believe on principle in the fundamental right of freedom of speech in the Y. M. C. A.

The War Problem

Let us turn next to the vital issue of war. I would speak here, unofficially, from my own personal experience. It has taken me ten years to arrive at the position which I now hold. I wrote, during the war, a book called "The Right to Fight," defending America's entry

[1]In Resolution 14, passed by the Forty-first International Convention of the Young Men's Christian Associations of North America, Atlantic City, we read: "Recognizing the fact that young men everywhere are eager to study modern social and economic problems, and realizing the desirability of their receiving the benefit in their thinking of help from mature and balanced minds animated by the Christian spirit, the Convention would suggest to the Associations that they seek to provide such facilities as will give young men the help they need, and authorizes the International Committee to consider how they may best serve the Associations in meeting this need."

In Resolution 5, recommended by the Committee on Resolutions, we read: "In view of the forward look of Christian faith and brotherhood manifest in this Convention, we challenge the Associations of these nations to promote a thorough study and discussion of the teachings and principles of Jesus with a view to their heroic and sacrificing application to human relations in the realms of industry, business, social welfare, interracial and international relationships."

In Resolution 8, Part 3, page 397, of the proceedings of the Forty-first International Convention, we read: "In view of the fact that a very large proportion of the Young Men's Christian Associations' membership would be among the first involved in international conflict; in view of our international character in serving young men and boys of all nations and promoting friendly relations between them; and in view of our obligations to co-operate with the Federal Council of Churches of Christ in America and the several denominations;

"Be it, therefore, resolved, That this Convention call upon Young Men's Christian Associations and their members to give earnest thought and study to the problems involved in removing the causes of war and in bringing lasting peace founded upon understanding and trust; and that we heartily endorse and seek to make effective the declarations for a warless world enunciated by the Federal Council of Churches of Christ in America," etc.

into the war, and containing an indictment of Prussian militarism, but the experience of ten years in the war zone, during and after the war, has modified my views.

Let us, at the outset, clear the air by definition. I am not now speaking about the use of force, for I believe in all necessary use of force under judicial sanction. I am not speaking about the necessary use of police. I believe in an adequate police force—municipal, national and international. Would I protect my wife if assailed by a violator? Certainly I would, at the cost of his life or my own. Would I protect a helpless child assailed by a brutal man? Certainly I would. But this is not war. By war I mean a means of attempting to settle international disputes by armed military forces, through the organized destruction of life and property, resulting in a military settlement where the will of the stronger is forcibly imposed upon the weaker. Notice, war is a *means* and not an end. We must not confuse it with high and holy ends that may be in view, such as the freeing of slaves. Other countries freed their slaves without a disastrous war. The end does not necessarily justify the means. Neither are we speaking of high and holy motives which inspire the soldiers, such as loyalty, bravery, sacrifice. Those may be found in connection with slavery, the duel, or highway robbery. But that does not justify these things. Neither the end nor the motive necessarily justifies the means.

War uses armed *military* forces. A police force is distinguished from military forces in at least three ways. The police is a neutral third party bringing the criminal to trial, while the military army is judge, jury and executioner all combined, under the sway of passion. The police deals specifically with the criminal individually, while war, unable to touch a kaiser, a Tirpitz, a Ludendorf, destroys indiscriminately innocent and guilty alike. Ten years after 1914, after having gone through the war in close connection with several armies in the field and having observed its effects in the devastated, war-torn continent of Europe, speaking for myself personally, I have come to the conclusion that war is wrong for three reasons—it is wrong in its nature, wrong in the means it employs, wrong in its ends or results.

It seems to me wrong in its nature because it is intrinsically, inevitably and utterly destructive of material wealth and property, of human life and of moral standards.

It destroys material wealth. To say that the last war cost directly one hundred eighty-six billions, and indirectly three hundred thirty-seven billions of dollars is beyond our comprehension. We can understand something of that cost if we remind ourselves that if we had paid from the birth of Christ to the present $20,000 an hour, night and day, the last war would not yet be paid for. It has left a poorer and more impoverished world.

War is destructive of human life—the most precious thing upon this planet. It has left ten millions of our best young manhood dead upon the battlefields. The writer visited two battlefields alone, Ypres and Verdun, where there were over 500,000 dead and buried on each battlefield. According to Professor Bogart, in his investigations for the Carnegie Peace Foundation, the last war has left twenty-six millions dead, combatants and non-combatants, men, women and children. If we add the deaths that followed after the war from revolution, pestilence, famine, etc., according to the latest scientific returns from Sweden, forty millions have perished as the result of this one war.

Some twenty millions were wounded. Nine million orphans were left to grow up without the needed parental care in a demoralized Europe. Add the five million widows and twenty million women who can have no home of their own because twenty millions and more of men are dead. Ten million refugees were driven homeless and almost penniless from Armenia, Turkey, Syria, and the battle area where armies marched and counter-marched. I can never forget the sight of that row of little Christian girls in Turkey, eight, nine and ten years old, violated and left with syphilis after the war. "War is hell."

War is destructive not only of material wealth and human life, but of moral standards. The first casualty of war is truth. The next is love, the next liberty, then





justice. It is even more terribly destructive morally than materially.

We believe that war is wrong not only in its nature, but in the means that it employs in at least three typical ways. It employs the means of an irresponsible national sovereignty under military necessity which knows no law—where might makes right. On the one side it cries, "Deutchland Uber Alles." On the other, "Right or wrong, my country!" Chauvinistic nationalism is placed above the moral order of the universe. On the one side it justifies the violation of Belgium. On the other it defends the allied hunger blockade, which was destroying 100,000 women, children, and old men a year, when it had reached its full efficiency.

As a second means, war victimizes both sides by a distorted propaganda. You cannot run a modern war if you tell the truth, the whole truth and nothing but the truth. You cannot get us to go out and leave twenty-six million of our brother men and fellow Christians dead unless you deceive us by propaganda. If you can make us believe that the enemy are not like ourselves, that they are *"boche,"* "swine," "Huns," "devils," "baby-killers," then you can get us to go out and kill twenty-six millions on both sides. But what were the facts about this propaganda? At the very hour we were rousing ourselves to make the world safe against these baby-killers, our allied hunger blockade was killing many times more babies than the enemy ever had any chance to kill in Belgium or elsewhere.

Or take the case of the chopping off of the children's hands in Belgium. Ex-Premier Nitti of Italy, in his "Decadence of Europe," says: "All the world believed for a time that the habitual exercise of the Germans in Belgium was to cut off the hands of babies. There was no truth in the story, and there are no more handless babies in Belgium than there are in England or in Germany. The news was false, but the most reputable papers published it; telegraphic agencies spread it broadcast, and thus nourished the mistrust of the world. . . . Lloyd George . . . sent me word that he had not been able to trace a single case of a child's hands having been cut off in all Belgium. In spite of this, the stupid and wicked lie continues to be spread about."

The third means which war employs is hatred, reprisals, counter-reprisals, atrocities and counter-atrocities. Before America entered the war, at a certain point on the allied line, the rumor had gone down one sector of the front that the enemy had crucified two of the allied soldiers, nailing them to a barn door. We could find no one who had ever seen these soldiers, but the rumor was passed and believed and the word had gone down that section of the front, "No more prisoners!" I saw an earnest young Sunday school teacher from the finest Christian family in his country, whom I had known before the war. I said, "Henry, are you taking any prisoners now on this section of the front?" He answered, "Yes, we take a few to give us information,—but mighty few!" What does Henry mean? Here is the father of a family, unarmed and trying to surrender. He was drafted, as you and I will be drafted. He believed the propaganda of the press, which was universal on both sides, that he was fighting a defensive war; and now your Sunday school boy drives his bayonet through his heart and leaves that wife a widow and his children orphans. One member

of an army, not our own, told me how hard he found it to do that kind of thing under orders, as a Christian. Would Jesus do such things? Would He ask us to do them? Would he ask us to hand over our lives on a supreme moral issue under the absolute military control of men who commit such reprisals as a part of modern warfare?

Lastly, I believe that war is wrong, not only in its nature and means, but in its results. It is *futile.* What has it settled? Has it ended war? Has it protected womanhood? Has it made the world safe for democbrings salvation—war, destruction. Jesus teaches the infinite worth of personality—nothing so much as war cheapens and destroys personality, making men targets, "gun-fodder," enemies. Jesus taught brotherhood. War is the uttermost denial of brotherhood in its mass murder of destruction. Jesus taught the principle of service—war stands for the domination of might rather than right. Jesus seeks a Kingdom of Heaven—war is a method of hell. Jesus teaches the way of the cross—war is the way of the sword, the utmost negation of Jesus' way of life, the principal social

THE 1924 SEASON AT BLUE RIDGE

SUPERLATIVES are dangerous, but we dare assert this is our best season yet. We had 4,368 persons with us during the summer. We had delegates from practically every state of the Union, and from fifteen foreign countries. We had representatives from nearly every city of America, scattered from Maine to California, from Montreal to New Orleans. We had some of the greatest speakers and leaders of America with us, including such men as John R. Mott, Robert E. Speer, Sherwood Eddy.

But more than all these things, there was a deep intense interest in Christian service which pervaded the whole summer's work. Men and women of great differences of opinion met together, talked together, thought together, and went away with a finer enthusiasm for life, a deeper reverence for persons, a new passion for service. And this is real religion, not a religion of theory only, but a religion fitted into daily living. This is the Blue Ridge message.

racy, or for anything else? It is a vicious circle, or endless chain of preparation and combat, leading ever to further preparation on a larger scale.

It is *suicidal.* It threatens to engulf our very civilization. General Pershing has pointed out that if we do not find some moral equivalent of war, it threatens to drag us down through darkness into barbarism, destroying our very civilization itself. Lord Haig, commander of the British army, came back to plead with the Christians of Great Britain for a crusade against war. General Tasker Bliss of our army told us that if there was another world war, the blood of the slain must rest upon the Christians and the churches, who could prevent it if they would. We believe that war is suicidal.

We believe it is *unChristian.* Jesus' way of life was a way of love. The essence of war is hate. Jesus sin upon our planet today. It is so pronounced by the Federal Council of Churches and by the resolutions of our great denominations recently adopted.

I believe that each individual must decide for himself what he is to do. I believe that the church should separate itself from war and excommunicate it, that the nations may outlaw it. I believe that we can end war just as we ended slavery a generation ago.

This raises the question of liberty of conscience. Socrates said, twenty-three centuries ago, "I will obey God rather than you." Which is supreme, the state or the individual Christian conscience upon a moral issue? We are not now speaking of a question such as the Eighteenth Amendment, which is a matter of appetite, but upon a supreme moral question.

If Jesus had been called before Cæsar, or his repre-

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Meeting the Challenge*

Dr. M. Ashby Jones

Mr. Chairman and Fellow Secretaries, in all sincerity I do not know that there is any better moment in my life than when I feel the throb of comradeship of you representative men of the Young Men's Christian Associations of America. I very profoundly thank you for the privilege which you have given me during these days, not simply for the fellowship which has been delightful and restful, but for thinking together with you some of the great things of the Kingdom of God, and now I come to you this morning frankly puzzled. I am not coming with an apology, and yet with this word of explanation I find myself unable to bring you this morning what I thought was my message for you and what I had given my preparation to for this hour.

The other evening, when Mr. Sherwood Eddy stood here on this platform, and with all the fine passion of his heart, with a soul pure and Christlike, and asked us to face some living and burning questions, ever since a feeling has been growing within me that I could not refuse to meet his challenge, and I am asking you this morning not to view me for a moment as one who stands here with any spirit of dogmatism, either as one who has solved the problems that he presented, or have I been able to meet the issues that he made before us so clear, but I do believe that I and you and every other man who loves the Kingdom have come to an hour when heat is not what we need, but light, and that the man who quickly and superficially makes his decision in this great hour is doing himself and the cause a wrong; but that we should come earnestly and honestly as never before to think as God's spirit shall give us light and guidance in thinking.

Sherwood Eddy frankly placed what I believe is the supreme issue in many respects before American people today, and this Association, when he raised the issue as to whether you and I, as representatives of Christ, shall have the right to speak the convictions of our conscience to our people. Sherwood Eddy is the incarnation of that issue; I am not speaking as a representative of his, or as a representative of my church; I am speaking now as the representative of the Kingdom of Christ as well as I can make it and as an American citizen.

There have been definite threats that if Sherwood Eddy continued to speak the convictions of his conscience and the utterances of his judgment, that he would be forced out of the Y. M. C. A. Now I am speaking for myself, and from my inevitable conviction of my conscience I want to say, with all the fervor with which I am capable, that if that spirit of America today is able to force Sherwood Eddy out of the Y. M. C. A., then shall the Y. M. C. A. lose its own soul. I do not fear it. Now after I have said that, I want to say just as clearly that the fact that we

*A stenographic report of one of three addresses delivered at the Employed Officers' Conference, Blue Ridge, N. C., May 30, 1924.



should come to an absolute agreement that Sherwood Eddy shall have the right and freedom to his convictions on issues before the American people does not for one moment mean that we are compelled to accept the decisions of his judgment, and any other man's judgment, and to stand by Sherwood Eddy or any other man in his full and free right to speak the convictions of his conscience does not for a moment reveal our decisions. Mr. Eddy brought this issue before us: "Shall there be freedom of decision?" and, men, this is not only a right, but it is a duty. I think one of the worst things today is that we have not been able to have freedom of discussion and men could not stand and oppose one another, if need be, in discussion. If democracy is to succeed in this country, it must be clearly understood that it means government by discussion, and to evade issues and sidestep them is to choke the very spirit of democracy. Let me say again, and I am speaking only my personal conviction, that it would be a profound mistake, when we come, for example, to this great issue of war that he put before us, it would be a profound mistake for us to think that we can decide the question by a majority; don't think, men, that because a body of men sometimes will not vote that they have no conviction, but remember that there is as much tyranny of the majority as there is sometimes the tyranny of a government. I have seen over and over again the freedom of a man's conscience almost brow-beaten into timidity by a great crowd swerving in favor of something his judgment did not assent to. Let us beware then how we attempt to impose the decisions of a majority upon the conscience of a minority.

I come this morning,—and I feel I must do it, and it is not a question of whether you agree with me or not,—to try to put before you my thinking up to this time, for I hold myself as far as a man could do it; I know it is difficult, but I am trying to hold myself as a good juror, I am trying better than that in my own search after truth to find the mind of Jesus, and now won't we agree that every man is trying to find the mind of Jesus in the great question of war?

Now, I can't take so much of your time, and may I merely suggest to you what I believe to be the questions at issue? In 1914, the war broke upon a surprised world. Let's get the significance of that, a surprised world, and there was a shock to all mankind that made it turn with a certain sort of fierce indignation against the Christian church, and revealed the fact that even those that had not been professed followers of Jesus held somewhere in their minds and hearts a kind of faith or hope, vague and feeble, that the gospel of the Christ of peace and good will would prevent us from ever having to go to war any more, but the shock was greatest in the Christian church. There was a shaking to the very foundation. Hadn't we been preaching peace and hadn't we joined peace alliances? Hadn't we made protests by the thousands? Yes, and when 1914 came we stood impotent before the world to prevent the horrible catastrophe of that time. Now the church, whether you like it or not, but the church did awake, and the church took the spiritual leadership of that time, and in 1918 it was the Christian leadership of this country and Great Britain that interpreted the war in terms of Christian idealism; it was the Christian church that threw around our camps the morale for the care of the bodies of men. Whether you want

to remember it or not, during those years I stand here to maintain that it was not the propaganda of the government but the propaganda of the Christian church that led the thoughts of men. I love to remember, too, that it was that time of 1917 and 1918 that Christianity reached its most vital unity of spirit and purpose in America. I love to remember that America reached the finest expression of a spiritual nationality it had ever done in its history. When I compare the America of '17 and '18, united with one purpose and one heart in the Christian church, concentrating their thoughts upon our boys, and then compare it with the America of 1921, '22, '23, '24, a nation that had become crystallized and metallic, a nation that had become engrossed in self, playing its music while the rest of the world suffered and died; give me America of '17 and '18 in preference.

When a great community rises in the hour of a catastrophe and with united spirit meets that catastro-



DR. M. ASHBY JONES

phe with fine self-sacrifice and spirit, that does not mean that you want to invite yellow fever back to your community to repeat the experience; that does not mean that you want to set fire to your town in order to see how fine your people rise to the emergency to recognize the fact that people and churches of America did meet the supreme emergency with supreme intelligence; not for a moment is it to say that we would like for the world or a fraction of the world to repeat the horrible days of the world war, and yet I must pause to say, so far as I am personally concerned, when I look back upon the humble part that I played in that day, I have many sins to confess and many weaknesses to acknowledge, but I do not find it in my heart to apologize. I never preached a gospel of hate, I never was a victim of any propaganda that compelled my own thoughts, but as I moved all over the nation and stood at different places to preach, I was preaching as much for the redemption of the German people as I was for America. I believed then and I believe now that civilization was threatened by organized force. I did not believe then, nor do I believe now, that the Allies were anywhere near perfect. I didn't believe then, and I don't believe now, that Germany had all of the militarism in that particular hour that threatened the spiritual value of the world. I believed then and I believe now that we did put into the spirit of the great masses of American soldiers the sincere and honest slogan, "A war to end war." It was the wretched and deep disappointment that war did not end war. Yes, and no war in all the world will ever end war.

Our united church, with fine spirit, stood behind the forces of America and then, when the armistice was signed, the churches demobilized. When the boys came back home the church that had taken the spiritual leadership in the hour of war had resigned that leadership and left it in the hands of the militarists of the world.

In 1914, there was enough peace sentiment in Christendom to have prevented the war, but it was not organized; it was a protest, but not a program. In 1919, there was still more peace sentiment in the world, but it was organized; it did not even have a protest, much less a program.

Now, let us face some facts: When President Wilson went to Paris, representing this nation, and proposed a program for peace, where was the church of Jesus Christ? It was not at Paris. We were back in our own parish buildings, making our own laws and adapting ourselves to our own changed conditions. Think what you please about the League of Nations as it was and is today. It is the only practicable peace program for the nations of the world today. If we did not believe that that was the best program, oh, Christian men of America, why didn't we present a better one and, if we had no better one, why did we not back the one we had? What was our situation then and what has been our situation since? The church of Christ has had no peace program.

Men, we are facing a practical world, there is absolutely nothing that Sherwood Eddy said on this platform to which I did not answer a hearty "amen." Think of all the horrors of 1914, let them pass in horror before your soul and then think of what he said, "The next war will begin where that war ended." And let's remember that that war was made by the militarists of the world.

Now, government makes war and government must end war. Now, we stood impotent in 1914, because all we had to oppose the war was a protest. We will stand impotent until we can get a program and can concentrate upon that program all the influence of Christendom and get it translated into the government of the

world; then we shall be able to make the will of God the will of the world.

Now I am only going to suggest—I have not time to argue, it is not my place to argue. What is the one program that is presented by a great many Christian leaders today? It is that a man who says, no matter at what time in the future and no matter under what circumstances, if my government orders me to fight, I shall not obey my government. Let us face the implication of that. So far, government is the only organized force that we know of for the preservation of the accomplishment of civilization; all that you and I know that has preserved the good of life and is today protecting our homes. Have you the right and have I the right to stand here today and criticise this government? It is your right and my right to stand in our churches and worship God according to the dictates of your own conscience, it is your right because government guarantees it, and every church bell is protected by the organized expressions of the society in government. Now, when I stand and deliberately say beforehand that I will not obey that government under any circumstances, on any question, let us remember that when I do that I am not simply making a declaration in regard to one particular action, I strike at the authority and the existence of that government. You cannot refuse to obey your government in one matter without shaking to its very foundation the authority and existence in all other matters.

Lay down a principle then, and set a precedent that the conscience of the individual shall be above the authority of the government, and the individual has a right to decide by his conscience what it shall obey and what it shall not obey. I tell you there are conscientious objectors to the Eighteenth Amendment in America today.

Shall we pay tribute to Cæsar, or do you think that Jesus approved of taxation of the Roman people at that day? Do you think that Jesus was in sympathy with Rome? Jesus said, "Render unto Cæsar the thing that is Cæsar's, and render unto God that which is God's." It seems to me that if we are going to conserve the value thus far for men, and here is my deepest anxiety, if we are going to bring peace to the world, if we are going to save the little ones of the world, if we are going to make our spirit effective in the world, it must be through organized government, backed by a united, patriotic people, and right here may I ask you to face one other thing.

Suppose the extreme pessimist should become the dominant position of America; suppose we should, as a people, say we will never take part again in any organized armed force the world round. Oh, men, we are isolated geographically, though we become less so every year; we are far away from the suffering of the Armenian babes and women, and we are far away from the moans and groans of a world of suffering; we stand here passive with nothing but a protest to enter for the solution of the problems and redemption of the world. I can think of no isolation that would be so impotent in the world, or so damning to the characters of the people of the world. Remember, if we say, under no circumstances will we take the world forces, then we cannot enter into the League with other societies of the world, because the very existence of every league involves police duty.

I find but one interpretation of the life of Jesus, and that was that He is the incarnation of love; it was not merely emotionalism, it is not approval, it is not a sentiment. Love is a desire to love one another, to give all the resources of your personality to help. Remember, it is a purpose to help, turn the other cheek, yes, if it will help. Use a whip? Yes, if it will help. Love is that supreme purpose of the life to die on a cross if it will help.

I come to ask you this morning, is not the spirit of Sherwood Eddy beautiful? A willingness, if needs be, at any moment, to lay yourself on a cross. If the call of the world over yonder, the call to the boys of America to go save the world; better than that, if the call of the nation is that the strength and prestige and resources of America, it is with them to say to the backward nations of the world and the military spirit of the world, thus far and no further, then I believe that the voice of Christ is calling to us. Fundamentally, I be-

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The Place of the Association in the Present World Situation

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sentative, Pilate, or the Sanhedrin, and had been called to service in the Roman legions, or to the defense of the walls of Jerusalem, would he have obeyed God or man, the state or his conscience? If His twelve disciples had been called before the Sanhedrin, charged not to mention the name of Christ and called to service in war, would they have obeyed God or man, Christ or Cæsar? Harnack tells us: "Up to 150 A.D., the possibility of a Christian as a soldier did not exist." Martin Luther says: "I cannot submit my faith to any external authority. I neither can nor will retract anything, for it cannot be right for a Christian to speak against his conscience. Here I stand. I can say no more. God help me. Amen!"

If the Kaiser calls a German Christian to the colors and Hegel maintains that the state is a concrete part of the Absolute, that the individual citizen has no will worth while apart from the state, is the individual Christian under moral obligation to obey the Kaiser, which is the German word for Cæsar, or to obey Christ? If the man who sank the Lusitania hears the command of the Kaiser or Tirpitz to sink the ship, and hears the still small voice of Christ in his conscience to save the women and children, what is his moral obligation? Do you follow the Prussian or the Anglo-Saxon view of the state?

If the Czar, which is the Russian name for Cæsar, calls you to the colors and you know that his minister of war states that he lied to the Czar while he hastened the mobilization of the Russian army, which was one of the main causes of bringing on the war, would you be under moral obligation to obey Christ or the Czar, Cæsar, God or man, the state or the Christian conscience?[1] If you were called to the Red army to serve under the Red government today in Russia, and this were the only government that can preserve law and order, would you be under obligation to fight, or to obey the call of your conscience, if you had thought through the whole question and taken your stand rationally and conscientiously and deliberately upon this moral issue? If you were in England at the time of the Boer war and Lloyd George and Ramsay McDonald, two later prime ministers, spoke out against the war, would you maintain the ultimate supremacy of the state or the Chris-

[1]General Sukhomlinov boasted: "I knew that the responsibility rested on me and I gave orders that mobilization should not be suspended. . . . On the next morning, I lied to His Majesty. . . . On this day I nearly lost my reason. I knew that mobilization was in full swing, and that it was impossible to stop it. Fortunately, on the same day, the Tsar was convinced afresh, and I was thanked for the good execution of mobilization; otherwise I should have been in jail long ago."

SCHEDULE OF CONFERENCES FOR 1925

The following dates have been tentatively agreed upon by these various Conferences for the coming summer season at Blue Ridge:

Y. W. C. A. Student Conference, June 5 to 14, inclusive.
Y. M. C. A. Student Conference, June 16 to 25, inclusive.
M. E. M. Conference, June 26 to July 5, inclusive.
Community Y. W. C. A., July 6 to 15, inclusive.
Southern Summer School of Y. M. C. A., July 16 to 30, inclusive.
Industrial Conference of Y. M. C. A., July 31 to Aug. 2, inclusive.
Interracial Conference, 7:30 P.M., July 13, to noon, July 15.
Travelers' Aid Conference, August 3 to 8, inclusive.
Southern College of Y. M. C. A., June 16 to August 28.
SCY Camp, June 27 to August 22.

tian conscience? If you had lived at the time of the Mexican war, which was condemned by Lincoln and General Grant, would you be disloyal in following them and their conviction, or is the state absolute and supreme in war and peace?

If Fall, who was most anxious that we should go down and "clean up Mexico," had succeeded, with Daugherty and Forbes, Doheny and Sinclair, in dragging us into war with Mexico, would you be under obligation to obey the state or your Christian conscience in such an event? If, in the scramble for the oil reserves of the world, the United States should fall out with Great Britain, and the press of both countries should represent the case as a defensive war for our rights of



property, of life, of honor, and of the world's welfare, would you go out to take part in another world war, to leave, perhaps, twenty-six more millions dead, to settle a question of oil or of economic imperialism? Or, in case of a justifiable war on a moral issue in a cause similar to that of the last war, if you were called to the colors, which would you count supreme, the state or the autonomous Christian conscience on a moral issue?

If ten men are called to the colors, nine men doubtless will feel that they should go. In that case, I believe they should go and follow their conscience. If the tenth feels that he cannot take part in the organized destruction and mass murder of war as contrary to the teaching of Jesus any more than he can in private murder, is he or is he not also under obligation to follow his conscience? Jesus said that no man can serve two masters. "He that loveth father or mother more than me is not worthy of me." "He that hateth not his own father and mother, and wife and sister and brother," and, by implication, his city and state and every other human institution or organization, "is not worthy of me." He is Lord of all, or else he is not Lord at all.

We are facing today great challenging issues. The individual Christian must decide what part he is to play and what master he is to follow in the present world situation. We must choose whom we will serve. Whom shall it be? "If any man will come after me, let him deny himself and take up his cross and follow me."

MEETING THE CHALLENGE

(Continued from Page 11)

lieve that a democracy is and must be the expression of the people; it must not be the will of the church, it must not be the will of the Y. M. C. A., it must not be the will of the Knights of Columbus, it must not be the will of any organization, certainly not the Ku Klux Klan, it must be the will of all the people functioning through organized society. But what is our duty? Our duty is to make the will of God the will of the people; our duty and our supreme task here in America is to teach men and women here in America to love their neighbor, to love Jews and Gentiles, to love negro and white man, to love all the Eastern people and Western people; to teach them to love with the supreme passion of their hearts all the people of the world, and then let them translate that from patriotism until the radiance of those stars shall mean light and light for evermore around the world, because backed by the loving hearts of the American people.

God bless you as you go back home. Take no man's say-so for anything; with open hearts and minds let each man ask for himself, Lord, what shall I do? and then do it, even though it means a cross.

THE CONSTRUCTIVE MESSAGE OF BLUE RIDGE

(Continued from Page 1)

to them a discovery of the method of the very presence and method of God."

Blue Ridge further believes, with Dr. Ellwood, that "it is time that organized Christianity became synonymous with the religion of Jesus. The vision which Jesus had of a social life based upon love or good will is not an unrealizable dream." To help to bring Jesus' religion to bear on modern life, and to help to realize Jesus' dream for society, is the one central aim of Blue Ridge.



BLUE RIDGE, PAST, PRESENT AND FUTURE

The first property for establishing Blue Ridge was purchased in 1906. Seven tracts of land have since been secured, making an aggregate of 1,561 acres. Blue Ridge started with three buildings in 1912. It has now forty-eight. It started with a capacity of 350, it has housed 820 at one time this past summer. The present valuation of the property is more than six hundred thousand dollars.

THE BIG THINGS AHEAD

Blue Ridge is eager to use its buildings twelve months instead of three, hence we are hoping to establish a boys' school during the winter months.

Second, we desire to greatly increase the number of men professionally trained each summer through Southern College of Y. M. C. A.

Third, it desires to develop a great summer school for interpreting industrial problems. To do these things we must have a library building ($25,000), a gymnasium ($20,000), a college dormitory and class room building ($30,000).

GENIUS

"Genius is really only the power of making continuous effort. The line between failure and success is so fine that we scarcely know when we pass it —so fine that we are often on the line and don't know it. How many men have thrown up their hands at a time when a little more effort, a little more patience would have achieved success! As the tide goes clear out so it comes clear in. In business sometimes prospects may seem darkest when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save your own inherent weakness of purpose."

SOME ATTRACTIONS FOR THE YEAR

We are indicating here some of the splendid things which are in store for our readers. The following addresses, along with many other attractive features, will appear in the future issues of the VOICE of this year. This is only a partial list.

"The Religious Emphasis"..... Dr. John R. Mott

"Our Father, Thy Kingdom Come"
"Seek Ye First the Kingdom of God"
"The Touch That Healed"
The Southern College Commencement Address
..... Dr. M. Ashby Jones

"The House Built on Sand"..... Dr. A. Bruce Curry

"Christianity in Industry"
"Peace Through Understanding"
..... A. W. Taylor

"Principles Underlying a Life Decision"..... Dr. J. M. Culbreth

"The Cross of Christ"
"Following Jesus"
..... Sherwood Eddy

"Politics and Religion" Dr. S. C. Mitchell

"The Spirit of the Atonement"..... Bishop E. G. Richardson

"The Bible As a Book of Missions"..... Dr. Herbert W. Gates

"Internationalism" Dr. A. E. Cory

"Our Bible"
"Our Christ"
"Our God"
"All Things Are Ours"
..... Dr. Charles Arbuckle

"India" Harry White

"Jesus Christ, the Ruler of the Kings of the Earth"
"The Cause"
"The Discovery of the Will of God"
"Cup Bearer or Wall Builder"
"The Crooked Places and the Straight Ways"
..... Dr. Wm. J. Hutchins

"The Abundant Life"..... A. E. Roberts

"Science and Faith"
"My Own Faith With Regard to God and Christ"
"Viewpoints on Some Hard Questions"
..... P. W. Wilson

"Social Work and Its Religious Background"
"Brotherhood in Judaism and Christianity"
"The Prophets and Their Religious Messages"
..... Rabbi Richard M. Stern

"The New Social Order" Dr. J. L. Kesler

"The Faith That Overcomes"..... Dr. W. L. Poteat

"Religion, the Supreme Force in Industry"..... Dr. H. N. Snyder

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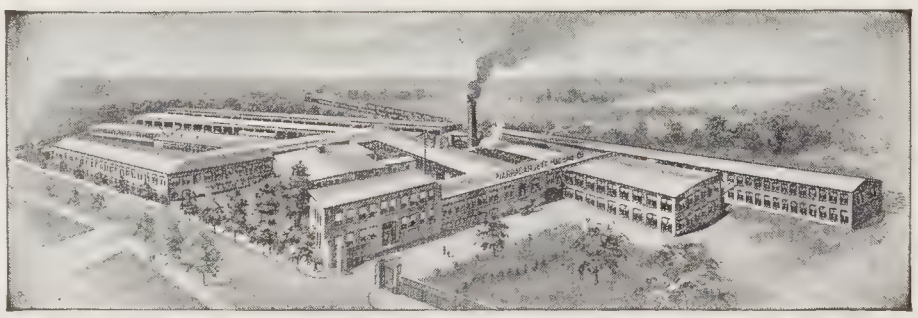
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Does Religion Make a Difference?
—Dr. W. D. Weatherford

Politics and Religion — Dr. S. C. Mitchell

The Spirit of the Atonement
Bishop E. G. Richardson

The House Built On Sand
—Dr. A. Bruce Curry

NOVEMBER, NINETEEN TWENTY-FOUR

BLUE RIDGE NEEDS THREE BUILDINGS

THE growth of the Blue Ridge constituency and the coming of increasing numbers of people interested in real intellectual life make imperative three new buildings.

1. A dormitory and class-room building in which to house our university students who come to make special preparation for the Y. M. C. A. secretaryship, through Southern College of Y. M. C. A. Tentative plans call for thirty thousand dollars ($30,000) for this equipment.

2. A new gymnasium for training leaders in physical education and particularly leaders of community play. There is a great demand for such trained leadership and we must have this equipment. It will cost twenty thousand dollars ($20,000).

3. A new library building. We have completely outgrown our small library room and must have better quarters. This calls for twenty to twenty-five thousand dollars ($25,000).



THE BLUE RIDGE VOICE

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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Does Religion Make a Difference?

W. D. WEATHERFORD

WE hold with Saint Paul that God has not left Himself without witness in any human heart. We further hold that all religious systems spring from an attempt on the part of men to explain that witness of God's spirit within them. But frequently that attempted interpretation has become so crystallized, or so covered over with theological formulas that it has no vital bearing on life.

Much that goes under the name of religion has no practical meaning for life. It is mere conformity, or passive acceptance. It depends on one's religion as to whether it makes a difference. If your religion is a vital communion with persons—all persons—God and men—then religion has power. It sets moral standards, for you dare not be less than your best—for that would mar the harmonious relationship with other persons—God and men. It sets social ideals, for if religion is right relationship, then you want to give every man as large an opportunity for life as you desire for yourself. If religion is communion with persons, then that means you despise no man of any race or creed, for all are made in the image of God.

If your religion is simply intellectual assent to creed, or conformity to ritualistic observance, it perhaps has no real influence in your life, but if it is vital communion with persons—if it is right attitude toward God and men, it is a mighty governing power in your life.

Our program at Blue Ridge is built on the assumption that religion is not theory about life—but religion in life. We believe that religion should dominate every phase of the practical work-a-day world. We believe it must be a living force or be nothing. It must meet the real needs of a living present, and not the imaginary needs of a dead past.

Politics and Religion*

Dr. S. C. Mitchell

IN the last ten years the world has seen greater changes than perhaps in any other equal period of the world. While change has touched every department of mankind as a result of the world war, I should say that there has been greater change in government than in any other single sphere of man's activity since August 1, 1914. Ten years ago there were forty-three reigning families in Europe. I can't keep the count, but I think it is down to about twelve today. In the revolt against government they slaughtered the Tsar in Russia. So it has gone with all of the rest. In a sense the people, under the stress of the war, turned in vengeance upon their governments, killed or expelled their sovereigns. Now, how shall we account for that change?

It is a significant fact that practically all of the governments of Europe today are more or less peasant



DR. S. C. MITCHELL

governments. Governor Montague, who was in Poland, described to us the president, a peasant in his peasant garb.

In the first place, I believe that the people felt that their governments could prevent war, but in some instances they were a cause of war. That, perhaps, was the chief charge against government. We know something of the folly of war, we know something of the guilt of war, but we are coming to realize something of the sordidness of war; and it is in that relation particularly that the people have criticised government.

It was not Germany that made the war. It was a conspiracy between autocracy, militarism and big business. Big business and militarism looked upon the government as a tool with which to work their purposes, exactly as I use my knife in sharpening a pencil. Now that is about the conclusion that people have drawn. They looked over the world and saw those twenty-six million graves. They saw beside each one of those graves a weeping woman—mother, sister, wife, sweetheart,—and they said that any leadership of mankind that ends in a result like that has to be doomed; so they turned with vengeance upon their political leaders and in every instance they have expelled them, they have renounced them. So I say the first charge in the hearts of plain people against government is that it has not prevented war, and in some instances it was probably a cause of war.

Another charge brought against government is that it has exploited the people in favor of the privileged few. I talked yesterday to Dr. Dillard, who has just made a survey of East Africa. He was talking about government, the native government. He said kings there exploited people just as truly in those jungles of Africa as the governments of Europe before 1914 did enlightened people. That is the second charge, then—that government has too often exploited the common people in favor of the privileged few. They have done it through tariffs, they have done it through child labor, in unequal taxation, and unequal justice. The failure to prevent war and the willingness to exploit the people —that is not all, but those two, perhaps, account for the revolt against government and the vengeance heaped upon the heads of government in practically all countries.

Mark the changing nature of the state. To the men of Jefferson's time the state could be personified in a policeman. It was merely for defense. It was a martial state. War and navy were, so to speak, the chief arms of the state. The state was a means of huddling us together. Militarism still holds that view. What is the state today? Well, the state is taking care of the children, training them from the age of four up to graduate courses in the state universities. It is looking out for the teeth of children. It is vaccinating them against disease. The state has invaded the home and, through home economics, is teaching better house-keeping to the mothers and wives of our country. The state is carrying on a great campaign of public health. In Virginia, it began in 1908, with the state board of

*A stenographic report of an address delivered at Blue Ridge, during the Student Y. M. C. A. Conference, June 26, 1924.

health. Today the appropriation for the state board of health is about six hundred thousand dollars, and in every county and every community the state is represented in a trained health worker. The state is building a network of highways. The state is promoting agriculture through the farm demonstrations in this county and in practically all of the three thousand counties of America. The state is endeavoring to adjust proper relations in industry. Now that is the changed nature of the state,—concerned primarily with the housekeeping of the people. The conception of the household is more nearly that of the state today than the army with its flying banners and shining armor. This is a great change that has come over us gradually. Many of us are hardly alive to the fact that the spirit of the state has almost completely changed within the last twenty or thirty years.

Let us note another thing. If you went to any of the capitols, such as Columbia, S. C., or Richmond, Va., twenty years ago, what did you see? A place for the legislature to meet and an office for the governor. There was not a room where the state superintendent of education could even wedge in a desk. But what do you find now? A twelve-story office building. What is in that modern building? There are laboratories for health and agriculture, elaborate offices for the state superintendent of education and all of the other humanizing agencies of modern government. The greatest body of public officials today that the state has are the public school teachers. Such is the changed nature of the state.

I would not say it is a socialized state, but I would say that the state is beginning today to care for the life of the people,—the child, factory workers, public health, agriculture, highways, and all the other things that enter into the wholesome and progressive life of the people.

In the light of that fact, wouldn't it be well for us to revise our conception of the separation of church and state? We used that phrase beginning with Roger Williams. What state did he have in mind? It was this martial state; it was this state of the king; it was this state that ministered to the few; it was the state that neglected the masses of the people. The state in the time of Roger Williams no more included within its activity the masses of common people than this conference has included the worms beneath that sod. Now, under such conditions, that prophet said, "There must be a complete separation between state and church."

How is it today? Can the church stand aside from the state, when the state has taken over great fields of activity which were formerly under the care of the church? Take, for instance, the whole field of education, that formerly belonged to the church. The church used the school for the training of monks and priests. The state gradually took that field in part from the church and said, "All the children of all of the people must share in the activity of the school. All must help bear the burdens for training children for citizenship."

There was a time when the matter of health was under the care of the church, such as the hospital. But today the state has taken over the whole field of public health. There is not a person in this room who enjoys vitality today that is not indebted very largely to the care of the state, for the very strength that is enabling you to share in all of the joys and activities of this conference.

I could speak of other spheres that passed from the church into the keeping of the state. Let's come back and inquire. Is the old slogan of the separation of church and state to remain unchanged, unchallenged? Well, I think not. I think any minister in the land will fail to do his duty that does not energize the education of all the children, white and black; public health and sanitation, and all the other things that the modern state is endeavoring to foster in the interest of the people. That is a great sphere for the preacher today. If he is misled by that old slogan of the separation of church and state and stands religiously off of the grounds of the state, he will be shorn like Samson of his strength.

I think the Christian Association is teaching ministers larger spheres of usefulness today in co-operation with the state.

The next point I want to make is that it is honorable in all to hold office. We have, however, to bear in mind that offices are few. Now under a monarchy, office was practically the only way of effecting the public good and one's own private gain; and, therefore, the privilege of handing his shirt to the king was about one of the most coveted in the kingdom, because you could whisper into the ear of the king your particular request. Now in a democracy, every man counts according to his character and his capacity to serve. While office is desirable and gives power, it is likewise true in a democracy that the publicist is often the most influential man. Every one present can share in the spirit of the publicist.

Now, what do I mean by a publicist? I will venture to say that there won't be more than ten or fifteen men in this conference who will hold great offices. I see no reason, however, why every man should not count as a publicist, no matter where he lives, whether he is in business or not, whether he is a lawyer or a Y. M. C. A. secretary. Let's take a few instances. Walter H. Page, Albert Shaw, Edgar Gardner Murphy.

Now take Dr. Weatherford. It is primarily as a publicist that he is counting in this nation. I heard his

(Continued on Page 15)

Press Comments on "The Negro From Africa to America."

MANY press comments on the above volume written by W. D. Weatherford have come to our table, and it is interesting to see how a book of this kind is received by reviewers.

Dr. W. E. B. DuBois, the editor of the *Crisis* and leader of the fighting wing of the Negro people, wrote a long review in the columns of the *Nation,* in which he speaks of the author as a "well meaning man, who, in spite of himself, is oleagenous and patronizing." "In his interpretation of the Negro Mr. Weatherford is frequently at fault. He has difficulty in understanding the self determining, intelligent black man who stands on his own feet. He is continually quoting the smoother phrases of the late Booker Washington and the present Dr. Moton. Yet the net verdict on Mr. Weatherford's book must be favorable, it is the best thing the white South has produced."

Carter Woodson, editor of the *Journal of Negro History,* likewise belonging to the fighting or protesting wing of the Negro people, finds serious fault with the whole book. He thinks too much space is given to the African background, too much to slavery and not enough to political rights and other modern problems. He particularly protests against the setting forth of the weaknesses of the Negro, and constantly demands that the same weaknesses of the white man be exposed. One is almost tempted to ask Mr. Woodson to do this for us, as it is another story entirely from the one presented in this book and would certainly make interesting and instructive reading.

Miss Mary White Ovington, of the N. A. A. C. P., writes in the *Norfolk Journal and Guide* of September 20th: "This Southern white man has written a Booker T. Washington book, and has done it with sympathy and erudition." The book, thinks Miss Ovington, "shows its Southern bias by its omissions," but she adds, "it stands for the opinion of the advance guard of the enlightened South today." "When one remembers the impassioned diatribes of Smith in his 'Color Line,' the white-washed studies of Stone, plantation lord of Mississippi; even the pleadings of Edgar Gardiner Murphy for Noblesse Oblige, one doubly appreciates Dr. Weatherford, and sees how far a portion of the South has traveled in the new century."

Mr. C. A. Hibberd, of the *Literary Lantern,* a review sheet which distributes "book talk" to scores of peoples, says, in the "Virginia Pilot," "We admit that we took up the book with fear and trembling, expecting the author to advance some cure-all which would overnight solve the race problem. But there was nothing of the kind. Weatherford's idea is that the solution will find itself once the problem is approached undertstandingly. Dr. Weatherford is the author of a notable string of books on the race question, and it is our prophecy that this, his latest book, will for some years remain the high-water mark in the discussion of the question."

Dr. Charles A. Ellwood, professor of sociology at the University of Missouri, writes: "In my opinion this book will become the standard text for all university courses dealing with the Negro in America."

Dr. John A. Hill, of the Southern Baptist Sunday School Board, in his book talk for September, writes: "Even the most optimistic are scarcely prepared for this exhaustive, even monumental work. Dr. Weatherford brings to his task the impartial spirit of the real scholar, and the conservative judgment of a trained investigator. The author proposes no fanciful theories of social adjustment, but advocates the philosophy of doing the next thing in understanding the Negro's racial characteristics, in practicing the principles of social justice to all peoples. We rejoice in this exceptional book, and we congratulate Dr. Weatherford upon this notable achievement."

Mr. W. A. Aery, editor of the *Southern Workman,* one of the most constructive journals on race problems, published at Hampton Institute, Virginia, in the September number, writes: "This encyclopedic study gives valuable and essential data for a thoroughgoing study of some of the many problems which millions of God's worthy sons and daughters of African descent have to face, through days and years of deep shadows and steady progress. It presents principles which are as sane as they are justified by experience. Dr. Weatherford gives a vivid cross-section of human life. He shows with clearness and force the interactions of racial groups in general and the evolution of the Negro group in particular. He reviews those phases of history, economics, politics, and social theory which have affected the progress of the Negro group. He has unhesitatingly and fearlessly described some of the "backwashes" in the history of the Negro. He states the facts of race prejudice and points the way—the way of understanding and good will—to peace. Dr. Weatherford states facts clearly; offers for study conflicting opinions; comes to a conclusion, which is based on Christian education and which is stated in terms of unselfish and unfailing service of man to man, regardless of race, color, or creed. This study, because of the knowledge which it releases, places new responsibility upon those who have power—money, office, influence—and calls for greater co-operation in the essentials of life—tolerance, good will, and service."

The Spirit of the Atonement*

Bishop E. G. Richardson

WHAT is the spirit of the atonement? What is the spirit that was back of the atonement? Every now and then somebody tries to find out the reason for the atonement and they always find it in the need of the human heart. They say that man was so wicked that Christ came in order that this wickedness might be taken away from him, since there was no other way. They say that man's condition was so destitute that Christ came in order that he might be rid of the destitution that otherwise he could not be rid of. They say that humanity's need was so great and his hopelessness so extreme that therefore Christ came to bring man back to God. Now all of this, of course, is true. We were hopeless. We were, without Christ, destitute. There was no other way by which we could be saved from sin and brought to righteousness unless God Himself had done it.

When God is giving to us the reason back of the atonement, He does not find it in the human heart but in the Divine heart. He does not say man was so bad that He had to come; He says, "I was so good that I had to come." He does not say man was so wicked; He says, "My character was such that the atonement was a necessity." When, instead of asking men, we ask God Himself the reason of the atonement, He replies to us—St. John, the third chapter and sixteenth verse—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The spirit, then, back of the atonement, is love. The foundation of the atonement is love. It is not the hopelessness of the human heart, it is the character of the divine heart. That is, God must save His children or lose Himself. If God had not exhausted even omnipotence in the effort to redeem His children, they would have been lost because He failed to do it. God would have been lost also. We would have gone down to destruction and, going down, we would have dragged God down with us. If He had not loved there would have been no necessity—but if He had not loved He would have been a terrible creature. The more powerful He is, the more terrible He would have been ,and instead of any thought of love arising for God, we would have been terrified at the thought of God. Instead of wanting to get close to Him, we would have gone as far away from Him as possible.

The spirit back of the atonement was love, and you and I must have this spirit if we are to perform our duties of the present day and solve the problems. We must have this spirit of love, or else we will be doing our duty, but doing it in an un-Christlike way. If we are to have the spirit of the atonement in our approach to the duties and the tasks of the days, there must be in our hearts, as there was in the heart of God, the underlying foundation of love. That, then, is the first message that I would bring to you this morning about the spirit of the atonement as it is related to us in our everyday living and the solution of the problems that we have to face. We must face them and we must perform these tasks with the background of love.

Now, let us ask ourselves next, not what was the spirit back of the atonement, but what was the spirit in the atonement? When this spirit back of the atonement made it a necessity and God, in the person of Christ, came to earth, what was the spirit in the atonement? I find it in the 28th verse of the twentieth chapter of St. Matthew: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That is the spirit —first of service and then of sacrifice. If we are to have in our tasks the spirit of the atonement, we must catch the spirit of service and of sacrifice.

Now, only a few moments of meditation will suffice to remind us of the fact that Jesus stressed very much the spirit of service. Over and over again he tried to get into the minds of his disciples the conception of service that he had. We are compelled to admit, with only a moment of meditation, that he failed. The disciples did not catch the spirit of service as Christ had it. They never did. Take this very incident that I read in our Lord's life—it was almost at the end of His life. He was on His way up to Jerusalem for that last dreadful tragedy, and on that occasion he was trying to prepare the minds of His disciples. He took them and told them what was coming: "Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall crucify him to the Gentiles to mock, and to scourge, and to crucify him." Then came the mother of Zebedee's children and made the request, right on top of our Lord's revelation of the fact that He was on His way to the crucifixion. All she could think of was the exaltation of her sons. "Master, I have a request to make of you." "What is it?" "When you come into your kingdom, when you

*A stenographic report of an address delivered at Blue Ridge, during the Missionary Education Conference, June 29, 1924.

are set up on your throne, won't you please let John sit on your right hand and James on your left?" The choicest places in the kingdom. Now we read that when the disciples heard it, they were moved with indignation. Why? Because this woman had gotten ahead of them with her request. Every one of them had his eye on the same spot and there was not one but wanted the right-hand seat and, if not that, the left-hand one. But one of these two places they must have. Each one must have the highest in the kingdom. The place, by its very location, manifested the fact that the one that occupied it was very high in the kingdom. And that was at the end of our Lord's life—after all that He had said in trying to get into the minds of the disciples the thought of service.

On this last journey that He was to make it is recorded that He saw the disciples talking earnestly, and after awhile when they were sitting resting, he said, "What was it you were talking about as you conversed so earnestly on the roadside?" They were all stricken dumb; there was not one that wanted to tell, because under the clear gaze of the eye of our Master they saw that what they had been talking about was something un-Christlike. Jesus said, "You don't need to tell me, I know. You were asking which of you was going to have the greatest place in the kingdom, and now I am going to tell you." He took a little child and put him in the midst and said, "The one of you that will be greatest in my kingdom will be the one who becomes the most like this little child. Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

On the last evening that our Lord was to spend in the flesh with His disciples we read that after supper He rose from His place and girded Himself with a towel and took a basin and went and got down on His knees and started to wash their feet. No wonder the words were spoken by one of them: "Lord, dost thou wash my feet?" "Unless I wash thy feet thou hast no part with me," and after He finished, He said, "I have set you an example. Ye call me Lord and Master, for ye say well, for so I am. If then I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Now, what are we to take from that? Are we to join the association of feet washers? There is an association of those people who meet now and then and wash each other's feet and think that they have done what our Lord taught them to do—when they go through the physical performance of washing each other's feet. Is that what He meant?

The proud Emperor of Vienna used to wash the feet of twelve men a year. They would be seated on a pedestal and he would wash their feet and say that he followed the Master's command. Now had he done it? I want to call your attention to several things: In the first place, those feet were very thoroughly scrubbed before he got there. In the second place, there was a flunky standing alongside of him with perfumed water and a silk towel to hand to him that he might wipe the feet. After he had gone through that farce was there any thought that he had caught the spirit of the cross or had done that which our Saviour said to do when He said: "I have set you an example. If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet?"

It is quite possible to go through the form of service—to seem to have the spirit of service and to have in the heart an attitude that is absolutely un-Christlike. Do you think that that emperor thought that those twelve men were his equal? Do you think that there was any thought on his part that he was performing a bit of service for men that he was trying to benefit? No, and the disciples never got our Lord's viewpoint, either. They were perfectly willing to serve for a little while. They were perfectly willing to follow Jesus for a few years, but every one of them had his eye on the throne at the end. They always thought of Jesus on the throne ruling, and they ruling with Him. They never got His spirit of service—it was always a thought of what they were going to get in the end. It was a road along which they had to go. A hard road, but it led them to the place where they would not have to serve any more. But Jesus had no such thought as that. He was not walking a way to lead Him to some higher place. It was walking along the road of service which was glory for Him.

The disciples never got that spirit and it is not easy for us to get it. It is quite possible for some of us to have the spirit to condescend to some such form of service as the emperor was willing to go through. There is no thought that we are benefiting those who are our equals and have the same claim upon Christ as we have. It is quite possible in our form of service to have a supercilious attitude that entirely removes it from any Christlike resemblance. I wonder how many of us here this morning have a feeling in our hearts that there is something in Anglo-Saxon blood that is superior to any other form of blood in any other people. If you and I, Anglo-Saxons, ever give ourselves for the benefit of others who belong to any other race, I wonder if we feel that we are really conferring a favor on these other races and that we are showing a condescension in being willing to serve those who do not belong to this race to which we belong. I wonder if that is Christlike. I wonder if Christ had any such thought Himself. "Ye

call me Lord and Master, and ye say well, for so I am." No superior character to Christ ever walked this earth. Did Christ have any feeling of superiority? Was there any thought of condescension in Him when He bowed down and washed the feet of His disciples? My friends, there is nothing especially beneficial or fine about Anglo-Saxon blood. If you were to take half a dozen different kinds of bloods and put them in test tubes and ask the chemist to tell you which was Anglo-Saxon, he could not do it. He could not pick out the Mongolian from the African blood—he could not pick out the African from the Hindu—they all look alike. There is something that you and I have that these other races do not have, but it is not blood—it is heritage. It is something that has come to us from the past, and it imposes upon us a solemn obligation to understand Christ better. It is not the benefit of the Anglo-Saxon blood, it is the benefit from the blood of Jesus Christ. And the fact that your race and my race have had that blood longer than these other peoples imposes an obligation upon us. You have heard a lot about the white man's burden. Some of you young people here will be going out in forms of service to other races. I am not asking you whether you are going out in service or not, I am asking you, With what spirit are you going out? Is it Christlike? Is the spirit of the atonement in your heart? If Christ had any spirit of condescension or superciliousness in His dealings with men, would He have drawn men to Him? Would the cross lifted up draw mankind to Him if there had been a feeling of pride?

The spirit of atonement should be in our relationships of everyday life. The spirit of service, not service because of any higher aim—service in itself as the most glorious characteristic that can thrill us. If we have any temptation whatever to have a feeling of condescension we will get over it in time when we come to the clear knowledge of truth as we see it in the other world. We will know better and we won't want to boss others around, for we read that in Heaven His servants serve Him night and day. Service is eternal.

And the other spirit that we find in the atonement is the spirit of sacrifice, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Service at a cost. I suppose that service is never service unless it is at a cost. We really ought to feel sorry for those who are denied the privilege of sacrifice. There seem to be such people. Sometimes we talk of them as having been born with a silver spoon in their mouths—born to high places—born to large wealth and positions of influence and power. And we have a tendency to envy them. Instead of envy, if we had the clear spirit of the atonement, we would be pitying them and rejoicing in the fact that the very circumstances of our life have made it possible and easy for us to make sacrifices.

The rich young man had the privilege of making a sacrifice, but he was not willing to do it, and he went away into oblivion. He wanted to continue to be rich, and he did, I suppose, but he has been lost—absolutely lost—because he was not willing to make the sacrifice—which was like that of our Lord.

The moment you talk about our Lord giving His life, almost instinctively we leap to the cross and we talk about His death being a sacrifice. We talk about the crucifixion. But Jesus, when He talked about giving His life, was not thinking of the crucifixion—He was thinking of His life and the crucifixion as only one step. He came not to be crucified; He came to give His life from the beginning to the end. When we think of sacrifice associated with Jesus we think of the cross, but the greatest manifestation of the sacrifice in our Lord's life is not on the cross. I do not see how you can think of any higher sacrifice than when you find him in the manger. Suppose we think of ourselves going to that little manger with those shepherds and we see that little baby laying in the manger. You go there and you take up that little baby's hand. If you let go, it drops. There is not enough power in that hand to hold itself up. And what hand was that? That hand is the hand which, up until now, has upheld all things by itself, and now He has sacrificed so that it can't hold itself up. And you look at that little head and you know that inside is a brain. It does not even know its mother from itself. And what brain is that? That is the brain that said, "Let there be order," and there was order. And now He has sacrificed Himself so that He does not know any more than any new-born baby. The Apostle said, "He emptied himself—made himself of no reputation." How can you sacrifice yourself any more? If I had here a glass of water and poured every bit out, how could I pour out any more? So how could there be any greater sacrifice than Jesus' birth? The sacrifice that He talked about is a sacrifice that began when He was willing to be born, and only culminated on Calvary; the last step, but not the greatest. All else would have been lost if it had not been for that, but all the way along there was sacrifice—rejoicing sacrifice.

Now is that the spirit of atonement that we have? Many of you young people here are looking on the upward side of life and are expecting to make sacrifices, but in what spirit? The spirit of the atonement? The joyful spirit with which He came to His sacrifice? Is it the joyful spirit that those have who really have caught His spirit? St. Paul said, "I lost everything that I had spent years in accumulating, but they amounted to nothing. I spent years in accumulating

(Continued on Page 14)



SOUTHERN COLLEGE OF Y. M. C. A. STUDENT BODY

SOUTHERN COLLEGE OF Y. M. C. A., which holds its summer quarter at Blue Ridge, and its three winter quarters at Nashville, Tennessee, opened on September 24th, with graduate students holding degrees from the following thirteen institutions: Vanderbilt University, Washington and Lee University, University of Alabama, Maryville College, Springfield (Y. M. C. A.) College, Hiram College, Normal School of Physical Training, A. & M. College of Mississippi, Emory and Henry College, Virginia Polytechnic Institute, Ching Hua College in China, Clemson College, University of South Carolina.

In addition to graduate students, the college enrolled students who had two or more years of college training from the following twelve institutions: Vanderbilt University, University of Tennessee, Central Kentucky Normal, Peabody College, Maryville College, Mississippi Normal College, Mercer University, Millsaps College, Austin College (Texas), Clemson College, University of Wisconsin, Chicago College (Y. M. C. A.).

Our student body is thoroughly representative and one of which any institution should be proud.

The House Built on Sand*

Dr. A. Bruce Curry

"Why call ye me Lord, Lord, and do not the things which I say"—"like a stupid man who built his house on sand—and down it fell—with a mighty crash."

DO not these words of Jesus find the weak spot in the position of His followers today? There is a growing number among themselves who feel that it does, and who are beginning to add their protest to that of outsiders. From Winston Churchill's "Inside of the Cup" to Channing Pollack's current play, "The Fool," there has been a growing response to the appeal to get back to the simple and logical obedience to Him whom we call Lord.

In the endeavor to explain the alleged failure of Christianity, the cleanest hit was made by Chesterton in his remark, "Christianity has not been tried and found wanting; it has been found difficult and not tried." But this new charge that the way of Jesus has not been tried has rumbled around the world, shaking all Christendom from its contented slumbers. It has begun to dawn on thousands that the popular heresy, "Christianity will not work," has betrayed the followers of Jesus into lowering His standards to get something that *would* work, until the present thing called Christianity would not be recognized by its founder. The religion of Jesus has been well-nigh lost.

If one doubts this, he has only to reread the Sermon on the Mount, ignoring for the time being the desperate subterfuges of conventional interpretation which have tamed down that revolutionary charter of Christian life. Or, we may cease defending the accepted order long enough to give ear to such statements as the following, made by students from other lands and quoted by Dr. Fleming: "Christianity no doubt is good, but it is not easy to find a Christian." "I know of only two or three men here whom I would call Christians." "Here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly un-Christian." "If you were at all like the Sermon on the Mount, or even like the prophetic ideals of Israel, Asia would fall down and worship before your God." "You have given us an incrusted Christ."

What is to be the outcome of this rising tide of discontent? Can we ourselves rediscover the religion of Jesus? What would happen if we really took Jesus seriously? Can His religion actually be lived out? Can we ever escape His charge that we call Him Lord, but do not the things which He says?

*A stenographic report of one of several addresses delivered at the Student Y. W. C. A. Conference, June 8, 1924.

I

Some Past Efforts

We may be helped in answering such questions by a study of movements which have been made in this direction. Not new in the world is this quest to get back to the intent of God for the life of man, life at its best, as against the misconceptions accruing from the past. Jesus built on the Judaism of his day, but so criticized it as having missed the mind of God for human life that an almost new religion, the religion of Jesus, was set up in the world. But not many centuries had passed before His religion became so overlaid with weakening interpretations, so warped in its applications to life, that a first century follower of Jesus would have pronounced it unrecognizable.

At the beginning of the thirteenth century comes a St. Francis of Assisi, repudiating many false accretions, and leading out a band of followers in the spirit of Jesus' own simplicity, poverty, and love, to minister to the poor, the sick, the lepers, the outcast masses. So powerful is this movement that it numbers to this day some twenty-six thousand adherents. But it has always been overshadowed by the less Christlike practices of the enormous body of the church which made no serious effort to return to Jesus' way as St. Francis saw it. Nor did he break away from the church sufficiently to deliver his movement from the chilling hand of conservatism.

The Protestant Reformation was in essence an attempt to rediscover the original Christianity by an appeal from the authority of the church to the New Testament records. Its weakness was that it did not go far enough. The roots of dogmatic authority were not eradicated. Less than one hundred years had passed before "the dogmatic formularies of the Lutheran church had usurped the position which Luther himself had assigned to the Bible alone, and, as a consequence, only they were studied and preached, while the Bible was neglected in the family, the study, the pulpit and the university." (Enc. Brit., Article "Pietism.") And similar processes developed in other branches of the Protestant movement. So much so that to this day Protestants, like Catholics, are reared in the authoritative but washed-out conceptions of Christianity inherited from the fathers rather than from Jesus Himself.

Efforts have persisted to push the reformation to its logical conclusion. The Pietists in Germany, the Puritans, Quakers, and other sects in England and America, represent just such attempts. But they have never been wholly successful; for some of them used the method of force and intolerance; others pitched their gospel on a narrow, partial, individualistic basis; all of them belonged to a world of mediaeval thinking which leaves them stranded in our modern world. For, as Edwin Tenney Brewster has pointed out ("The Understanding of Religion," chapter on "The New Reformation"): "The Protestant Reformation came almost two hundred years too soon. It belongs, therefore, to the late Middle Ages instead of to the early modern period, and so is on the wrong side of the great gulf that separates the darkness from the light. . . . It left the entire substructure of mediaeval thinking untouched—the Protestant Reformation proved only a false dawn, and the whole job has to be done over again from the bottom."

In a word, none of these efforts of the past has given us what Glenn Frank pleads for (quoting Kirsopphake), a faith that will "satisfy the soul of the saint without disgusting the intellect of the scholar." And none of them, since that of Jesus himself, has broken courageously enough and drastically enough with the old order to prevent the strong old roots from sapping the life of the seedling planted so close by. Nevertheless, these movements have kept alive the spirit of daring adventure in the search for life at its best; and such of them as persist to our day are an open challenge to the rest of Christendom.

II

Some Modern Suggestions

Today throughout the world there is stirring in the breasts of mankind a conviction that the new world cannot be built on the rotten foundations which gave way beneath the old. There is an almost pathetic attempt to rush some new foundation underneath before the dead weight of the superstructure makes this impossible.

In India arises a Ghandi, prophet of three hundred million people, calling a halt on the present building program and pleading for a total revision of the plans. Ghandi says to the western nations: "Your whole conception of life is false. Your standards of success, your use of force, your worship of mechanistic progress can never bring you peace and happiness. You must learn that life does not consist in the abundance of things which a man possesses. You must learn that the kingdom of happiness and enduring success lies within and not without." Has any voice of prophet spoken so directly to your heart and mine since matchless words rang out by the shores of Galilee? And are not the words of Ghandi but the echo of His whom we call Lord? What more is he saying to us than simply that we bring our life into line with our protestations of discipleship to Jesus?

In Europe comes the Youth Movement—"The Revolt of Youth"—repudiating the false gods of the hearth, the school, the church, and the state, who betrayed their fathers. These young people propose to get out from under the whole unhappy old order and get back to simplicities, back to nature (they do not say God), back to the human heart, back to rapport with childhood, back to the real values of life. They do not know that this is precisely the meaning of Jesus. They have lost Him in the false interpretations of His avowed followers and for want of Him they run to harmful excesses. "They want to live colorfully, bravely, freely, and all about them they see a generation of complaining, befuddled, unhappy older people." Is this not what our American youth are distractedly seeking in their own way? Is it not what Sinclair Lewis' "Babbitt" sought in vain? Is it not what stirs the restless youth left in the hearts of all of us? And it does not dawn upon most of us that the religion of Jesus could possibly give us the color, the freedom, the adventure which we crave. Christianity has lost its original "kick."

Certain "fellowships" and similar groups, composed largely of Christian folk, are stimulating us to helpful self-criticism of our house built upon the sand. There is the Fellowship of Reconciliation and the Fellowship of Youth for Peace, aiming at the way of Jesus in relation to war and industrial conditions. The Fellowship for a Christian Social Order also seems a hopeful sign of this trend. I know also of a movement in the universities of England and of our own East which emphasizes vital personal reformation and a clean break with lower but commonly accepted moral standards. The danger is that all such advances will be made on too narrow a front. There must be concerted action along the whole line before the way of Jesus can be put to a fair test.

I cannot pass by the list of modern suggestions for life at its best without mentioning Mr. H. G. Wells, dreamer and prophet extraordinary to the English-speaking world. If his modern Utopia, as portrayed in "Men Like Gods," does seem a long way off, I venture to suggest that a return to Jesus' way of life might greatly shorten the gap between men and gods, whether or not we agree with Wells as to the details of the picture.

III

The Christian Way Out

If the modern suggestions of which I have just been speaking do not fully satisfy, why do we not come straight at this religion of Jesus and ask what it would be like if we should actually rediscover it?

Dr. Samuel Zane Batten describes it this way ("Why Not Try Christianity?"): "It is that great system of light and truth and power revealed to us in the life and work and truth of the Son of Man. In its scope it is the idea of a Kingdom of God on earth; a human society redeemed in all its parts and organized according to the will of God. In its inner principle it rests upon the Fatherhood of God as revealed in Christ, and the Brotherhood of Man as realized in a life of service. In its dynamic power it means the spirit of love and brotherhood, of equality and service in all relations of life. In its method it is the permeation of all life by the spirit of Christ and the transformation of life into the glory of the kingdom. It demands that men organize life in all of its relations in terms of justice, love, service and brotherhood."

A simpler, more radical, and better rounded statement I heard made by Hon. J. Stitt Wilson. He said that the religion of Jesus has at its heart the following seven essentials:

1. The spiritual viewpoint, philosophy and reliance as over against the materialistic.

2. The way of peace, based on forgiveness, leading to oneness with God, unification of personality, poise, freedom from worry.

3. Empowered and illumined personality.

4. Justice and good will in social, economic and political relationships.

5. Redemption of the body; healing and control; the gifts of the spirit.

6. Association and fellowship with unseen spiritual personalities.

7. Immortal life as a vision of present reality—as something which now is, not " is going to be."

I will leave you to judge whether each of these points is plainly set forth in the life and teachings of Jesus and His earliest followers; also you must judge whether we are reproducing it today, or whether it is virtually lost. Imagine the state of things if a majority of Christians were in possession of this way of life of Jesus, then compare the picture with our present state of things in personal and world relationships.

Instead of accepting the statements of others as to the essential character of the religion of Jesus, it would doubtless be better for us to go back and read the Gospels to catch afresh the mind, the spirit, the method, the principles of Jesus. This we should have to do, however, without the interlining of customary and conventional accommodations and explanations which have thrown the picture out of focus for most of us from infancy. It might be well to dip into the Book of Acts and the Epistles also, just to see how far the earliest followers of Jesus got along in their attempt to fashion life anew from the pattern He had showed them. They got hold of something that turned the world upside down. We might come to agree with Dean Robbins in saying: "The failure of Christianity is largely due to the complacency of those within her borders who have mistaken the church for a sort of transcendental life insurance company. She no longer turns the world upside down with the zeal of her charity."

Jesus himself pointed out to the Pharisees, the "best people" of His day, just how they had come to stray so far from the original intent of the law, which was for them the progressive revelation of the mind of God for their best life. He showed them (Mark 7: 8-23) that their first step had been to lay aside the commandments themselves and to guide instead by second-hand interpretations and applications furnished by the rabbis. At first these were footnotes, modestly put at the bottom of the page, so to speak. But they had come to be exalted to a place of equal value with the commands of God and so adhered to. The second false step had been to reject the exacting, direct requirements of the law *in order to* follow the footnotes. This "in order to" clearly implies that in the course of time the footnotes had come to violate the spirit and intent of the commandments, so that both could not be kept at once. It is of the genius of footnotes to get the upper hand of the text. They are more plausible, more practicable, less idealistic, less forbidding,—and seemingly "just as good." The religious authorities and the best people put the stamp of approval on them. Yet Jesus saw these traditional interpretations as the subtle enemies of the original commands, choking them into desuetude and annulment.

An honest reading of the sayings of Jesus will convince you that they have been treated by a similar process of weakening interpretations. The Sermon on the Mount alone will furnish a score of His precepts which Christians theoretically hold, but practically ignore, making themselves doubly liable to the censure of their Master. Thus He said, "Love your enemies," and we footnote, "This does not apply to Germans." He said, "Lay not up for yourselves treasures on earth," and our note is, "unless you give one-tenth to the church." Complete the list for yourself. Well might Jesus say to His followers today, "Ye make void my words by your traditional interpretations."

IV

How Shall We Go About It?

This is the question the practical man will ask. Granted that we have made the mistake of building on sand and stand in imminent danger of the wind and flood that may bring our house down with a mighty crash, how, at this stage, can we shift to new founda-

tions? How much excavation is required to get down to rock? How much will all this cost us? Where shall we live while the change is being made? And who will guarantee that the floods won't get us anyway? Because it is at this practical point we are balked, I propose to answer straightforwardly, drawing freely on the "best minds," which seem to me to have a constructive word for us.

First, then, let it be frankly said that much of the old house will have to come down. Much of its materials cannot be used at all in the new structure. It is not a matter of rolling an old house over to safer foundations. The materials, both old and new, must be tested by the Master Carpenter. Do they come up to His specifications?

Second, it stands to reason that the mass of us, strongly attached to the old place, having lived in it thus far in some way, will vote against any such violent change unless we come to believe for ourselves that the old structure is absolutely unsafe. This conviction comes when we are fair enough to heed the criticism of outsiders not hampered by our emotional prejudices; when we wake to the large volume of discontent within the family; when we sense the inadequacy of the old structure to meet the needs of the new day; when we scan the forecast of storms likely to break in the near future; but most of all when we get a vision of the "House Beautiful" that was intended by the Master Builder, and see how shabby and cheap the old house looks in comparison.

Supposing we see all this and are ready to hazard the change at all costs, let us drop figures of speech and come down to straight talk about the steps we must take.

1. Briefly, and most obviously, we must return to diligent and impartial study of the New Testament records in order to reconstruct a plan of life which would truly express the mind of Jesus. We must go back to those records, however, not relying upon them as equally and externally authoritative, but reading them in the light of the modern historical approach, that we may discover most clearly the Jesus of history. This approach may be used by any intelligent layman with some brief guide, such as the ninety-page book by E. F. Scott entitled "The New Testament Today."

As Luther found the translation of the Bible into the vernacular of the German people a necessity for the success of his movement, so today the New Testament must be reclaimed for the masses of the people, who are twice unread in it because they have been fed on the "footnotes." Even the vernacular translations so popular at present will not release the keen-cutting words of Jesus, if one continued to understand them in the accepted sense.

2. The original portrait of Jesus and his way of life having thus been restored from beneath the century-old coats of dust and varnish, some Christians must actually begin to follow that Jesus and that way of life. This means that they will substitute the religion of Jesus for Christianity. They must be ready for martyrdom, for they are likely to be excommunicated by church, not only, but also by business and society and the state, for they will be breaking with the herd opinion, and the herd action—and this the herd will not tolerate.

3. These new and actual followers of Jesus must demonstrate a new quality of life. They must depend upon the spirit, not upon matter; upon the spirit and not upon external authority; upon the spirit and not upon form. Their singleness of purpose to do the will of God will make them one with God; this will unify life, bring poise, power, illumination. Like Jesus they must be meek and lowly of heart, teachable. Like him they must trust to reason, non-resistance and active good will in dealing with those who oppose. Like Him they must go unflinchingly through mocking, misunderstanding, betrayal, and even death for the cause.

4. We must begin by repudiating our inherited "footnotes," which have emasculated and limited the application of Jesus' way. We must apply that way of Jesus to social as well as individual life. The living of it will be revolutionary in home, school, industry, business, profession, church and state. How revolutionary we have not begun to picture. The more radical Christian conscience today already has marked for destruction such practices as war, race prejudice, social prejudice, injustice in business and in industry, greed in political life, denominationalism, ecclesiasticism, external authority, and force. Mind you, the great difference between disapproving these and the baring of one's breast to stop their advancing lances. It is this last which is now called for.

5. We must construct, while under fire from the old order, a new order such as will fulfill the dreams of God and man. Our task must not be construed in destructive, negative, or passive terms. We must start to be and to build a new creation which Jesus called "the Kingdom of God" on earth. If, in the process, we draw fire from those who oppose this ideal, we shall be ready to meet it in the spirit of Jesus. He did not begin by breaking with Judaism, nor did His early followers. They began from within to "fulfill" the original intent of the old ideal, and were thrown out for doing so. The method must be, therefore, first, to seek to reinspire, respiritualize, reform the existing Christian societies. If they ally themselves with the opponents of progress toward the ideal of Jesus, out we shall be thrown quickly enough, and good riddance! The logic of history is on our side, that no order or age or institution or state can permanently thwart the eternal plan of God to get

his mind incarnate in human life, nor stay the response in the spirit of man to receive and realize that vision glorious.

But someone asks: "Just how far do you mean we should go? Would you have us become pacifists and refuse to defend our country or our homes? Would you have us sell all that we have? How could we provide for our families? Should we resign from our social groups and clubs, give up the little privileges and amenities of life? What work could we get which would not involve us in the support of the present order?"

I suppose no one man has the right to answer such questions for all the rest. What we cannot escape is the obligation to work out in group thinking the solutions to just these questions and others which arise at once. I must say, however, that such radical things as these of my questioner are precisely the sort of thing we should have to do. The program leaves us aghast only because we have refused to tap those spiritual resources which are our birthright as sons of God—resources which, as in Jesus' own case, would be amply sufficient to meet every perplexity. I must remind you these will not be revealed to us until we break with things as they are and take a venture on the untried path which Jesus clearly indicates. Part of the fine adventure would be the working out together of the problems sure to present themselves.

V

Can We Be Sure It Would Work?

No, we cannot. The call is for volunteers who will bet their lives on a glorious gamble. Let the faint of heart return at once to their tents. If it goes through, it will be accomplished by a Gideon's three hundred, taking a frightful chance against the hosts of Midian. The thing to keep clear is that there is a chance of winning. It is the chance that Jesus and His first followers took. This is the essence of the faith of Jesus. How can we call ourselves His followers if we do not share His faith? Perhaps Jesus was all wrong; perhaps there is no God such as He looked to as guarantor of victory for love and righteousness; perhaps the venture is all a mad dream. But if we think that, why delude ourselves by saying we are His followers?

Because of its uncertainty the call to the new order appeals more to youth than it does to those who have suffered "that hardening of the heart that brings irreverence for the dreams of youth." And there are signs today that youth will respond. A report of the recent student convention at Indianapolis, attended by thousands of America's most responsible young folk, said: "Mr. Eddy brought a terrific indictment against the accepted Christian standards in industry, interracial relations, internationalism and war. One wonders what would happen if these six or seven thousand students should take Jesus seriously and turn Eddy's world upside down." From my own experience of the past seven months, leading students in all parts of America in open discussion, I can tell you there is a chance that they will do this very thing—take Jesus seriously and turn the world upside down! There is a certain large "fellowship" throughout the colleges whose members make a "commitment" practically to this end. Their statement closes in these solemn words: "With the full realization that this commitment may involve me in personal sacrifice, social ostracism and financial hardship."

It is encouraging to know that these young people are not without older leadership. There is a group already talking about "The Revolt of the Thirties," meaning the Christian leadership of that age. And there are still older heads directing courageous hearts and ready for radical changes. Such are certain well-known clergymen, and laymen like the editor of the *Century Magazine* (see his articles in the issues of August and October last), and Mr. Cabot, the Boston business man who has revealed his experiences in a recent number of the *Atlantic*. Women from many fields will make a vital contribution of leadership. The ranks of labor are producing men and women who can give invaluable help. It is not too much to say that over all the world there is a rising tide for such a new following of Jesus' way. And one may hazard the guess that millions now uninterested in conventional Christianity would rally to this new quest as a cause really worth dying for. Can it be possible that the call of country could rally its millions, while the call to make the world all that God and humanity long for will be met with aloofness?

History proves that this actual following of Jesus has set the world forward just in proportion as it has been tried. If it fails to bring in the golden age, it will be because those who attempt it are not radical enough—use caution and play safe; or because they tackle only parts of the task; or because they take it out in words rather than actions.

"What if wise men had, as far back as Ptolemy,
Judged that the earth like an orange was round,
None of them ever said, 'Come along, follow me,
Sail to the West and the East will be found."

The call is for Columbus and his crew who will set forth across uncharted seas to find a New World of the spirit, founded on the rock of obedience to the mind of Jesus. Will you sign for passage with this crew? Or will you remain with those who continue stupidly building the old world on shifting sands—and waiting for the crash to come?

The Spirit of the Atonement

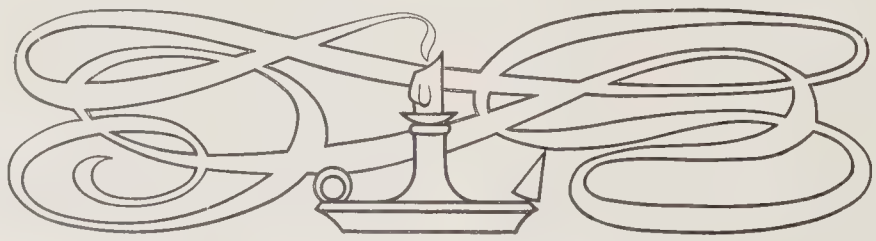
(Continued from Page 7)

one kind of a character, one kind of a disposition, one kind of a consciousness. But the things that were gain to me I counted loss for Christ. Yea, doubtless I have suffered the loss of all things and count them as nothing, never think of them, for the excellency of the knowledge of Christ Jesus, my Lord." That one moment of knowing Christ was more than compensation to Saint Paul for all loss. So he didn't go about whining about the things he had lost. He rejoiced in knowing Him and rejoiced in the privilege of suffering for Jesus. That is the spirit of the atonement. A spirit of joyful sacrifice. Is that the spirit that you and I have as we think of our attitude toward the problems that the days will bring?

Now, of course, there is something in this message of the morning for every one of us. Whatever our experience in the past may have been, there is something in this lesson of this morning that every one of us can take. Because no matter what we have been, if we are faithfully following Christ we are growing, and if we are growing, our capacity is enlarging—our capacity of knowing and loving. I wonder how many of you people especially noticed in the lesson last evening that seven verses from the twelfth chapter of Saint Paul's first letter to the Corinthians, where taken and connected with the thirteenth chapter on love. Now, the fact is that they belong together and that separation deceives and prevents us from getting to the real truth. The last few verses of the twelfth chapter are a part of the thirteenth chapter. St. Paul says, In the church there are apostles, prophets, teachers, miracle workers, healers, governors, speakers with tongues. Is it not wonderful to perform deeds that men cannot understand? Is it not remarkable to give healing to those who are sick? Now Saint Paul says, "I am going to show you something better—love is the best." And then he goes on to describe love. Any of us can love. We cannot all have the healing gift. We cannot all have the power. But every one can love, and if we do, we have the best. All of us can have an enlarging capacity of love, no matter what our experiences have been.

But the message of this morning is a special message to the young people here. Many of you this morning have to look on life as half over. But most of you have your life ahead of you. And you have high ambitions. And you have lofty purposes. Every one of us who are older and who have walked this way thrill with the knowledge of the high ideals that are yours and the lofty purposes that are yours and the high places which you are hoping and expecting to have in life. To you the message of this morning is that if you are really to make actual the ideals of this morning, if you are to make facts those high hopes of this morning, if your dreams are to become realities, they must be built on the foundation of love like Christ, and it must be carried out as was the life of Christ in the spirit of sacrifice and in the spirit of service. A sacrifice from the joy of sacrifice and a service from the joy of helpfulness. Is that the spirit that we find today? Are we willing that there should be in our lives—in the performance of the task that comes to us—the spirit that was back of the atonement, and the spirit that was in the atonement?

"God so loved the world that he gave his only begotten Son, that whosoever loved him should not die, but have everlasting life." "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."



Politics and Religion

(Continued from Page 3)

book, just off the press, discussed in a notable group in New York yesterday.

I do not know what you are going to do to get your bread and butter, which task is necessary; but what I am pleading for today is that, in addition to your bread and butter, you train yourself in order to bring yourself to bear as a publicist—the maker of public opinion in American life.

I talked yesterday to Mr. George Foster Peabody. He is a fine type of a publicist—born in Columbus, Ga. A man who never held office; I don't believe twelve yoke of oxen could draw him into office, but think of the weight of that man. At the time when the education of the South was at its lowest point, he said: "If you will bring a committee together to mould public opinion, I will underwrite forty thousand dollars a year for education." Take him in his relation to the Y. M. C. A. I was in his home at Lake George, with only one other guest, and in the course of the dinner this man said, "I want to thank you for that splendid Y. M. C. A. building you gave us in Salt Lake City." I knew somewhat of his activities, but I said, "I didn't know you were interested in the Y. M. C. A." He turned with a frown and said, "The Y. M. C. A. is my alma mater." He attributed his training as a boy to Secretary Seay in Brooklyn. I saw him lay the cornerstone of a building in Silver Bay in honor of that secretary who gave him a cordial hand. Now it is as a publicist that he stands before the country. Everywhere he brings himself to bear in favor of the largest causes of mankind.

What is the attitude of the church today? I am more eager for my pastor to stand in opposition to the Ku Klux Klan than to be sound on the Virgin Birth—it is more important. I would not want my pastor to receive a check from a hooded man that comes in and hands it to him conspicuously there upon the platform. I would tell him, "Away with your thirty pieces of silver, I will not touch it." For that is undermining the very foundation of the American government today. It shows in one respect what I was just saying,—it is evidence of the revolt against government to the extent that there is a purpose to establish an invisible empire to take the place of the government set up by our fathers.

The test of a minister today is in applying the spirit of Jesus Christ to these problems, not in pronouncing "shibboleths."

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The Blue Ridge Voice

What Do We Think of the Character of Jesus? —Dr. W. D. Weatherford

Seeing Jesus Christ —Mr. E. McNeil Poteat

Jesus Christ the Ruler of the Kings of the Earth —Dr. J. W. Hutchins

Spiritual Communism —Dr. Charles N. Arbuckle

Principles Underlying a Life Decision —Rev. J. M. Culbreth

Known By Their Fruits —Dr. W. D. Weatherford

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THE BLUE RIDGE VOICE

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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

What Do We Think of the Character of Jesus?

By W. D. WEATHERFORD

A CORRESPONDENT has asked us to state in THE VOICE just what the Young Men's Christian Association thinks about the character of Jesus. It is always dangerous for one person to assume to speak for a movement. However, some one must do so, and perhaps my long work for the Association enables me to interpret it at least fairly, and at any rate I can speak for myself as one worker in the Association. We are most happy, therefore, to say what we think the Association leadership as a whole believes.

When Jesus asked His disciples who He was, Peter answered, "Thou art the Christ, the Son of the living God." This confession of Peter is the confession of the Association Movement. Jesus can best be understood by finding what He thought of Himself.

First of all, Jesus thought of Himself as sinless. He confesses no sin; He prays for no forgiveness, and in John 11 : 46 He challenges His critics to convict Him of sin.

In the second place, Jesus was conscious of being the great sin forgiver. In the 25th chapter of Matthew, He says in the final analysis men shall be adjudged righteous or unrighteous in accordance with their attitude toward Him. He was to be the judge of men.

Yet, again, Jesus was conscious of a unique fellowship with God as His Father. He refers to God as Father no less than twenty times in the Gospel of Matthew. He spoke so frequently and familiarly about God as Father that one of His disciples said, "Show us the Father and it sufficeth us." "Jesus saith unto him, Have I been so long time with you and dost thou not know me, Philip? He that hath seen me hath seen the Father." John 14 : 8 and 9. Jesus not only believed He knew God better than anyone ever had, but He believed it was His supreme mission to reveal God to men: "Neither doth any man know the Father save the Son, and he to whom the Son willeth to reveal him." Matt. 11 : 27.

Christ said He came to do the will of the Father. But character is in the realm of will, so Jesus evidently came to make God's character known.

And yet again, Jesus identified His message and His person: "I am the way, the truth and the life." John 14 : 6. Jesus did not ask us to follow His teachings, but to follow Him, for to know Him is to have life. Is it not remarkable that Jesus told those who were critical and doubted that if they found trouble in accepting His word, then they should look at His works and see that they authenticated His claim? John 14 : 11.

Jesus believed He could satisfy all the needs of men, including the need for forgiveness. His supreme mission was to reunite men to God. Now, this is a marvelous consciousness—the most marvelous that the world has known. This consciousness cannot be explained as Renan thought, on the basis of simply a perfect man. It cannot be explained on the basis of self-deception. No deluded soul could have given the world its final ideal of God and men. This consciousness cannot be explained on the basis that Christ was a deceiver, for no imposter could show the purest character that the world has seen. We are shut up to the conclusion of Peter, "Thou art the Christ, the Son of

(Continued on Page 15)

Seeing Jesus Christ

By E. McNeil Poteat

I AM sure none of you men have had the rekindling of emotions inside of you that I have had in these two days as I have relived part of my life on this mountainside. I realize that it was in 1908 when I started coming up into these mountains. I have met in student groups in other parts of the world in recent years and have had the pleasure of speaking to Chinese student conferences. If it were not for my visit home this year I would probably be in conference over there now, but to come home is a wonderful privilege. I don't share the sentiment of the Britisher who came to America and, having a little trouble with the customs officers, said that the man who called America God's country must have been an atheist.

I want to read some very familiar words and ask your attention as we talk about some of the things that are suggested by them. I read from Moffatt's Translation, first chapter of John, thirty-fifth to fifty-first verses.

If there is one supreme need in the world today it is a new vision of Jesus Christ. I say again, if there is one need in every department of human interest in life today, it is a re-vision of Jesus Christ. We see nearly everything else these days. We pick up our newspapers and see murder, selfishness, injustice, petty dealings and crookedness in high places and low places, in big black type. We take up religious journals and see arguments, some of which deny the very fundamentals of Christian courtesy, when today, as never before, we need to see Jesus, see from all of the incubus of argument and tradition and superstition which has gathered around His simple and powerful personality.

I think that one of the most heartening and interesting incidents in the whole record of the New Testament is John 1:38-39, which tells us that Jesus saw two men following him and turned around and asked them: "What do you want?" He did not say, "What do you fellows believe? you seem to be following me." What was their answer? "We want a lecture in systematic theology." No; they said, "Where are you staying?" "Come along and see," said Jesus. I wonder if Jesus Christ could look into your life and mine tonight, we who say we love Him and that we are following Him—suppose He asked us, "What do you want?" I wonder what answer we would make? Would we say, "We want to see where you live, we want to be under the inspiration of your everyday life"? or would we say, "I want to see what you think it means when a big textbook says this or that"? These two disciples were given the privilege of living with Jesus for a little more than a day, after which there never was a question in their lives whether they should stay with Him or not.

Being convinced that this is the greatest need in human life today, it has been suggested as the theme of this conference that we shall try to see, in these days, Jesus Christ in all of the implications of modern life. Pursuant of that great theme, I want to take tonight an incident in the New Testament where a young man came face to face with Jesus. He was not expecting to see Him. He was a man, this Nathaniel, of real spiritual interests, a man who lived for the best things, a man who had gone through all of the little wildcat Messianic uprisings and had finally concluded that it was a forlorn hope that there would ever rise a man who would save his nation from Roman tyranny. He was a cynic in his way. Outspoken, he, with obvious irritation, asked Philip: "Can any good come out of Nazareth?" He didn't think any good would come out of that little "hick" town. He came to Jesus on an occasion that was thoroughly unexpected. He had not read any books about Jesus, he was not a graduate of any seminary, he had no prejudices about who Jesus was; he came, alert, outspoken and skeptical, face to face with the Lord. The sudden meeting provoked the most coveted compliment that Jesus ever gave any man. He said, "Behold, an Israelite indeed, in whom is no guile!" What man of us here today would not give his life for such a word of commendation from our best friend, but think of having it come from the Lord! Nathaniel said to Jesus, "You are the Son of God." "You are the King of Israel!" Now I want to go with you into those two unpremeditated observations.

First, the remark of Jesus about Nathaniel, and then Nathaniel's remark about Jesus. Jesus spoke first. He was walking leisurely along the road; Philip has hurried ahead, approaching a tree under which Nathaniel is sitting down. He is disgusted, feels that the whole world has gone to pot, and along comes Philip and says: "Come along; we have Him, the very man that the prophets have spoken about; His name is Jesus and He comes from Nazareth." Nathaniel said: "Pooh! Nazareth!" Philip replies: "That's all right, come and give Him the once over." That is all Jesus every wanted of anybody—just to give Him the once over, and that simple act has set the hearts of thousands of people afire. Jesus was walking along and

was not looking at Nathaniel; He was talking to the fellows who were walking along by the side of Him. All of a sudden He said: "Look! See that fellow over there? He is a real Israelite; there is no guile in him." If an American were translating that he would say, "Look, there is a real man." That was just about what Jesus said about him. Isn't that interesting? Jesus saw through him at a glance, and said, "There is a regular fellow; he is absolutely straight; here is a genuine Israelite."

I don't need to go any further. Therein lay the secret of Nathaniel's tremendous reply. Had Nathaniel never been the man he was, he would never have seen in Jesus what He was. It is of little moment what we think about Jesus if we don't live like Him. "The pure in heart shall see God." Jesus said Nathaniel had a pure heart.

"How can we expect a harvest of thought if we have not first had a seed time of character?" There's an old cannon on the bluff at Dover, and a legend under it which reads:

"Aim me straight and keep me clean,
And I'll send a ball to Calais green."

A lot of the crooked thought of this generation can be traced back to guile in a man's heart and crookedness in a man's character.

I am not concerned with a lot of things in this conference, but I am concerned that this be the first step you and I shall take in order to see Jesus. We must get the guile out of us, for the pure in heart shall see Him.

Second, Nathaniel's tremendous remark. Nathaniel made no attempt to come back at Jesus, to acknowledge His compliment. Certainly it was in no spirit of banter that Nathaniel replied as he did. He said, "You are the Son of God. You are the King of Israel." Now, let's think what He meant. I don't propose to attempt to exhaust the meaning of those words; it would be impossible and useless to take the time, but I am going to say a part of what I think He meant. I am sure that He was not taking sides in a theological argument; I am very sure of that. Here is a striking fact; it is actually possible for a man who never knew anything about theological controversy to say, "You are the Son of God." It is similarly possible that you and I, too, can come to a realization that Jesus Christ is the Son of God without knowing a lot of things that Nathaniel never knew either.

Here is what I think he meant. Quietly and with real dignity he said, "You are of an order that is not human; there is something about you that is above our level." Here is another way of saying it: "You are a prince of a man; you are the Son of God." I always did believe that God, in giving to our Lord Jesus Christ the finest mind the world ever knew, the keenest and deepest emotional reactions mortal ever possessed, the purest and highest affections that ever stirred the human heart, would not deny to Him the finest body that mortal man ever wore. And so, when Jesus came down that dusty Galilean roadway and met Nathaniel face to face, as man to man, this spontaneous magnificat "Thou art the Son of God" burst from him. Now, don't try to go any further than that now. I want you to stop here and think. There never has been a duplicate of Jesus' character and there never will be. The first thing we discover here is that you and I, too, with guileless hearts—and only with guileless hearts—can say, "Jesus is the Son of God; He is on a level higher than the mere human."

Now, next, "Thou art the King of Israel." Was He King of Israel? He was not. Did Nathaniel mean to say that He was going to boost Him as his political candidate? No. What did he mean? When he saw Him approaching, when he got that first glimpse, he said, "Here is royal character, here is regal personality, here is kingly caliber, there is a king for you." Now this is the simplest possible message of these words, but I want to go one step further and say that it was not enough for Nathaniel to say, "You are the Son of God, you are the King of Israel," at this unexpected meeting with Jesus. What did he do? For three brief years he followed this Son of God and King of Israel. We don't know what eventually became of him, but after that moment on the highway his loyalty for Jesus was never a debatable subject.

Now, that simple acknowledgment of Jesus as the Son of God, that simple affirmation of Him as King, is not enough. We must give Him our loyalty. It is all right to approve Him; in fact, it is almost popular; a man is quite certainly regarded as queer if he denies to Jesus a divine and a royal nature. He Himself was pointedly said there is no meaning to our saying if we fail to do the things that He commands. To say, "You are my king," is one thing; to give one's loyalty to Him is another.

The story is told of the surrender of General Lee to General Grant at Appomattox. General Lee proffered his sword in token of surrender, but General Grant refused to accept it, thereby expressing his sincere admiration for his noble enemy, and his act was, therefore, the utmost of courtesy. But for Grant to have been loyal to Lee would have been the utmost of treason. You and I can give our admiration to the splendid Christ, but through the enthronement of self as king deny Him our life's loyalty. In the figure of Donald Hankey: Nathaniel bet his life on the Son of

God and the King of Israel. Anything less would have made his words but empty banter on his lips.

Now, just a few words of summary: I remind you again that I have not by any means tried to exhaust the meaning of Nathaniel's confession. I have only touched it in the briefest possible way. You may go deeper into them if you wish. I am, however, absolutely sure of this: That only as you and I are guileless men—"regular men" if you like that better—will we get the vision of Jesus Christ that we must have in order to see the implication of His life for modern life and modern society. And if you and I don't do anything in these days but get pure hearts, if we do no more than cleanse ourselves of guile, of selfishness, of insincerity—or, in one word, of sin—in order that Jesus will stand before us as God and King, these shall have been great days for you and me.

"We would see Jesus, this is all we're needing,
Strength, joy and willingness come with the sight.
We would see Jesus—dying, risen, pleading—
Then welcome say—and farewell mortal night."

My prayer is that our hearts may be so pure these days that our glance at Christ will reveal Him to us altogether lovely as "the Son of God"—and altogether magnificent as the King of Israel.

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Third, a winter institute of eighteen days will be run from January 2 to January 20, inclusive, in which short intensive courses will be given. Any Secretary who has the required preparation, and is now employed, may attend this institute. Each Secretary will take two, and only two, courses; one in the general field of Religion, and the other in the field of technical skills.

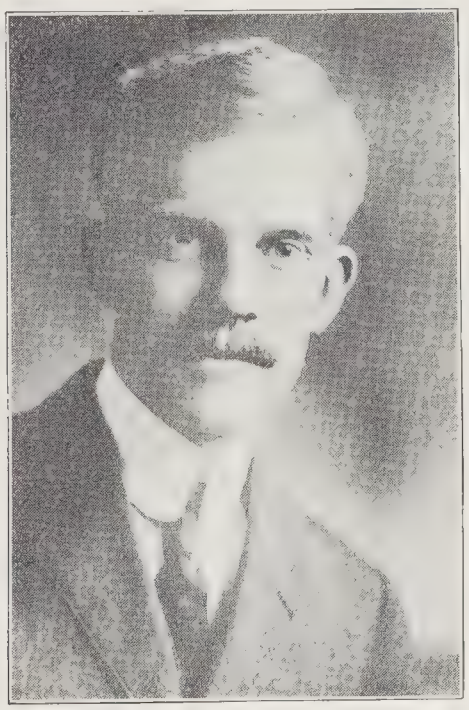
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"Jesus Christ—The Ruler of the Kings of the Earth"

By Dr. J. W. Hutchins

I HAD read the words a hundred times, but never noticed them. But in the recent days of international anguish, they have come to my heart as "trumpets sounding charges." You will read them in the Book of the Revelation, the first chapter, the fifth verse: "Jesus Christ, who is the ruler of the kings of the earth."

The man who wrote that was an exile on a little island in the Aegean, six by ten miles in area. The man was a Christian. Some sixty years before he wrote, his Master had been crucified between two thieves outside the walls of Jerusalem. The man was a Christian. Some thirty years before he wrote, his friends in Rome had been clothed with garments of pitch and transformed into the living torches of Nero. The man was a Christian. By the literati of the time



DR. J. W. HUTCHINS

his friends were styled "shoemakers, quarrymen, slaves." As one suggests, these friends were offered this alternative: "If they threw a handful of incense on the fires before the bust of the emperor, they were, before their own consciences, guilty of the grossest idolatry; if they refused, they were branded as traitors." The man was a Christian. He had seen the emperor's proclamations, in which Domitian called himself "Lord and God." Emperor worship was at its height. One of the churches to which he wrote was in Pergamus, a city in whose temple the priests sedulously engaged in the adoration of the God Emperor. And yet this man, in an incidental, casual, matter-of-fact way, speaks of "Jesus Christ, who is the ruler of the kings of the earth." A kind of ghastly humor about the man, don't you think? No, the man meant exactly what he said. Do we say exactly what we mean when we use his words?

In one of Winston Churchill's novels a character is made to say, "We had desires, convictions, No." "Jesus Christ, who is the ruler of the kings of the earth," our great desire. "Jesus Christ, who is the ruler of the kings of the earth," our profound conviction. That would make a world of difference in our thinking and in our fighting.

May we walk along the path of the revelator's thought, so far as we may share it with him?

The writer knew that Jesus was bigger than the men who killed Him. What great names they were, to be sure—Annas and Caiphas, Herod and Pilate, the last two with the power of life and death in their hands—but the revelator knew that Jesus was bigger than these men.

Long before the revelator wrote, Paul had seen what it all meant. "Wherefore God also hath highly exalted him, and given to him the name which is above every name, that in the name of Jesus, to whom every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Where, now, are the men who killed Jesus? Their only claim to the historian's interest is that they served to lift Jesus to the cross. Kings, they were witless slaves to enthrone the ruler of the kings of the earth.

Again, as we share the writer's thought, we see that he knew that any man who would enthrone Jesus in his heart was bigger than the kings of the earth.

He had perhaps known Paul, the apostle—Paul, who delighted to call himself the slave of Jesus, to whom to live was Christ. You remember how an early tradition describes him—bald-headed, bow-legged, strongly built, with meeting eyebrows, a rather large nose. There he stood, the little Jew, chains about his wrist, there he stood before Festus and Agrippa. Those men couldn't touch Paul. He was beyond their reach. He appealed to Cæsar; but who does not see that he was a bigger man than Nero?

And then John had seen his friends, very plain,

simple-hearted people, who loved their children just as we love our children. He had seen them stand before some brutal representative of Rome, offered on the one hand a pinch of incense to burn before the emperor's statue, or on the other hand exile, torture, death. And he had seen these ordinary men and women, yes, children, clasp the cross with a light laugh, or wrap the burning robe around, thanking God. Bigger than the kings of the earth. The revelator had shared many experiences of his friends. As he toiled away in the mine, or toward evening climbed the hill eight hundred feet above the sea, as he looked across the golden waters to the homeland, or off toward Italy and Rome, and the palace of Dimitian, he knew that he who had made a throne for Jesus in his heart was bigger than the emperor. And he could write, "The Lamb also shall overcome, and they also shall overcome that are with him, called and chosen and faithful." Men who themselves can conquer the emperor are evidently following one who is bigger than the emperor. They are beyond the reach of circumstance, because to them there is one great all-environing circumstance, Jesus Christ himself.

Has the truth grown dim with the years? Each succeeding year has seen the record renewed of men who have enthroned Jesus in their hearts and gone out to conquer emperors. Indeed, if you are a Christian and over twenty, you have had this experience; you have felt yourself alone, exiled, baffled, beaten. And then your soul, you, rose above it all, and you knew that you were a victor. For you serve Jesus Christ, who is the ruler of the kings of the earth.

Again, the revelator knew that all men, everywhere, no matter what their external allegiance, are impelled by all that's best in them, to swear heart allegiance to the grace and truth which find their ultimate incarnation in Jesus Christ. Yes, Domitian may win the outward homage of men; he can never win their heart allegiance, unless by some strange accident he happen to do a Christlike deed. In his prison, Paul found reason for rejoicing even when the gospel was preached by hypocrites, so compelling did he believe the kingly power of Jesus to be. Never was the truth so clear as at this hour. The liquor men must prove to you that they are the refuge of the poor, the savior of the middle classes from the horrors of taxation, the last bulwarks of human liberty in America; that they are servants of the truth and grace enunciated by Jesus. As we think back to the war, there are many things we should like to forget, but there are some things we shall forget only when we forget ourselves, the deeds of men wrought in the spirit of Jesus. Nor is the trait national alone. The foreign offices of Europe carry the people with them only by making the people believe that their policies accord with the principles enunciated and incarnated by Jesus. As with the West, so with the East. A distinguished Brahmin gentleman said to Dr. J. P. Jones, "Jesus Christ upon the cross is the noblest ideal of religion that India has ever known." Perhaps the revelator could not explain the fact; but he knew that all men everywhere swear heart allegiance to Jesus if they know Him. Someone asks, "Why does a baby love the light rather than the darkness?" God made him so. Why are men at their best drawn to Jesus? God made them so, for Jesus Christ is the ruler of the kings of the earth.

The revelator came to the end of his path of thought —path more long and arduous than we have time or need to trace—with this conviction: History, events, the universe are against the man who is against Jesus; history, events, the universe are on the side of Jesus. He knew that every nation which had built itself on lies and force and fraud and lechery had gone to the wall. He knew about the end of Nero, who, coward as he was, held the dagger to his throat to be pressed home by a slave, lest he should be treated more shamefully by his captors. He knew what old Habakkuk knew: that the wicked man has the seeds of ruin within himself. Shall the clouds and uncertainties of the present blind our eyes to the truth? May we not rest in the conviction in which the revelator found peace? A material defeat may indeed come to the man or nation which has submitted itself to the rule of Jesus. But the material defeat will prove a moral, a spiritual victory.

We were in Damascus. Remembering a fascinating paragraph in a book by Basil Matthews, we visited a mosque, which possibly may be built upon the site of the temple of Rimmon. Here may have stood the famous altar which so captivated young Ahaz, Isaiah's king. Still may be seen the splendid ruins of the temple of Jupiter built upon the same site. In 379 A.D. the pagan temple was transformed into a Christian cathedral. In 634, the victorious Moslems claimed half the cathedral, and in 705, drove the Christians out. A little boy lies in wait for you, with his rickety ladder; he bids you climb to the roof of an old shop, abutting against the south wall of the mosque, and over the rubbish of the roof he leads you to an old doorway, above which, deeply chiseled, are the ancient words in Greek, "Thy kingdom, O Christ, is a kingdom of all ages, and thy dominion endures throughout all generations." And above the sound of the muezzin summoning to prayer, that silent inscription for more than a millennium has been sending its message down over the miseries and the hates of men; and to those who may have heard, that message must have sounded like the

droning of gnats in the sun. Like the mutterings of an aged man asleep. But we, who, with the revelator, have looked upon Jesus and the hearts and the history of men, may well cry, "Amen, Thy kingdom, O Christ, is an everlasting kingdom; and Thy dominion endureth throughout all generations."

I have said that if this conception becomes with us a conviction, it will make a world of difference in our thinking and in our fighting. What of our thinking? Do you remember the fine word of Emerson: "The English see most clearly on a cloudy day." Shall not our thought help us to see more clearly on this cloudy day of the world's history? What of our fighting? I think it was Dr. Stevenson, of Princeton, who told us this story of the French missionary, Father Brebeuf. One night in vision, he saw a cross luring him out into the wilderness. In the morning the brothers asked him, "How large was that cross, father?" "Large enough to crucify us all." I believe that the cross which lures us into the wilderness of the problems of the next twenty years is big enough to crucify us all, but shall we not gladly do all, dare all, bear all, for Jesus Christ, who is the ruler of the kings of the earth?

STRATEGY OF TRAINING RELIGIOUS LEADERS IN NASHVILLE

Scarritt College for Christian Workers opened its doors in Nashville very near Southern College this fall. A number of Southern College students are taking work under a Scarritt professor of Old Testament. A number of Scarritt women are taking work in Modern and Religious Cults under a Southern College professor. Each school helps and enriches the other.

Scarritt is raising a half million dollars for a Belle Bennett Memorial building. Vanderbilt School of Religion is raising one million or more for additional teaching staff. Southern College is out for half a million endowment, and half a million for buildings. There are now more facilities for training religious workers in Nashville than could be found in any other center in America, with the exception of New York and Chicago. One dollar given to religious education in Southern College enables the college to take advantage of two dollars that are available.

Spiritual Communism

By Dr. Charles N. Arbuckle

"For all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."—I Corinthians iii: 21, 22.

IT is a bit difficult for us to realize at this far day that the New Testament was written in the atmosphere of controversy. We are likely to think that controversy means spiritual decline and yet, the fact remains, that the greatest contribution that has ever been made to the spiritual life of the world came out of the atmosphere of controversy. The great Apostle Paul himself was the storm center of many of those bitter disputes. The issues of that day have gone, never to return, but the spiritual values that were involved in



DR. CHARLES N. ARBUCKLE

those issues remain. It is to some of these values that I would call your attention today.

Let us look at the controversy that was raging at that time in the church at Corinth. This church was very dear to Paul, because he had founded it. Word had come to him, doubtless from one of the slaves of Chloe, that they were involved in a distressing contention. The apostle felt that he ought to write them a letter about it. He had inquired into it, and had found that the Corinthians in the Christian church were playing favorites. They liked one man's point of view better than another's, or one man's style better than another's, and had become bitterly partisan over their leaders.

The representative of one group would say, with a great deal of conviction, "I am of Paul. If you really want to hear the gospel, listen to Paul. There is nothing narrow about him; he grew up in a university town and he has the background of culture. He studied in some of the best schools of the Jews, and, if it had not been for him, where would we be today? It is because he came here and gave us the gospel that we have any church at all."

Then a representative of another group would say: "I am of Apollos. He is cultured and eloquent and has just as much background as Paul. It was all right for Paul to organize the church, but it took Apollos to cultivate it. You must do something more than plant a garden; you must also care for it. Paul planted, but Apollos watered; I am of Apollos."

Then another would say: "It is all very well for you to shout for Paul and Apollos, but I am a conservative, and I want to go back to one who saw the Lord. Paul never saw Jesus, and Apollos never saw Him. Give me Peter. Peter heard the Lord speak; he saw the flash in His eye and felt the touch of His hand. Write me down as belonging to Cephas; I am of him."

Finally, one would say, with a bit of an air of patronage: "You may all have your favorites and it matters little whether he be Paul or Apollos or Cephas; these are but men. As for me, I am of Christ. I want to go back to the source of all leadership; I belong to Christ."

I suppose it is inevitable that we like to hear some men preach more than others, and that we have different points of view on religion, but the trouble with these people was not in their preferences, but in the way they expressed them. If you were reading the account in Greek, you would see that the pronoun "I" was emphatically specified: "*I*" am of Paul"—"*I*" am of Cephas"—"*I*" am of Apollos." The emphasis was always on the "I." The controversy had become egotistic and what they were saying was, not so much, "I am right," as it was, "You are wrong." We do not mind a person claiming that he is right; in fact, we would not give much for his opinion if we cannot assume that he believes he is right. But when one says, "You are wrong," we feel differently about it. This accounts for the bitterness of spirit that prevailed in the Corinthian church and the apostle had to approach the subject as tactfully as possible.

He first called attention to the absurdity of their divisions: "Have I not counseled you to have the mind of Christ, and is the mind of Christ a divided mind? Was the Apostle Paul crucified for you? Did Paul baptize you in his own name? You are all wrong; you have gotten your values mixed—you need a complete reversal of your point of view."

Just what was the matter? You must recall, when you are reading about it, that the early church was recruited largely from the slave class—from men and women who had never owned anything in their lives that they could call their own, not even themselves. They didn't own their own time, nor their own bodies. They belonged to somebody. They had thought of themselves so long as belonging to somebody in the industrial order that they transferred their customary status in that order to the spiritual order and felt that they had to belong to somebody there also. Therefore, they chose masters to whom they might belong—Paul, Apollos, and Cephas. The apostle said: "You have it all wrong. When you become a Christian, and enter the spiritual order of life, you reverse the orders of this world. In the spiritual order all things belong to you, 'whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours.' You are accustomed to think of property in the terms of title as it obtains in the material world. You think you own what you buy, but in the spiritual world you do not own what you buy, because in that world you cannot buy anything. In the spiritual order you own all you can take." The difference between our spiritual possessions and our material ones is this: When you own what the world calls real property, you own something that your ownership precludes anybody else from owning. In the spiritual world you can own all there is without depriving anybody else from owning the same. You must reverse your ideas of property. There are no reserves in the spiritual world. Never will you come to a place where you will see a sign, "Keep Out," or "Private, No Admission." Never will you read, "Don't Park Here." The best there is in the spiritual order is for all of us. It is a spiritual communism. All things are ours. We need this conception of possessions today. Many think of wealth in the terms of the land to which they hold title, or of the stocks and bonds which they possess; yet we are told that the world is full of wealth for the soul of man that can be had for the taking.

The apostle then proceeds to make an inventory of our spiritual possessions: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come." We observe that the first thing that is ours is the ministry. There are some people who seem to think that they belong to the ministers, they are so partisan in their enthusiasms. They forget that the church was not established for the ministry, but the ministry for the church. We ministers do not own you, but you own us. The ministry is yours, it is ordained of God for your good, and you own it. However, you own it only in so far as you have sympathy and understanding and affinity for the spiritual realities that the minister is ordained of God to proclaim. When I say that, I have laid my hand upon the secret of the true possession of another's soul. It makes little difference what your formal relationships may be, or how you may express those relationships to others, whether it be in the terms of husband and wife, parents and children, pastor and people. Whatever the formal relationship may be, you own that other person only in so far as you have sympathy and comprehension of the finer things in his soul. If this be true, it is rather startling. You may think you own your wife, and you may not. You may think you own your husband and you may not. There may not be sufficient sympathy and understanding between you to equal real possession.

Jesus very strikingly illumined this principle upon one occasion. One came and said, "Master, your mother is without and wishes to speak to you." Jesus said, "My mother! Who is my mother? He that doeth the will of God, the same is my mother, my sister, my brother." True relationship was a matter of spiritual affinity. This is why some of us may like our friends better than our relatives. We choose our friends for their spiritual compatibility; our relatives are something which happen to us. You own in proportion to your ability to take the best that the other soul has to offer.

There is a beautiful little verse in the sixteenth chapter of the book of Romans: "Salute Rufus, chosen in the Lord, and his mother and mine." How much that tells us of the sweet relationship that must have existed between Paul and the mother of Rufus. How welcome she must have made Paul in her home for him to speak of her as "his mother and mine."

A few years ago Clayton Hamilton wrote a book called "The Trail of Stevenson," and in preparation for it he visited the places where Stevenson had lived and where he had written many of his books. During this pilgrimage, Mr. Hamilton visited the little village of Saranac in the Adirondack mountains. He thought that the woman who had been hostess to Stevenson during his sojourn there would surely be able to tell him something worth while about him. However, all he could succeed in learning from her was that "Louie would smoke cigarettes in bed and burn holes in the sheets." That is what this gentle soul meant to her.

The other day I was in Asheville and went out to the Riverside cemetery and inquired for the grave of "O. Henry." We have all come to love this man because of his understanding of the lowly people of the world and of his sympathy for them. The attendant at the cemetery took me to his grave. The inscription recorded but his name, "William Sidney Porter," and the date of his death. I noticed that the only flower on his grave was a single daisy, bravely lifting its head to the sun and, that beside the grave lay on old crumpled newspaper, weather beaten and forlorn. The attendant pulled up the daisy as a weed, but left the newspaper. I wonder what O. Henry meant to him.

The next item in the apostle's inventory is "the world." Doubtless this item will rejoice many, for it is not an uncommon desire among men to wish to own the earth. Paul says, "You have it; it is yours." But we do not own it as the masters of this world seek to own it. They endeavor to possess it by virtue of titles, stocks and bonds; but it was not this sort of ownership that the apostle had in mind. We are to possess the world as we possess other souls—in proportion as we are able to appreciate its loveliness and wonder, and to discern its inner meaning. Such wealth we can always keep, but the things we hold title to we must eventually leave to others.

A man may buy a picture for which he pays thousands of dollars, the product of the genius of some great artist, and really, so far as he is concerned, he has spent his thousands for a ten dollar frame, thirty-five cents' worth of canvas and fifty cents' worth of paint. Another may come by who looks at this picture with the eye of appreciation and understanding, and he will at once discern the genius of the artist. Nothing will be lost upon him—form, composition, perspective or light, and sensing the spirit the artist is seeking to express, he will more truly possess the picture than he upon whose walls it hangs.

I remember once hearing of a man who had been in the butcher business many years, and who had become very wealthy. Thinking that one so well-to-do as himself should dwell in a house of considerable elegance, he built for himself a magnificent mansion. Among other things he had a library, which he had hired someone to furnish with such books as should appear upon the shelves of a gentleman. Indeed, these books represented the best that was to be found in English literature, and they were all splendidly bound in calf. Upon one occasion, when taking a friend through his new home, he came into his library and said, "Do you see all these books? They are all bound in calf, ain't they? Well, I killed all them calves myself." There were Kant and Aristotle, Homer and Dante, Tennyson and Wordsworth; he had paid for them and bound them in calf, but he did not possess them.

The richest man this world ever saw never held title to a single foot of real estate. Rich beyond the imagination of men in his dominion over other lives, and yet without anything that the world commonly calls wealth. But did not Jesus of Nazareth possess the world as no other possessed it? Did he not sense its inner meaning and comprehend its worth to men, who, like himself, sought to use it for the good of others? It was out of such real possession of the things of this life that He assured us that the meek should inherit the earth.

The next item in the inventory of the apostle is one that may sound strange to some ears. He assured us that we possess both life and death. We are not surprised that we may possess life, but to think of possessing death! We have all been perplexed and sobered many times at the thought that, at last, death claims us all. The apostle would deny this claim. He assures us, however, that death does not come to us as an executioner, tapping on our door and announcing that the hour has struck for us to go forth and pay the last rude penalty of a life of sin, but rather he approaches us as a diligent servant to tell us that our carriage waits without to transport us to the land of our hearts' desire.

I think we do well to couple both life and death together in our consideration, because we cannot have the one without the other. Let us know well that we can never possess death unless we truly possess life. If you live meagerly, death will defeat you, but if you live richly, you will defeat death. The man who is afraid to die is the man who has nothing in his soul that he is compelled to believe cannot die. He looks within and finds nothing that seems to have survival value. But he whose life is full of true affection, noble aspirations, generous hopes, and good deeds, knows that death cannot utterly subdue him. Such qualities of heart and mind are the white robes in which the saints are to be arrayed in their immortality. However, if it be that we are going forth into the life to come robed in the garments of our spiritual achievements there will be some singularly immodest spirits among those present. They have never achieved much and in death they will have but little to show. We can master death only as we master life, so that it can be truly said of us, as it was of Him whose triumph over death was certain and assured, "it was not possible that such as He could be holden of death."

And then with one sweeping gesture the inventory of our possessions is brought to an end; the things present and the things to come are ours, the whole

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"Principles Underlying a Life Decision"

ACTS 26: 12-20.

By MR. J. M. CULBRETH

HERE is the remarkable case of a man who stood one day in bonds before one who had the power to keep him in prison, to sentence him to execution, or to release him. As he stood that day before this powerful man, the prisoner related to him something of his past life. He told him that very recently he had been engaged in a violent persecution of some people who called themselves Christians. After detailing some of the things that he had done, he went on to tell about an experience that he had had. These are his words, "I was traveling to Damascus on this business with authority and a commission from the high priest, when at midday on the road, O king, I saw a light from heaven, more dazzling than the sun, flash 'round me and my fellow travelers. We all fell to the ground, and I heard a voice to me in Hebrew saying, 'Saul, Saul, why do you persecute me? You hurt yourself by kicking at the goad.' Who are you? I asked. And the Lord said, 'I am Jesus, and you are persecuting me. Now get up and stand on your feet, for I have appeared to you in order to appoint you to my service as a witness to what you have seen and to the visions you shall have of me. I will rescue you from the people, and also from the Gentiles, to whom I send you, that their eyes may be opened and that they may turn from darkness to light, from the power of Satan to God, to get remission of their sins and an inheritance among those who are consecrated by faith in me.' Upon this, O King Agrippa, I did not disobey the heavenly vision; I announced to those at Damascus and at Jerusalem in the first instance, then all over the land of Judea and also to the Gentiles, that they were to repent and turn to God by acting up to their repentance."

I have been asked to speak to you this evening on "Principles Underlying a Life Decision," and certainly there is no more commanding example of a productive life decision than the example of Saul of Tarsus. Based upon this incident which I have read from the Scripture selection, may I ask your attention to some of the things that seem to me to be most vitally important in connection with Saul's decision, and which must be important in the decision that every man among you will make concerning his life work?

The first thing that I want to say is that no man can decide until he is awake. God can't call a man who is asleep, He does not call a man who is asleep, whether it be the sleep of mental inertia or the sleep of moral indifference, or the sleep of spiritual darkness. God, first of all, has to awaken a man before He can call him. It must be true that a great many men who excuse themselves from entering upon some worthy life work, on the grounds that they have never been called, must first of all answer the question as to whether they are conscious of ever having been awakened. It is a terrible thing to be asleep; it is a terrible thing to have moral indifference; it is a terrible thing to be steeped in spiritual infirmity so that God is unable to do the thing with you and toward you that He would like to do. Paul had tried to put together in order the dream stuff out of which his waking vision was built. Every man has this dream stuff and every man must first of all interpret his dream before the dream can master him. A dream is never of any significance to man as long as he is asleep. But when he is awake, and begins to reflect upon the experiences which have led up to his awakening, and seeks to interpret the things that have entered into his experience, two things happen. He becomes mastered by the interpretation which he gives to his experience, and he, in turn, may then become the master of his own destiny.

Many objectors say that decisions made in moments of special illumination are not valid. There is danger from the presence of too much sentiment, too greatly heightened emotions, too romantic an outlook upon life. They insist that one should wait till a calmer and more normal state of mind returns. But this is to forget the chief characteristic of a vision. A vision is an impermanent thing. It comes with suddenness and vanishes with terrible swiftness. It flashes, then all is dark. Its value depends upon the use made of it, upon the impressions retained and developed.

"Deeds in hours of insight willed
May be in days of gloom fulfilled."

"O Jesus, I have promised," has been the cable that has lifted thousands with freedom and efficiency.

It seems to me that out of his attempt to interpret his past experience up to the point of his awakening, certain things come very clearly into an earnest man's consciousness. One is the thought of duty. He begins to realize that he owes, and when he begins to calculate the extent of his indebtedness, he cannot do otherwise than Saul did when he exclaimed, "I am debtor to

the Jew and the Greek," and there included in the sweep of his calculation all men everywhere. It is not my purpose now to emphasize the extent of one's indebtedness, but to challenge you men to think of the fact that you are actually in debt.

Here are 350 students who come from the universities and colleges of the South. The problems mentioned in this conference as existing on your campuses, the things that have been said about the attitude of the student body in general to these problems, must cause you to understand that the vast majority of men are going out into the world without any very serious feeling of obligation. They are going out to capitalize their education. If you men do not respond to the feeling of obligation, if you do not come to the consciousness that you owe and that you ought to pay, who in all the land is coming to that sort of a conviction? "I ought to do something," is the voice of duty. Can you rest content with the feeling that there are some things that you would like to do, that you want to do? Is it not true that there is a tugging at your heart that, regardless of what you want to do, there are some things that you ought to do? There is a duty laid upon you. Can you keep your fellowship with Jesus Christ unless you answer that question fairly and courageously by facing up to the duty that calls you?

Along with this sense of duty there must come to the thoughtful man the conviction, "I can," because no man can pass through the experiences through which you have passed without becoming conscious of gifts. In our fellowship here I have had the pleasure of meeting some of you gifted men who have won honors in your literary courses; men who have physical gifts and have won recognition in athletics. You are proud of your gifts. I have not heard a single one of you congratulated but that you cast your eyes down and murmured some modest acknowledgment. You know you are gifted; you know that you can stand in a place with all assurance and master a difficult situation. Do not the things that you have acquired mean something as you face up to the duty, the obligations that confront college men and university men in this day of ours? Can you think of the problems we have suggested here—problems in the industrial field, in the social field, in the personal field, in the religious field—without feeling that you must offer the splendid gifts that you have to match the great tasks that are being opened up for living souls and highly consecrated men?

Along with those two things must come another, the deep conviction that there is a way mapped out for every single man in this conference. Can you believe that the Architect of this vast universe in which we live has planned the course of the stars and the life of the violet, the beauty of the daisy and even the ministry of the grass of the fields, and has not a purpose and an intention for your life? These things serve Him unconsciously; they do His bidding without question. To you alone it is left to stand up and face your Creator and answer as to why He would have you do this or that. But one can't question the fact that there is a way mapped out for him to follow. Do you believe that God has a plan for every life? Have you gone that far in your faith, really to believe that God has a plan for every life? Some sort of a general plan, maybe in your thinking, some sort of a scheme in which it does not matter very much whether you fit in here or yonder, or at another place? But have you gone further than that and come to the conviction that, in this general scheme of things, He has a particular place for you? He has a way mapped out in which He wants you to go. That is the way in which your highest efficiency, your highest ministry, will be realized. All depends simply upon your finding that way. You will be a failure if you don't find God's way and fit into God's plan for your life. Have you not got that impression as you sat in your Bible classes back in the college, and as you have come here during these days to sum it all up and reach some sort of tremendous earnestness with reference to things that God wants you to do?

"To every soul there openeth
A way and ways—and a way
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty floats,
The rest drifts to and fro:
But to every soul there openeth
A high way and a low,
And every man decideth
Which way his soul shall go."

Another thing that I want to say is this. With the awakening of a man, under the power of the spirit of God, he is bound to see the worthless of much of his life which he has hitherto highly valued. I want you to think for a moment of what Paul saw when the blinding light of that glory fell upon him. Is it not remarkable that never after that moment are the companions with whom Paul was traveling mentioned in the story of his life? They simply drop away from him as a moth-eaten garment falls to pieces. Along with the menace of those men with whom he was traveling Paul saw the futility of a great many things which he had counted very dear. There were some things religious, some things political in the inheritances which Paul had counted on to make for himself a career. Then there were choices that he himself had made. In the light of that vision he saw all these things shrivel up

as mere dross in the furnace where gold is refined. You remember that he went away into the wilderness and thought about what he had to give up; about what he discovered as he turned his look inward; and there he fought the battle out as to how much of the old life he would try to carry over into the new life. You remember, too, that Jesus, when the vision came to Him of His life ministry, went away into the wilderness for forty days. This is inevitable. In the light of that vision that has come to you in the past, or in the light of a vision that may come to you on these grounds, if you do not face up to the weaknesses and imperfections of your character and see your life as it is, there is not any chance for God really to make the vision count in your life. You have got to go away and have a long look inside and come to a decision definitely to give up those things that must be discarded. You have got to say, They were once a great part of my life, but now they are nothing!

Only the other day, before I left my home, a student came to see me and, to my great amazement, he said, "I have decided to preach, and I want you to give me a recommendation to the presiding elder in order that I may get a license. I want to begin right away." If I could tell you something about the life of that student you would understand why I was surprised; you would understand why it seemed necessary to delay a definite answer to him as to what I should be willing to do. It turned out later that that boy had fallen into sin and that he had thought of the ministry as the way out. He came to seek an interview about getting into the ministry in order to help him out of an embarrassing situation. God does not call His servants that way.

If I speak to you about the cost of a life decision I shall not put the emphasis upon what it may mean to you materially, but upon what it will mean morally and spiritually. God knows there is not a man here, however his position may be established economically, who will not have more to give in a spiritual way, in terms of uprightness and purity of heart, than he can possibly think of giving up with reference to material things.

The last thing I want to call your attention to is this: The decision for life service must be made on the principle of multiplication. If there ever was a day when a man could not be satisfied to go out into life to make merely a personal success, it is today. If any of you men have been thinking only of a personal career, that would bring fame to you and honor to your family, and perhaps pleasure to your friends, you can't look upon such a career with any degree of satisfaction when you face up to the requirement of Jesus Christ that every life decision must be made on the principle of multiplication. You have got to go out and multiply success for other men in business.

> Knowledge for the ignorant;
> Safety for the menaced;
> Good will for all.

Isn't that what Dr. Taylor has been telling us? And what the world outlook leaders have been saying to us?

A man was to have been here today, and perhaps would have spoken to you at this hour. I was coming through the building there this noon, and it was my pleasure for the first time to be introduced to a certain gentleman. Some remark was made about the wonderful equipment here, and his comment was: "This is almost an extension of Vanderbilt University, through the influence of Dr. O. E. Brown, because he has trained the men who are promoting this and who built it." Do you know the story of Dr. Brown? He answered the call and went to the foreign field; his heart was in foreign service; he wanted to make a career for himself out there. He might have been a great leader in China today, but his church called him back to multiply his spirit by coming into contact with the students of the South. I have heard him say what a test it was for him to come out of the white harvest field and take a chair in a little theological school that was scantily supported by the church. But he did, nevertheless, because his passion was to multiply his life. He has done that by the process of imparting to men his spirit and his ideal. There is not a finer example of all of these principles than the example of Dr. O. E. Brown, a man whom we delight to honor and a man whom we all love.

May I call your attention to another illustration of a decision made on this principle? You remember the story of Isaiah, a young man who, at the death of the good King Uzziah, wondered what was going to become of the kingdom. The year that the king died he saw the Lord lifted up, and he had to make his choice between becoming an officer of the kingdom or a prophet of the Lord; between becoming a ruler, an administrator and an organizer or the leader. Great was his awakening. As Dr. Taylor so emphatically spoke today about backing up a fighting ideal, so Isaiah chose to back up the fighting ideal. If he had not taken that choice, his name would, in all probability, never have been heard of.

You have the opportunity of facing up to the same alternative. You can give yourself to management, you can give yourself to ruling, you can give yourself to administration, or you can devote yourself to back-

ing up fighting and creative ideals. What are you going to do? Become the witness as the Lord said, become the witness to the great ideal in some field? It will require unselfishness, it will require devotion; but that is the choice that you have got to make.

If you pitch your life on the plane of multiplication, you can do it in three ways. First, you can multiply your life by imparting your influence. This is the witnessing, the teaching method. The more you impart, the more you have. You can multiply by dividing with the needy. Some of you have got to stand in the place where you will have to share half and half with the unfortunates. To cut the loaf in half for the hungry: this is multiplication by division. We find it in nature where the life cell divides. Lastly, there is multiplication by dying. James Harrington sent this message to the king: "Tell the king that I purchase the road to Uganda with my life, and give my life for those who kill me." It makes you think of the Master, who said, "No man taketh my life from me, I lay it down of myself." I die voluntarily, willingly, for this thing from which I might escape. I am not compelled to do it; I lay down of myself. And in order to encourage His followers to catch His spirit and do as He did, He said, "Greater love hath no man than this, that a man lay down his life for his friends." That is the call to you men.

Selfish ambition given up, everything in a material way abandoned, all the dearest ties of home and friends sundered, and finally, perhaps, even before you have opened the furrow into which you will throw the seed of harvest, to die; to die as some of your own number have fallen upon the threshold of the kingdom's service into which God had called them—Lofti, Ruby Kendrick, Hatton Towson, fragrant and inspiring names.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it beareth much fruit."

"I heard him call,
Come, follow—that was all.
My gold grew dim,
My soul went after Him.
I rose and followed, that was all.
Who would not follow, if he heard His call?"

Known By Their Fruits

By W. D. WEATHERFORD

"FAITH," says Professor Bennett, the great English Bible student, "faith that has no practical influence on conduct is as hollow a mockery as to bid the destitute be warmed and fed without giving them food and firing." In this day of confusion, when every group is trying to get all men to say their shibboleths, it would be well for all Christian people to read again the sobering words of the Apostle James, referred to by Professor Bennett, and couple them with their complement in the words of Jesus: "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

There is much need at this hour of shouting shibboleths that this standard of Jesus shall be held up again. In the nature of the case he who turns men to Christian faith and practice is surely doing the work of Christ. It is the surest hypocrisy for critics to set aside this great test of Jesus. If an institution yields Christian fruit, if it leads men into a deeper fellowship with God, as He is revealed in Jesus Christ, if it leads men into deeper reverence for all life, if it helps men to have a consuming passion to serve men—then, according to the standards of Jesus and the Apostle James, it is a Christian institution.

There is an unchristian intolerance abroad at the present time which denies this fundamental test of Jesus. Many seem much more interested in the exact statement of your creed than they are in the quality of your work and character. They see a great piece of Christian work going forward, but because it is not stated in the exact shibboleth, they deny its Christian character and say it is of the evil one. That is what the scribes and Pharisees said when Jesus had wrought a mighty and benevolent miracle in their presence. They said: "This man doth not cast out demons but by Beelzebub, the prince of demons." But Jesus reminded them that the unpardonable sin was just shutting one's eyes to truth so long that one did not recognize it as coming from God, but attributed it to the evil one.

The test of our religion is that it makes a difference in our conduct. It brings faith, love to God and love to men. Any institution which can lead hundreds of men and women to unselfishly forget themselves and dedicate their lives to helping humanity in the name of Christ—as ministers, missionaries, or other religious workers—is surely doing a Christian task. Perhaps more men and women have decided to dedicate their lives to Christ at Blue Ridge than at any other single spot in the South during the last ten years. "By their fruits ye shall know them."

SPIRITUAL COMMUNISM

(Continued from Page 10)

gamut of human experience is surveyed at a single glance: all that makes today—its joys, its sorrows, its labor, its perplexity—and all that makes tomorrow, with its hope or fear, is ours. Ours, not because we may fully comprehend the mystery of the things present and the things to come, but because we can give those things meaning as they come to us. We may not be able to explain the mystery of sorrow, but we can make it minister to our good and thus possess it. So with all life, it is not what it does to us, but what we do to it, that enriches us.

Thus we see the richness of life. What inventory of its wealth could bequeath us more than this of the apostle? Surely in a world so full of things, we all ought to be as happy as kings, but, alas, our happiness seems so incomplete. We never quite possess all we might possess. All these good and eternal things are ours, but how few of them do we ever take. We do well to inquire why this is so. May it not be that we still restrict ourselves in this world of the spirit by the same conception of property to which we are accustomed in the material world? We still think in the terms of privilege, rather than in those of communism. The wealth of the spirit is communistic; Christians have all things in common. Shall I, because I happen to belong to the Baptist communion, think that there is nothing in any other that can enrich my life? The fact is, that the men who have inspird me most do not belong to my communion. Shall we forbear to sit at the feet of Thomas a Kempis, or Francis of Assissi, and to enrich our lives with their clear wisdom, simply because their insights came to them within the cloister?

A few days ago I was giving an address on religion to a group of ministers. This may sometimes be regarded as one of life's dangerous occupations. I was saying that I had gone through many of the cathedrals, both at home and abroad, and had observed the veneration of the simpler folk for the Virgin Mary. I said that I believed I understood somewhat of the meaning of the Virgin to these worshippers. One of the brethren in my audience immediately arose to inquire why, if that were so, did I not at once become a Catholic. My reply was that it was entirely unnecessary to do so; that all things were mine, whether Paul, or Apollos, or St. Francis, or the Virgin Mary. The vision of God is confined to no communion. Indeed, it becomes for us all the measure of our communion.

We must not fail to note, however, that the apostle has put one restriction upon our possessions; all these things may be ours, but we are Christ's and Christ is God's. Can it be possible that Christ does not belong to us? No, we can never possess Him, and that for the reason which I have already sought to disclose, because we can never comprehend Him. But while we cannot comprehend Him, He can fully comprehend us, therefore we belong to Him. This is really no limitation; it is the highest satisfaction. The time comes in every life when, no matter how vast may be our possessions or how great our accustomed independence, we long to become utterly dependent upon another; when the sense of our mortality is upon us and we want to belong to another. In the last bleak storm of life we need support, and to know that the arm that holds us is the arm of Him that owns us is our comfort and our stay. We are baffled by the mystery of it all and cannot comprehend it, but He comprehends both it and us, and we belong to Him, and He belongs to God. At last the soul has touched the source of all its being; through Christ to God is the last bright item in the inventory of life's wealth. In the Master's last dark hour on His cross, surveying the world, which He alone had come fully to possess, because He alone had fully comprehended it, He yielded up His life unto God, for He was God's. "Father, into Thy hand I commend my spirit." This, too, says the apostle, shall be at last our destiny. Is there any greater enrichment that can come to us than to know that at last we shall fall into the same hands that received the Master's soul? All worthwhile things are ours, but we are Christ's and, at last, through Christ, we come to God. This is the wealth of our faith and the reality of our religion.

WHAT DO WE THINK OF THE CHARACTER OF JESUS?

(Continued from Page 1)

the living God." Browning put it clearly in his "Death in the Desert":

"See if, for every finger of thy hands,
There be not found, that day the world shall end,
Hundreds of souls, each holding by Christ's word,
That he will grow incorporate with all,
With me as Pamphylax, with him as John,
Groom for each bride! Can a mere man do this?
Yet Christ saith, this he lived and died to do.
Call Christ, then, the illimitable God
Or lost!"

In 1916, I published a little volume called "Personal Elements in Religious Life," in which a fuller statement can be found. But this, in a word, is what I believe the Association Movement holds concerning the

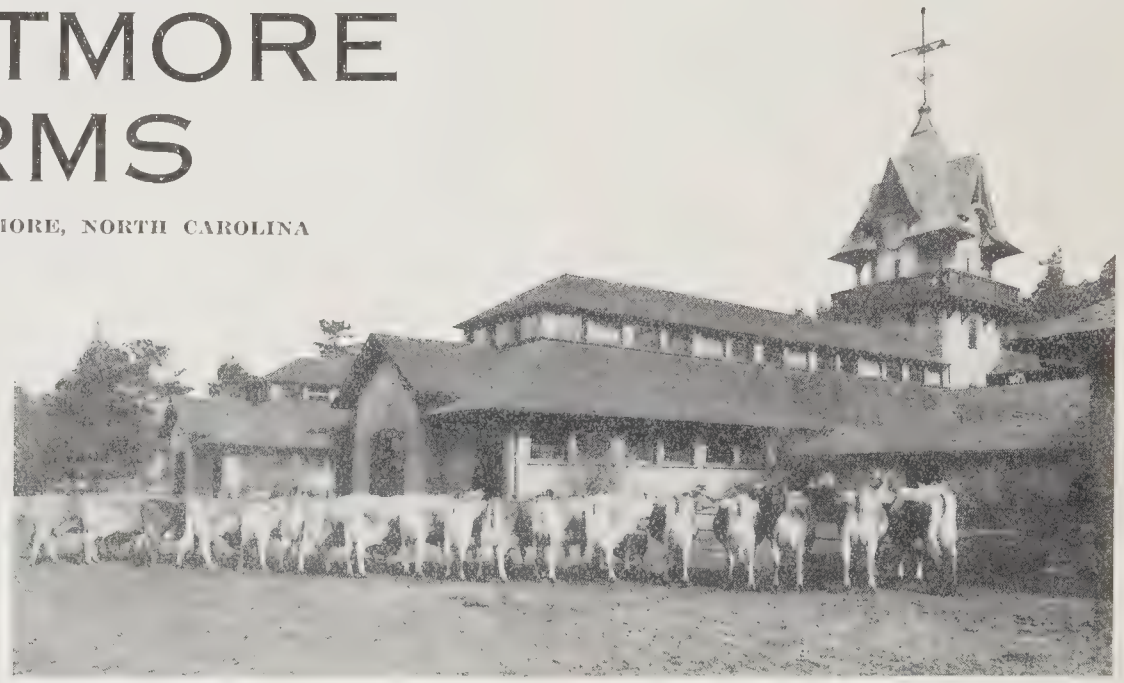
person of Christ. Let me quote a sentence from my statement about Christ in the above book, page 51. I have seen no reason to change this word since:

"Here, then, in this humble Galilean we come to find our fullest and completest expression of our Father God. Here we come to find our final standard of life. Here we come to lay down our burdens of sin. Here we come to find cheer and comfort in our hours of trial and sorrow. Here we come to find strength for our day's battle. In the fellowship of this Christ we live with God, and through such fellowship we are transformed into His image from glory to glory."

This is not an attempt to make a full statement of Christology, but only to indicate what we think of the character of Jesus. The whole problem of His birth, His death, His resurrection could not be touched in so brief an article. Perhaps in a later statement we may deal with these.

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The Blue Ridge Voice



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WHERE IS HEAVEN?

DOUGLAS MALLOCH



Where is heaven? Not far
Hid away behind a star,
Not beyond the sculptured granite,
Not upon another planet,
Not in some celestial clime
After centuries of time,
Not a million miles above us,
But among the hearts that love us,
Not away across the seas
But in moments such as these,
Not among the distant places
But among familiar faces—
Any time and anywhere
You can find your heaven there.



Is it only in the skies?
No—in little children's eyes,
In the friends that we have found us,
In the laughter all around us,
In the joys of every day,
In our work and in our play,
In the task we are pursuing,
In the good that we are doing,
In our loyalty and truth,
In the heart's eternal youth,
In the roses we have tended,
In the folks we have befriended—
Brothers, almost anywhere
You can find your heaven there!



THE BLUE RIDGE VOICE

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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

What Are the Essentials?

During the summer of 1924, Mr. Sherwood Eddy spoke at Blue Ridge on "What Are the Essentials?" It seems as though some have misunderstood what he had to say. Mr. Eddy has voluntarily written us a letter with reference to these facts, which he asks us to publish. Mr. Eddy is so absolutely Christian in his spirit and in his general attitude, that we almost hesitate even to publish this. However, it may be only fairness and justice to him that the letter should be published, so we append it below.—EDITOR.

Swarthmore College, Swarthmore, Pa.
December 6, 1924.

The Blue Ridge Voice,
Blue Ridge, N. C.

1. I believe in the inspired Word of God and its revelation of God, the loving Father, and of His will for us. For thirty years I have made it the central habit of my life to read God's Word every morning. It is worth more to me than all the other books that have ever been written. I treasure it. I read it. I seek to bring the students by hundreds and thousands into classes for the study of God's inspired Word.

2. I believe in the incarnation of God in Jesus Christ as His Son, our Lord. I believe in Jesus' way of life and His call for us to come and follow Him.

3. I believe in Jesus Christ as the risen, divine Saviour, offering us eternal life here and hereafter. I believe in His resurrection. I believe in His divinity. I believe in His deity. I believe that He was very God of very God, incarnate and manifest in the flesh. I believe that He was and is the Son of God, and the only Saviour of the world. For Him I live, and for Him I would die. I have preached His gospel for thirty years, and I have seen it saving men east and west, wise and simple, Buddhists, Confucianists, Mohammedans, Hindus, skeptics, agnostics, and nominal Christians. I believe that His gospel is the power of God unto salvation, and that there is no other name given under heaven whereby we may be saved. I have not altered in my unswerving faith in Him, nor in my work of winning men to Christ and His kingdom.

4. I believe in His atonement. I believe in the great, eternal law of sacrifice springing from the heart of God, whose very nature is love; that He so loved that He gave His only begotten Son. I believe in that law consummated in the cross of Jesus Christ, and in His vicarious death.

5. I believe in the law of love, and in the coming of His kingdom. I am preaching sin, and salvation through Christ from sin—both salvation for the individual and the application of Jesus' teachings to the whole round of life and all its relationships. Surely we would all agree that it is not Christian to profess our faith in Christ on Sunday, and then deny Jesus' way of life the other six days of the week. I believe that we must apply Jesus' way of life not only to the saving of the individual, but to our business, to our racial relations, and to our international relations for the abolition of war.

Very sincerely yours,

SHERWOOD EDDY.

The New Social Order*

Dr. J. L. Kesler.



THY Kingdom come, Thy will be done on earth." This is life's most revolutionary challenge. This is life's prayer and hope. This is our task. The world is troubled—waits grave and anxious—till we get it done. What winds in our time blow in that direction? What hopeful breath of change breaks today across our sky?

"There seems no difference between
Today and yesterday;
The forest glimmers just as green,
The garden is just as gay.
But something came and something went
Within the night's chill gloom;
An old rose fell, its fragrance spent,
A new rose burst in bloom."

Change, deeply planted and pervasive in nature, in history, and in ourselves, seen in portent and prophecy and growing life, still leaves us unprepared for her shocks and crash of worlds and revolutions. Are we not still interpreting morning and evening skies, and failing to discern the signs of the times, even as our fathers did?

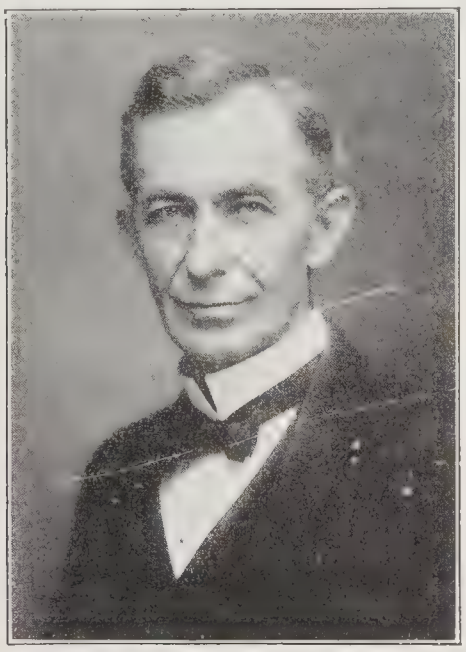
It was even so when the disciples of Jesus were feasting on fast days. The people could not understand. The disciples of John and the Pharisees were fasting and praying. It seemed unaccountable that Jesus should countenance a thing so inappropriate as violating the laws of their sacred Scriptures. So they came to Jesus and asked Him about it. He gave them a clever answer: "You wouldn't expect us to be fasting at a wedding feast when the bridegroom is present." Then more seriously He seemed to say: "I have not come to patch up the old garment of Judaism; in fact, the new cloth would not match the old, and the rent would be made worse. I have come to make a new garment out and out, of new cloth. I have come to build a new civilization on new foundations." The winds of change that day made a rift in the clouds as they blew out from the top of the world.

Times still change. A student handed me a thesis in which he said that one no older than the nineteenth century might have witnessed the greater part of the vital civilization of the race. "At seven," he said, "he might have witnessed Fulton's steamboat on its trial trip up the Hudson; at ten he might have seen the first iron plow in all the world; at thirty he might have ridden on the first railway passenger train, and at forty he might have heard the mystic click of the first telegraph key. His face," he said, "would have been furrowed with years and his hair white with the frosts of time before he could have picked up a great metropolitan daily and read it under an incandescent electric light." Then my mind turned back to the time when I was in college—thirty-three years ago—what *has* happened since then!

Since then, by means of the discriminating X-rays, we look in at our own skeleton and see our vital machinery at work, photograph in the dark and behind closed doors. Since then, by means of the Hertzian waves that sweep out at the speed of light, we pick up the news from continent to continent and read the world's happenings in advance of the sun. Many of you remember the first time, out in the midst of the Atlantic, in the circling darkness at midnight, a sinking ship sent out its prayer for help, and thirty ships came and got there in time to save the sinking crew. And it was only a little while ago when the great Titanic went down, and you remember that for three long days we were reading the great details of that great disaster before a single messenger came to shore to give us his particular account. Now we turn our eyes up and see the human bird fly the pathless air and make common commerce of the sky. 'Twas only yesterday that the heavens rained blood from sky battles and the sea boiled gore from beneath. Only five years ago two men, the first, Reid and Brooks, flew across the Atlantic, and their flying time was just twenty-six hours. While they were out, Mr. Baker, Secretary of War, wanting to know how they fared, sent out a vagrant call from Washington, and in just four minutes received their answer from the heart of the Atlantic. We are living in new times. A little later two Englishmen flew off from the banks of Newfoundland to a spot in Ireland, without stopping, nineteen hundred and sixty-four miles, and their flying time was just sixteen hours and twelve minutes, or a little over one hundred and twenty miles an hour. A little afterwards I saw a cartoon in which the Atlantic had shrunken to a narrow channel, so that an American might shake hands with a European across this narrow strip of sea. Just a little later Brooks, the American flyer, in an interview in New York, said that it would be a bold man who

*A stenographic report of an address delivered at the Missionary Education Conference, June, 1924, Blue Ridge, N. C.

would dare to say that we will not live to see the time when men will eat breakfast in a hotel in New York, take lunch with friends in London, fly back and eat supper in the same hotel from which they started. I would not dare to say it. I have seen more wonderful things than that happen, and so have you. Now our sky pilots carry our mail from ocean to ocean, and the spider ways of Europe in the sky bear their human freight on aircrafts that deliver them at the station on time. Science, with one foot on the land and one on



DR. J. L. KESLER

the sea, proclaims that time and space shall be no more and they obey, at least so far as the rapid communication of intelligence is concerned. 'Tis nothing to see that a radio program was broadcast from Los Angeles, heard distinctly in London, and retransmitted throughout England and Europe, or from New Orleans, and heard distinctly in Melbourne, Australia. We sit and listen in at the world's heartbeat. Tears and laughter, sobs and shcuts of joy, burdens freighted on life's heavy seas cast their wreckage at our doors, whether we will or not. With her magnificent and colossal strides and mechanical adjustments, science has brought the whole world into a common neighborhood and set us down in a common family. And we are not ready for it.

Education and religion, whose business it is, have so far failed to bring in and make pervasive the family spirit. And we cannot live together without it. We do not know how to use the vast and unprecedented power that science has delivered into our hands. The human adjustments have lagged behind the scientific, and we stand in constant peril of the disasters of the unbrotherly life. We are like children with firebrands in our hands and are in danger of setting the world on fire as we did in 1914. Complex interests and antagonisms and competition in industry and everything else beat madly upon a broken and fragmented world. We stand face to face with the greatest, the most insistent, the most imminent and inescapable task ever let to humanity—the task of building a new world on new foundations. How shall we do it and on what foundations shall we build it? Nineteen hundred years herald the answer across the intervening centuries—there is but one way: "Other foundation can no man lay than that is laid, which is Jesus Christ." In this mighty task there must be no compromise; there must be nothing superficial or shallow. Jesus believed in the immeasurable value of human life—every human life. This is the first pillar. Jesus believed in our immeasurable capacity for God. He put no limits to it. This is the second pillar. Jesus believed in our immeasurable capacity for brotherhood, for living together the brotherly life. This is the third pillar. Jesus believed in the immeasurable obligation of man to man for man's redemption, for the fulfillment by man of his social and ethical interdependencies. This is the fourth pillar. On these four pillars we are to build our house. There is no note of pessimism in Jesus' thought of man, no hint of frailty or failure, no limitations or hedging about his possible achievements. After the greatest panegyric on God ever uttered, He calmly says, as a matter of course, "Be ye, therefore, perfect, even as your Father in heaven is perfect." Man to Him was no despairing depravity or worm of the dust. This matchless faith of Jesus is the foundation of His kingdom as it reappears in us.

He achieved in man the otherwise impossible, because He believed in him. Our inferiority complexes, dissonances and disharmonies dissolve and disappear at His approach, our faith takes root in Him, and we live by faith His limitless life in wide and generous human spaces.

Before Him divine inspiration was thought to be a rare thing—exclusive—limited to one race and only to its rare and unique representatives. Jesus proclaimed the competency of *every* human soul; every man had an open road and an adequate approach to God without aid of priest or synagogue or temple. We are to experience God's love in loving one another; we are to experience His forgiveness in forgiving one another; we are to experience His salvation in saving one another; we are to experience His faith, the faith of Jesus, in believing in one another—not by proxy, but by participation. We are coworkers with God.

These undergirding principles of Jesus must be deeply laid underneath the solid structures of all life's enterprises.

I was out in New Mexico a few years ago, and while I was there I went to see Elephant Butte Dam. They

call it the second biggest dam in the world. It backs the water up the Rio Grande river forty miles. It is two hundred and thirteen feet across at the river level, two hundred and five feet high, thirteen hundred feet across at the top, and broad enough for half a dozen automobiles to run abreast with plenty of room,—two hundred and twenty-eight feet thick, solid cement. I asked the engineer how long it was in building. He said, "Six years; the first two getting ready." I said, "Laying the foundation?" He said, "No, putting it on paper, laying out the plans, and then the foundation. This dam is one hundred feet under ground. Most of it is out of sight." Then I thought, "It is just that one hundred feet under ground that we need in our civilization to make it safe." If it had not been for that one hundred feet under ground, instead of that great lake there in the midst of the mountains being an asset to the five hundred miles to the Gulf to make it blossom as the rose, it would be its peril. When the storms beat and the floods came, another Johnstown disaster would sweep the people bodily away.

A second thing I want to say about building this new world order is that we must take the long look. There must be no temporizing. In 1917, a college senior came to talk with me. He said, "I'm going to France. I want to ask your advice." I said, "Take the long look. This tragedy cannot last always. Take care of your body, take care of your mind, take care of your moral nature. Prepare to come back and build a new civilization on new foundations in which such a thing as this cannot happen again. Go to the Y. M. C. A. huts. Write your letters there, make your friends there, worship there. Prepare to live."

I lived in the same town in which Caleb Powers was in jail charged with the murder of Governor Goebel of Kentucky. I observed that he was taking regular exercise to keep his body fit, and spoke of it to a friend at the hotel. He told me that he was not only keeping his body fit, but that he was studying to run for Congress when he got out. He had already been tried once and condemned to death, a second time and condemned to life imprisonment, and now he had petitioned for a third trial on a technicality. I thought his career was ended, but through this glint of a gleam of a hope of a chance he was preparing for a life. And, as you will recall, he did get out, and represented his great state for twelve long years at the nation's capital. Let us not despair, though shadows overgloom our world today.

In 1918, there was a thrift stamp campaign, and a little bulletin came out. Something like this was in it: "The keenest eye, the clearest brain, the steadiest nerve, the strongest muscle, the best character—these are the things that win. You cannot camouflage a diseased body, an untrained mind, a bad character, a financial deficit. Prepare to live. You have a date with opportunity." Opportunity—

"Master of human destiny am I,
Fame, love, fortune on my footsteps wait;
Cities and fields I walk, I penetrate
Deserts and seas remote and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake, if feasting, rise before
I turn away. It is the hour of fate.
Those who follow me reach every state
Mortals desire and conquer every foe
Save death, but those who doubt or hesitate,
Condemned to penury, misery and woe,
Seek me in vain and uselessly implore.
I answer not and I return no more."

"The moving finger writes, and having writ,
Moves on. Nor all thy pity nor thy wit
Can lure it back to cancel half a line;
Nor all thy tears wash out a single word of it."

And yet, in spite of the deep gloom and the deeper disillusionment, wild unrest and revolution, I dare to believe that we are experiencing only the birth pains of a new day if we can find enough midwives to give it safe delivery. But if that day comes, three things must happen. First, there must be a higher sense of human values. Second, there must be higher motives of brotherhood. Third, there must be new integrative forces and methods.

We have never seen a time, I think, when living was so dear and life was so cheap. In Europe the wild, fierce storms of crumbling civilization. In America, murders, mobs, death farms, Teapot Domes—everything discouraging for life, and everything in the market for gold!

Two years ago Elbert Gary made a speech on the high cost of money. This was not what he was thinking about, but this is what I'm thinking about—the high cost of money in terms of human life. Money comes too high when it comes at the expense of human life, when it maims human life, when it defeats human life.

In the south of England, there is a little point called "The Lizard." In the old time more ships passed that way than any other. It was a dangerous coast and there was much wreckage there. Sir John Killigrew went to King James I to ask for a lighthouse to save the seamen from the storms. King James referred it to the Nautical Committee. They returned it to him, saying that it was "neither necessary nor convenient."

Whereupon King James said to Sir John, "You can put it up at your own charges," which thing Sir John immediately did, and the seamen were saved. But soon, Sir John tells us, his neighbors made great complaint against him for robbing them of their living, which God had vouchsafed to them and their fathers from the wreckage of the sea, and they straightway pulled the lighthouse down. When I read this story, I said, "Can this be true? Can it be that there was ever one of my race willing to live at the expense of the spoils of human life?" And then I looked about me and I saw it everywhere. Our very civilization is built upon it—instead of co-operation, working together in the interest of one another, it is competition, working apart to get the better of one another. Instead of working for each other for life, we are working against each other for profit. Not life values but bank accounts are considered sufficient to stimulate initiative and motivate production. What poverty of the conception of the meaning of life!

There is one thing, and but one, that can understand life values. It is human affection. A beautiful girl came lightly down the steps just as the lamp light threw a shadow across the street. She heard, "Extra! Extra! A great victory and only one man killed." (She lived near the battle front.) Handing a coin to the little lad, she took the paper and with light step hurried home. As she approached she called to her mother, "A great victory and only one man killed." She ran in and with high-beating heart she read the story until she came to the words, "only one man killed," and there stood the name of her father. That night shouts went up in the streets and the lights burned bright, but there was silence in that home, deep into the night, except now and then the low stifled sob of two women. The clock ticked away into the wee hours toward morning. The fire burned low and went out. It was night. It was night in their hearts also. They were beginning to understand the value of human life.

When we understand the value of human life, we will motivate our tasks with new and nobler ends in view. Life before money, personality before property, life first in all the enterprises of industry, business, religion, politics and all—everything devoted to ministry, every calling divine, every task consecrated to love, to service, to the friendly life. In this mobilization of all its enterprises in the spirit of good will, the religion of the brotherly life, life itself shall find its freedom. And it will find it where it finds its God, whose very name is Love. In the formula of D. Henry Jackson, "Freedom from the domination of dogma, substituting intelligence for it. Freedom from the domination of money, substituting character for it. Freedom from the domination of sectarianism, substituting brotherhood for it." Freedom from the domination of the partisan spirit, substituting the spirit of Jesus for it. Freedom from the domination of institutionalism, substituting *human* service for it—what institutions are made for and should be subordinated to. Freedom from the domination of the machine in politics and in religion, substituting self-determination for it on the basis of a social deliberative judgment. Freedom from the domination of the secular, substituting the sacred for it, making all things sacred. Freedom from the domination of nationalism, substituting internationalism for it—the international mind of Jesus. Freedom from the domination of hate, competition, war, substituting love, co-operation, peace for it—the Kingdom of heaven.

Going down a street in a Southern city one fine spring day, with its park center, its palm trees on either side, its wealth of flowers, its beautiful homes, I said to a friend, "I'm afraid if I lived on this street, I'd never want to leave it to go to heaven; it is so beautiful." And yet only three blocks away one might step into hell—everything that was unsanitary, indecent, immoral, nasty was there. Did those beautiful homes escape this contagion? It is impossible. If life were unroofed, what seas of tears would speak their origin just three blocks away. We are bound up together, whether we admit it or not. Nobody is safe in any man's town from physical or moral leprosy till everybody is safe, till every contagious spot in it is cleaned up, and *made* safe for everybody, every race, every nationality, every class. This world is not going to be safe for anybody anywhere till it is safe for everybody everywhere. It is everybody's risk and it is everybody's job. It means a new motivation of our life and a new mobilization of all our powers for brotherhood. It goes immensely further than professing it. It means *living* like brothers *with* one another and *treating* each other like brothers. It means caring for one another. It means love functioning for human life wherever human need cries out for help—not simply or chiefly emotionally, but intelligently and efficiently.

Lastly, the new integrative forces and methods. It is not going to be the method of militarism, of war, of violence, internationally, interracially, industrially, individually. We've tried that. It has failed. It left us more troubles than we started with. It is not going to be the method of the spoils system in politics. We have tried that—the method of turning the rascals out. It has failed. We have always got more rascals in. It is not going to be the method of elimination, but the method of Jesus, the way of redemption, the way of making the rascals over.

Science and democracy, that is to say, the love of truth and the passion for redemption—for justice and

brotherhood—meet and satisfy our deepest hungers as nothing else does. It is constitutional to our nature and our necessity. It is fundamental to life. Everywhere people are seeing in industry that the old method of competition, of getting the better of one another, does not work. It creates antagonisms. It leaves forty per cent of the men out of work part of the time and the other sixty per cent inefficient and disaffected. We've got to socialize and democratize, according to the golden rule, the whole of the interests of humanity. Then the unprivileged classes will disappear in this new order of the equality of privilege. No true Christian will be satisfied so long as he has priviliges that others can't enjoy. The ruling classes will disappear in the rule of all in an intelligent democracy—the democracy of life which Christianity is under contract to deliver. The working classes will disappear where everybody works and nothing is so discreditable as an idler or a grafter. And those who hold the resources of life from other people will disappear in the new time of the equality of opportunity. This throws a tremendous responsibility upon religion, upon education, upon statesmanship.

But somebody says, "Utopia! It won't work!" "The scum of the earth." "These foreigners." "The niggers." But I say it *will* work and nothing else will. The earth has no scum. Jesus knew no hopeless peoples. Take the backward peoples at their worst—they have tremendous possibilities. In his "Meaning of Service" Harry Emerson Fosdick tells of a black boy in Africa. He had never worn clothes. He went to a Wesleyan mission. Years after he came to Harvard. A few years ago he graduated there with distinguished honors. Before sailing from New York, he presented in Washington the cause of Liberia, his native land; and by competent authorities it "was worthy of the finest traditions of British and American statesmanship." This is but one among many, the first notes of the song of all races and nations, whose orchestral harmonies shall yet fill the world. Everywhere the promise and possibility of human life are waking up to the absolute necessity of good will, of brotherhood, of service, of faith in humanity, of the democracy of life. It is to be this new method or the crash and doom of civilization.

A millionaire walked into a barber shop for an early shave. One barber said to another, "I thought I told you to kill that kitten." The other replied, "It was such a poor and pitiful thing I didn't have the heart to do it." The millionaire said, "Send it up to my house." He put it in the hands of an expert, who fed it and groomed it till it looked the part of royal lineage. When the cat show came off, he put on it an artificial pedigree and it carried off all the blue ribbons. There are thousands and thousands of boys and girls in country places, in alleyways of our cities, and in every backward quarter of the world with immense possibilities, drifting toward waste and crime and international peril. If they could have the chance that kitten had, they would take off all the blue ribbons from our schools, from our civilization, and lay under tribute the centuries yet to come. It is a mighty responsibility.

Senator Smith was walking down the street in Milwaukee. Three men stepped out of a saloon in front of him. They began to talk loud and pour forth a dirty stream of vulgarity and blackguard. He said to himself, "What can God make of such stuff as that?" Just then the fire bell rang, and they ran to the fire. He followed and as he approached, he saw in one of the upper stories a slender girl put her head out of the window and scream for help. The fire had closed off the retreat from behind. The red flames were leaping up the sides of the wall. The captain commanded the ladder to be thrown to the window, and then said, "It is too dangerous. I cannot command any one to go through those flames. Is there a volunteer?" A man in the crowd threw his coat off and ran up the ladder while they dashed water on him, caught the little girl in his arms and came down through the flames and delivered her to her mother, and fell dead. Senator Smith went to see who the man was. It was his blackguard who came out of the saloon. Wherever there is a human being, however low, there is some spot that God can touch and make a hero of.

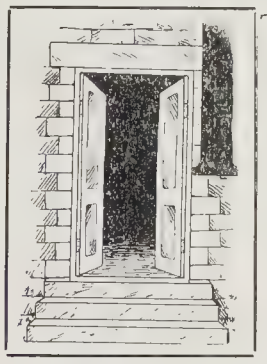
A man in a great city went to a beautiful mansion, with all the appointments of culture, of comfort, even of luxury. He said to the lady of the house, "Do you know the people across the street?" She said, "No, I don't want to know such people as they are." "And yet," he said, "her Father God was over there trying to make those people better and needed her."

"When wilt thou save thy people,
O God of mercy, when?
Not kings and lords, but nations,
Not thrones and crowns, but men."

Not until men and women like you, representatives of culture and courage, join hands with the religion of the friendly life to make every man every man's brother.

"Thy kingdom come, thy will be done on earth just as it is done in heaven." This is the will of God; this is the work of man. Go, I command you, slack not till the work is done.

Millions for Education—How About Religious Education?



IT was recently announced that Mr. J. B. Duke had given forty million dollars for an educational foundation in North and South Carolina. Mr. Eastman, of Rochester, has just given twelve and a half million for education. The University of the city of Rochester has just finished a campaign in its home city for ten million, with multiplied other millions from other sources. And so the story could continue. One rejoices at the amount of wealth being poured into educational institutions. There is yet more need, and we wish more millions might be given for this purpose.

But one wonders when America will awake to the need of scientific religious education. The higher we lift the general level of education, the greater the demands that will be made on religious leaders for thorough and scholarly training. As long as the general average of intelligence was low, the preachers and Y. M. C. A. secretaries trained in meagerly endowed institutions had still a real leadership. But this cannot long hold true. Unless farsighted men of wealth see the tremendous need for better professional training for religious bodies, our ministers and secretaries are bound to fall behind the procession. It will be a sad day for America when its young men cease to look up and respect its religious leaders. But a young man trained at Rochester University, with its multiplied millions and with corresponding advantages, is not likely to have a high regard for the scholarship of a minister or secretary trained in a seminary or Association College with little or no endowment, and, consequently, with poorly paid and poorly equipped teachers. More money must go into professional training for religious workers or religious leadership must lose its power.

The lesson is large. He who runs may read! Professional Religious Education must be better supported if religion is to continue to influence American life.

W. D. WEATHERFORD.

"Science and Faith"*

P. W. WILSON.
(A former member of British Parliament.)

IN discussing modern science, I hope that none of you are going to be nervous; and that we shall all keep cool. After all, if God be for us, who can be against us? Also, it was Paul who said that he was persuaded that "neither life, nor death, nor things present, nor things to come" would be able to separate us from the love of Christ. Therefore, there is thus no need to get excited over biology. In quietness and confidence shall be your strength. After all, these scientists are men who are seeking, as they believe, to serve the God that is truth as well as love. We want to show them the very best side of Christianity. It is the greatest possible mistake to attack men who have doubts. What we need to remember is that one of the apostles had doubts, Saint Thomas. Our Lord did not make speeches against him or publish interviews in the press, but He said, "All you want is to see me a little more closely."

There was a day when, if you went into Wall Street, the tallest building was Trinity Church, but now Trinity Church has been overshadowed by the skyscrapers. We are, at the moment, overfed with the material, but you should remember that in the steeple of the Wall Street church they only had bells made of metal; but the Bankers Club, at the top of the Equitable Building, has been the scene of missionary meetings. What we have to do, therefore, is to carry the Christ to the top of the skyscraper and show that He is greater in the Woolworth Building than in the church. After a few years we shall begin to see things in their true proportion. When I was a boy there was no radio, there were no telephones in England. My grandfather was always obsessed with the wonders of the railway. Therefore, we are overfed with the material. It is exactly as if you were leaving a cathedral city in the train. First you see nothing but the factories and the houses, but when you get a little further off, you see the splendid proportions of the Christian Church rise above it all. That is what is going to happen here. And during this period of confusion, we must seek the peace of God that passeth all understanding.



A WINTER SCENE FROM PORCH OF LEE HALL

If I were on a desert island and had only to choose one book, I would want the Bible. The question is, would the Bible lead me astray? Take the first chapter of Genesis. Imagine the solitary Robinson Crusoe wondering why he is there amid the silence. What would he learn? I have learned from the first chapter of Genesis this: That the creation was not instantaneous, but that it was progressive—for six days and six nights it was carefully considered; not mechanically—each stage was examined and found to be good. A lov-

*A stenographic report of an address delivered to the advanced class, Southern Summer School, Blue Ridge, N. C.

ing Father was furnishing the home for His children. "But," you say, "I can't believe that the world was created in one week. These mountains are the oldest in the world." You are not asked to believe that the world was created in one week. Turn to the ninetieth Psalm and you find this, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." That describes how the mountains were brought forth. The day, in the sight of the Lord, is a thousand years. Lest you forget it, Saint Peter repeated it, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." In Genesis, the day means a period and is essentially the same phrase that is used by geologists themselves today, only the Bible said it and so coined the phrase for the geologists a thousand years ago. Then I notice that, according to Genesis, the world was created not between the morning and the evening, but between the evening and the morning. It was created at night—a most symbolic way of showing that the creation was a hidden process, the secret of which was only known by God Himself. The scientist, to this day, does not know how it happened; he can only guess. We are told in Genesis that the world started with light—which means heat. In other words, that all the matter was at one time superheated vapor, which gradually cooled until it became suns and moons and planets and comets, and that the earth is still cooling. What has science taught except that? And if I may say a word about the future—they say to me I must not believe in the second coming of our Lord. All right. What is the alternative of science? That this world is getting colder and colder and colder and becoming as dead. Whatever is difficult in the idea of the second coming, at any rate it does not leave the human race to be frozen out of existence.

Then life appeared on the earth—vegetable life, animal life, and finally man. You will learn from the book of Genesis that there is a clear distinction between man on his desert island and all of the other animals there. The link between man and the beasts around him is still the missing link. You are told that in the book of Genesis there are two accounts of creation. It is perfectly correct. There are two such accounts. And that these accounts are opposite to one another, which is, in one sense, perfectly true. The first story is told as from God. "God created the heavens and the earth." That was how it happened. The second is obviously the creation as it gradually dawns upon the awakening faculties of man, as he began to see the trees and animals and to give them names. Anyone who has ever done any literary work knows that he approaches narratives from various points of view. Read Browning's "The Ring and the Book," in which a story is told from many points of view, and you will realize what I mean. I am not afraid of any word and I am not going to be. I remember Mr. Lloyd George telling me a story against himself of how a man fell into the river Thames and another fellow jumped in after him and pulled him out. After the rescue, they asked the rescuer how he did it. "Well," he said, "I swam to him and I turned him up, face to the sky, and I looked to see that he was not Lloyd George, and then I pulled him out." There are some people like that, who, if they saw a person drowning would turn up his face and see he was not an evolutionist before pulling him out.

Does a doctor ask you whether you are an evolutionist before he heals you? Does a dentist ask you whether you are an evolutionist before he extracts your teeth? No; and when Christ meets a man or woman, do you mean to say that His love is interrupted because that person has read Darwin? It is a blasphemy against Christ to say so. I'll tell you what we British did with Darwin—we buried him. It is true we buried him in Westminster Abbey, but so did we bury Charles the Second. These things are not to be met by bad temper. They are to be met by argument and persuasion.

There were two great mistakes made by the evolutionists, mistakes not pointed out by the church alone; but by scientists themselves. They first of all said that the origin of species, including man, was an elementary form of life, that man is therefore not a spiritual being, but a material being. And in a sense that was half right, because Genesis said that we are formed of the dust of the earth. But it was only half right, because Genesis added, "God breathed in the nostrils the breath of life and man became a living soul." What the church has stood for against a false science is the dignity of man. And today over that question of the single origin of life, I understand that scientists themselves are in doubt. They admit that there must be at least half a dozen origins of species and that, as one biologist has put it, the pedigrees of creation are as uncertain as the pedigrees of Homer's heroes.

The second of Darwin's errors was the survival of the fittest. What did that mean? It was the theory that animals developed in so far as they were strong and that the strong beat down the weak. There never was a more dangerous philosophy. It was this error that produced modern Germany. It was responsible for the war, and it has cost mankind already twenty million lives. The idea that the devil may take the hindmost is directly contrary to Christian teaching that the strong ought to bear the burdens of the weak, and that God has chosen the weak things to confound

the mighty. The survival of the fittest closes every hospital; it justifies the old Roman custom of exposing infants after birth, in order that the weak should perish. And I understand that, once more, science has abandoned the doctrine; and that in this respect the theory of Darwin is of no more authority today than, as one authority put it, the theory of Lucretius. Therefore, our Robinson Crusoe, following the first chapter of Genesis, has been saved from two capital errors of modern science: First, that there was no divine origin to the soul of man; and, secondly, that there is no scientific sanction for educating the backward races. Everything that is true in evolution is in the first chapter of Genesis. All the first chapter of Genesis has done is to avoid the false.

I come now to the question of miracles. I was talking to one of the leading astronomers of the United States. He told me that my body was made of either molecules or electrons—that each part of the body was governed by a fixed law—I had no real will of my own. So I said, "Well, then, what is the use of prayer or joy or love?" He said, "They are all just simply physical phenomena." I said, "I know one argument against that." He said, "What is that?" I said, "Your own smile. You are simply enunciating the old doctrine of predestination. And you have made me believe in miracles." He asked me how this was, and I answered, "If science means that I have no will, that I have no choice, well I may as well be hanged for a sheep as a lamb. I may as well, from your standpoint, believe that Joshua called upon the sun to stand still, because, according to your attitude, that is no more of a miracle than if I had an answer to prayer." And he admitted that I had correctly stated his position.

The thing that makes it difficult for me to reject the miracles is the fact that they are still happening. Take Joshua calling upon the sun to stand still. There you had humanity in a condition where nearly everybody on this planet said that the sun ought to be worshiped, and there was one man who said, "No, the sun is simply my servant in the work of God. I am going to conquer time." Have you ever realized how time has been conquered ever since? What is the train, the telegram, the machine which multiplies operations, but the conquest of time? It was Joshua that blazed the trail. It seems ridiculous that Elisha should have caused the iron head of an axe to swim. Can you show me a single ocean today where today the iron is not swimming? Your own shipping board found that they can only run with a profit any ship that is built of iron. Here is the conquest of the sea, and it was Elisha that blazed the trail.

Christ walked on the water. Your airmen have leaped across the Atlantic, and the day is coming when, as it is said in the book of the Revelation, "there shall be no more sea." Christ blazed the trail.

How ridiculous—so we are told—that the blind shall see! Yet our Lord looked upon human life and he said, "There is one thing clear, you are short sighted." Did you ever realize how the microscope has been invented to enable us to see things closer, and the telescope that we may see things distant, and the X-ray that we may see through things? It is the greater eyesight—and Christ blazed the trail.

How absurd—again it is said—that we shall expect to see Him when He comes! Yet only a week or two ago newspapers were publishing by wire the photographs of the President of the United States. The day is coming when an event occurring in far away lands will be photographed on the press within twenty-four hours.

The deaf shall hear. What is the telephone but something to help the deaf to hear? Who ever thought, except Christ, that the air was full of music and messages that the people couldn't hear? We know it is true now because we have discovered the radio. And then they come to me and say, "We accept our Lord as a teacher, but not as a scientist." He was two thousand years ahead of the greatest scientist that ever lived.

"The lame shall walk." Why, in the days of Christ, you could only go a mile or two an hour. The world yearned for more rapid progress and invented automobiles and trains.

"The hungry shall be fed." Have you ever realized how unusual in recent years is the organized harvest of the world. "Living water should break from the rocks." Why, that was said in countries where they carried water around in skins of animals and sold it at so much a thimble full! But today you have your great reservoirs supplying cities of millions.

"The sick shall be healed." Consider the organizations of hospitals and doctors. "The lepers shall be cleansed"—that is, particular diseases shall be attacked. You have the remedies for evils like tuberculosis, etc., and, according to the statistics of insurance societies, years have been added to the average life of a Christian nation.

"The dead shall be raised." What was raising the dead? It was no more than prolonging human life to its natural term.

You say that miracles never happen—I say that the whole thing is a miracle. I say that every scientific advance had an origin in countries where the Bible was known and read. I say that every time Christ was two thousand years ahead of the scientist.

He died on the cross and the blood flowed from His five wounds for the redemption of the human race, and it was not for fifteen hundred years that the uninspired

biologists discovered that blood circulates in our veins. And fifty years ago, my own uncle was bled by science to death as a cure. The telescope, the microscope, the X-ray, and the radio were all far behind the foresight and vision of the Christian church. Have you ever read the first chapter of Ezekiel. The vision of wheels —wheels within wheels—wheels moving through the air with flashes of fire—a man's face within the wheels —and the man able to steer them up and down and around and around? Here was a prophet who only saw the spinning wheel, the chariot wheel, and the potter's wheel, and yet from those simple indications realized that there would be a thing called modern machinery, and that it would fly through the air, though heavier than air, and that it would be guided by the hand of man. The flying machine of the future would fly like a bird, and in Germany—where, of course, they dismissed the prophet Ezekiel as of no importance—they tried to build Zeppelins lighter than the air, yet nobody has ever thought of sending the Zeppelin around the world. If you are to fly successfully, you have to fly as God made the bird to fly.

You say, How could any man have foreseen that? The answer is that such prophecy is what we mean by inspiration—it is superheated genius. One time I said this, and a preacher came up to me and remarked, "Of course, that is very nice, but you know what Ezekiel really meant was a sandstorm in the desert." My answer is to face the facts, and not to dodge them. There are chapters in the Bible which obviously are miracles in themselves. People come to me and say that Saint John did not write the fourth gospel. Well, I am quite open to argument, but I want to know what the argument is. They say they know it from internal evidence. I remember a little verse that said:

"John Gilpin was a citizen
Of credit and renown,
A trained band captain eke was he,
Of famous London town."

It is the opening stanza of a nice little ballad. Let us suppose that the higher critic of the future pick up some child's picture book and find that ballad. And then suppose that he turned to your hymn book and discovered these verses:

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm;
Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

Put those two verses side by side. The critic will say, of course, that the man who wrote the ballad of John Gilpin was one man and that the man who wrote about the ride of Jehovah must have been another man. He would argue thus from the internal evidence, and yet both the poems were written by William Cowper.

I wrote a series of anonymous articles in London. They were about the British government of that day, and I understand that part of the time of a cabinet meeting was devoted to discovering who perpetrated them. Some of them were my friends, and when my name came up, they said that they knew that the articles were not by me, because they knew me well, and I had no sense of humor. Now suppose you had got the actual manuscript. You could have proved absolutely that I didn't write those articles, because usually I write an upright handwriting, but when I get irresponsible my writing goes sideways, and, therefore, you could have proved it from the manuscript and from internal evidence and from personal contact that I didn't write them. And yet, in fact, I did write them.

I want to say that I believe that two hundred years hence nine-tenths of what I may call the speculative criticism of the Bible will be as dead as the scholasticism of the mediaeval ages. Of course, the Bible has difficulties—so has life. Difficulties are our education, but the man who humbly wrestles with the Bible is a great deal stronger than the man who wants all of his thinking too easy. Healing the world was inspired by the miracle of healing. A hundred years ago you had a tremendous revolt in this country against certain types of evangelism of the eighteenth century, and a great many bodies like the Unitarians started. What happened? Did this whole country become Unitarian and Universalist? No; on the contrary, you had what I might almost call an excess of faith. You had the Christian Scientist starting in Boston, and you had a great upheaval known as Mormonism. The negative position was not a position that this country was prepared to accept. In England, two hundred years ago, there was hardly a Presbyterian church of that day which didn't become Unitarian. Did the whole country become Unitarian? No; the answer was the greatest upheaval we have ever had of Protestantism under John Wesley, and I suppose that today the Presbyterians in England have as strong a church as the Unitarians ever had. A Unitarian like Charles Elliot, who is faithful to his creed, is a great deal better than a Fundamentalist who says that every letter of the Bible is inspired, but who has never read the book of Habakkuk. I would much rather have a man who is a little uncertain about the Bible and has read

it, than people who look upon it as an absolutely inspired book which must be kept closed.

The world is interested in healing, whether it be spiritual or material. You know that today there is, as strong as ever, the Roman Catholic church. At Lourdes, in France, there are one million pilgrims who go there every year in the belief that God still heals. From our Western standpoint, the Christ of Lourdes is an obscured Christ. But it is better to pray to an obscured Christ than not to pray at all. Every case of healing there is certified by any doctor that wants to come. The Bible puts the case for healing quite perfectly. In the Epistle of Saint James, he says that if anyone of you is sick, you are to pray for him first, and then anoint him with oil. The spiritual influence and the material method are to work together, which is exactly what we do when any of our loved ones become sick. The doctor can come with his lancet and his drugs and his treatment, but there is not a doctor that does not hold that there comes a point when, in determining between life and death, he can only say, "Thus far I go and no further." And then the prayer of the faithful is effective in determining the will of God for the sufferer.

I cannot agree then with my astronomer friend that this whole world, including ourselves, is a soulless machine. It is governed by a personal will. That will is love. That love was revealed in Christ, and if Christ was all-powerful, it is because love is as Henry Drummond put it, the strongest thing in the world, for God is love.

A Forward Step of the Young Men's Christian Association

ABOUT a year ago the Young Men's Christian Association of the United States called a Constitutional Convention to work out plans for a more vital unity, to study methods of financing its general agencies, and to bring the whole organization up to modern standards of efficiency.

Under the new Constitution the movement has a National Council, democratically elected in one hundred and fourteen electoral districts, formed according to active membership basis. The first Council meeting was held in Buffalo, N. Y., December 3-7, 1924.

Several most notable things occurred: The Council unanimously elected Dr. John R. Mott as the first General Secretary. It appointed three Service Divisions to carry out its supervisory service: (1) the National Home Work Division, which is to serve the various types of Associations in the United States; (2) the International Service Division, which is to continue to answer the call of the churches in foreign lands to organize and supervise a great Association Movement in these lands; (3) a National Personnel Division, which is coordinate with the other two divisions and is committed to recruiting and training a sufficient number of very high grade secretaries to man the Association Movement. The policy set up for this division contemplates securing an increasing number of college trained men, who will take thorough professional training in one of the three Association colleges, Springfield, Mass., Chicago College, Chicago, or Southern College of Young Men's Christian Associations, Nashville, Tenn.

One other great forward step was taken, namely, the distribution of the budget to all the Associations. This will immediately free the general agencies for a much larger service and will at the same time make a real basis of unity among the Associations. We are usually deeply interested in that which we help to support. The new organization will doubtless give the Association Movement a very much larger usefulness.

W. D. WEATHERFORD.

"The Discovery of the Will of God"*

DR. WILLIAM J. HUTCHINS, President of Berea College, Berea, Ky.

THIS evening I assume that all of us are the devotees of the Cause. There presses then upon us this supreme question: What for me, in this emergency, is the will of God? One thing is certain; if we are to be the followers of Jesus, we must do the will of God. It was Jesus' meat to do the will of Him that sent the consummate kingdom. "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of God, but he that doeth the will of my Father which is in heaven."

To the man who does the will of God death is forever dead. The world, says one of Jesus' dearest friends, "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."



DR. WILLIAM J. HUTCHINS

And I hear men say, "I want to do the will of God. But tell me what it is." I think we shall all agree with Alice Freeman, who said, "If my Father wishes me to go to college, I know that I shall go; if He doesn't want me to go, then I don't want to go." I believe we are all of us ready to say with Lincoln, "Whatsoever shall appear to be the will of God I will do." But what is the will of God for me? Are the open paths allurements of the devil? Are the hindrances which I see danger signals, or are they hurdles, over which I ought to leap to run the hard path of the will of God? We would not defy God, we would not ignore God. We cry, "What wilt thou have me to do, Lord?" And there is no voice, nor any that regards, nor any that answers.

Surely God could not leave us in the dark regarding a matter so important; and yet history warns us that a man may think he is doing God's will, and yet do something which history proves to have been a grievous wrong to the kingdom of God. As he haled men and women to prison, Saul of Tarsus verily thought that he was doing God's service.

In the later middle ages, an unkempt ignorant monk began to preach the Crusades; and soon all Europe was on the march, a mass of fanatical men, women and even children; and the disease, the defeats, the death were endured in the thought, *Deus, Vult*—God wills it.

It is not so many years ago that in the saintly town of Salem a hundred innocent persons were in jail for the crime of witchcraft. Twenty persons were killed, one was pressed to death, sacrificed to a delusion; and judge and populace were braced to their horrid task by the thought, God wills it. White Whitefield regarded the rum trade as essential to the prosperity of America.

Does God leave us in the dark?

We turn in our perplexity to the infallible church of Rome, and get no satisfying answer. We turn to the infallible book of Protestantism and get no satisfying answer.

From the Bible as a book of rules to the Bible as a book of life we turn to hear Paul say, "Be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

It is a fine suggestion of the words that there is a good and acceptable and perfect will of God which a man may discover.

But how?

The words contain obviously a negative and a positive exhortation.

First: Take not on the fashion of the age.

And what may that be?

A teacher of mine once suggested to us that there are four outstanding crimes of America: Cruelty, Cowardice, Insolence, Self-indulgence.

Cruelty: Miss Conde was telling us that in a Northern city once she received a letter which said, "Would you be willing to receive a call from a colored girl?" Of course Miss Conde welcomed her. The girl burst into hysterical sobs. Finally Miss Conde asked her,

*Stenographic report of an address delivered at one of the vesper services, July, 1924, Southern Summer School, Blue Ridge, N. C.

"What's the trouble?" "Simply this, that when I look into the glass in the morning I must look into the face of a black girl." And then that girl told a story of social cruelty which would break your heart.

Cruelty, Cowardice: The cowardice which fears to stand alone, the cowardice which is afraid of club opinion; the cowardice that asks, Hath any of the rulers or of the Pharisees believed in Him; any of our set, any of our lodge, believed in Him?

Insolence: I sat in a railway train a while ago. Looking out of the window, my seat-mate said, "There goes a bunch of Hunkies to work on the railroad." Yes, how often we have seen them this summer, men working under blistering suns, at night huddled in box cars with the air so thick you could cut it with a knife, that we might ride in ease and comfort from one part of the country to the other. There goes a bunch of Hunkies to work on the railroad.

Self-indulgence: A friend of mine tells of a little boy who visited his home, a boy whose instant plaint was, "I want to be 'mused." It's the cry of all of young America today and of middle-aged America as well, "I want to be 'mused." And this self-indulgence is at this moment losing to Americans the high privileges, ours by birthright, which other peoples are dying to win. Cruelty, cowardice, insolence, self-indulgence. Are we in any measure taking on the fleeting fashion of age, we forever abandoning any possibility of discovering the will of God? On the other hand, do you remember the story of the Pilgrim Fathers, as told by their historian: "So they left that goodly and pleasant city (Leyden), which had been their resting place for near twelve years, but they knew that they were pilgrims, and looked not upon these things, but lifted up their eyes to heaven, their dearest city, and quieted their spirits."

We pray, "My God, what is Thy will?" And I think the answer comes back straight and plain:

Among the cruel will you be merciful?
Among the cowardly will you be courageous?
Among the insolent will you be fraternal?
Among the self-indulgent will you be sacrificial?
I appoint you to know my will.

Through love to light, O wonderful the way,
That leads from darkness to the perfect day;
From darkness and from sorrow of the night,
To morning that comes singing o'er the sea;
Through love to light, through light, O God, to Thee,
Who art the Love of love, the eternal Light of light.

Positively: Be ye transformed by the renewing of your mind, the renewal of your rational nature. How easily said. I can't renew my rational nature. No, but God can. Do you notice the passive voice? Be ye transformed. And so we come to the one fundamental act of the Christian life—surrender. That's a word we don't like. Men imagine that there is something weak, womanish in surrender. At Silver Bay a while ago, a Secretary of the Naval Y. M. C. A. said to me, "I don't like that word surrender; I think we ought to use the word enlistment." And this is good; but some of you fellows have discovered that the very essence of enlistment is surrender, surrender to your commanding officer.

It is well for us to realize that God asks of us in the realm of religion only what he asks of us in the realm of science. You recall the remarkable word of Huxley: "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion; follow humbly wherever and to whatever abysses nature may lead you, or you shall learn nothing. I have only begun to learn intent and peace of mind since I resolved at all risks to do this."

The loftiest act of the scholar is surrender to that which is higher than the scholar, Truth. The highest act of the Christian is surrender to that which is higher than the Christian, the God of Truth. It has been beautifully said, "It is the one great road to character, to stay in the presence of the best, in absolute self-surrender to it." You remember Frederick Watts' fine word, "The Utmost for the Highest."

A father told me this story. His four-year-old boy one day quite irrevelantly said to him, "I don't care for you, papa." "Don't you? Why then I guess I don't care for you." Silence for a little while. Little more querulously this time: "Papa, I don't care for you." "Well, then I guess I don't care for you." "Papa, we was just foolin', wasn't we?' And the little fellow was in his father's arms. How often we practically say to our Father, "Father, I don't care for you." And to the froward, God shows Himself froward. At last we stop our fooling, creep up into the arms of the eternal God, and with the act of surrender begins the miracle of transformation. God renews our rational nature, and we come at last to know what is the good and acceptable and perfect will of God.

Two Warnings

First: The renewal of the mind does not mean the removal of the mind, the surrender of commonsense, the apotheosis of brainlessness. Often God speaks to us through history, through experience, through the voices of our friends, through reason.



BORN JANUARY 19, 1807 DIED SEPTEMBER 29, 1870
A PHOTOGRAPH OF THE FAMOUS LIFE-SIZED PORTRAIT WHICH HANGS IN THE LOBBY OF ROBERT E. LEE HALL AT BLUE RIDGE



Robert E. Lee Hall

Second: Paul does not assert that the renewal of the rational nature is to be immediate. It is a process, and not a catastrophe. The surrender is indeed an act; the transformation is a process, and during the process our judgments may not always be accurate; we shall make mistakes.

A dear friend of mine, far more intelligent than the average college woman, became a Christian Scientist. She had been a physician, and her adoption of Christian Science meant a great intellectual as well as financial sacrifice. For two years she gave herself sedulously to Christian Science, and then after two years she gave up her Christian Science, because to her it had become incredible. In the one case or the other she mistook the will of God.

Immediately before us as an Association is the question whether under any circumstances whatever war can be the expression of the will of God; and we, an Association dedicated to the doing of the will of God, would probably be split into a majority and a strong and intelligent and devoted minority, whose devotion to the will of God cannot be questioned.

One side or the other must be wrong. And we shall make mistakes; but I am persuaded that we shall make fewer and fewer with the years. It is not good that God should reveal all His will to us all at once. Our partial ignorance is the price we pay for freedom, for love, for strength. For us the refusal to accept the world's livery, and to adopt the fleeting fashion of the age. For us the great surrender to the Greatest. For God the miracle which He alone can perform, the transformation of our rational nature, until we shall stand at last perfect and entire in all the will of God.

Member of the Association

Captain Robert E. Lee in his life and letters of his father, speaking of General Lee's interest in the Young Men's Christian Association at Washington College, where he was president from 1865 until his death on September 29, 1870, says:

"He was the earnest friend and strong supporter of the Young Men's Christian Association and an annual contributor to its funds. Upon one occasion, at least, he placed in its library a collection of suitable books which he had purchased with that intention. In his annual report to the trustees he always made mention of the association, giving an account of its operation and progress."

There hangs in Lee Hall at Blue Ridge a facsimile letter from Lee to the Young Men's Christian Association at Washington and Lee, which reads as follows:

"WASHINGTON COLLEGE, VA., 4 June, 1870.
"My Dear Sir:

"I have recd. your letter of the 3rd inst. announcing my election as an honorary member of the Young Men's Christian Association of Washington College, a Society in whose prosperity I take the greatest interest and for the welfare of whose members my prayers are daily offered.

"Please present my grateful thanks to your Association for the honour conferred on me & believe me very respt. your obt. servt.

R. E. LEE.

"MR. A. N. GORDON
"Cor. Sect. Y. M. C. Assn.
"Washington College, Va."



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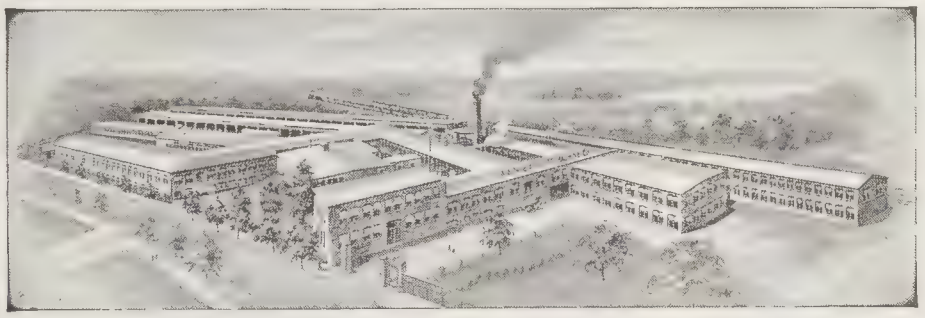
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Problems of the Hour —A. E. Cory

Religion the Supreme Force in Industry —H. N. Snyder

The Bible as a Book of Missions —H. W. Gates

FEBRUARY, NINETEEN TWENTY-FIVE





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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

Religious Education

W. D. WEATHERFORD.

FROM time to time we have called attention in THE BLUE RIDGE VOICE to the fact that religious training was lagging far behind general education. Most of our boys and girls go to Sunday school until they are twelve or fifteen, but they have an average of only twenty minutes of real religious instruction each week. Most of this is not given by thoroughly prepared teachers, but by men and women of fine character but little teacher training. The result is that thousands of men and women have the same conception of religion which they had when they were twelve years old. Every other conception of life has changed. In school and college their scientific conceptions have grown tremendously. In business the economic ideas have taken on large proportions. Religion alone has remained static. As St. Paul so well said: Most Christians are still babes in the faith, and can only take milk instead of the strong meat of fuller understanding of God. It is one of the serious religious problems of our day. We must provide continuous training in religion for our young people. God is forever the same, but if our conception and understanding of him does not grow, then it surely dwarfs in comparison with our understanding of the other phases of life, about which our conceptions are continually growing.

In like manner we have called attention before to the fact that we are giving much more adequate training to engineers, doctors, or teachers than we are to our religious workers. Millions of dollars are being poured into these phases of education, but meagre amounts are being expended in preparing religious leadership through professional training.

We are much encouraged by some pamphlets which have just come from Dr. D. Clay Lilly, one of the leading ministers of the Southern Presbyterian church. Dr. Lilly is pastor at Reynolda, the famous estate built by R. J. Reynolds and his wife, who later became Mrs. Johnston. These pamphlets set forth Dr. Lilly's plan of bringing together conferences of Presbyterian ministers, scientific leaders, and others, not only to face modern religious problems, but also to take steps to see that religious training in the church shall take cognizance of the fullest facts of science, sociology, psychology, and philosophy. To put it into Dr. Lilly's own words: "The intellect must always have a large place in religion. With this in mind, we shall invite representative scholars from the fields of modern scientific theory, and others who are at home in modern critical methods and results. More particularly these men will be chosen from the departments which are most closely related to the religious problems of the day, viz.: Biology, Sociology, Education, Psychology, Archaeology, Biblical Criticism, and Apologetics. They would meet here in a conference as our guests once a year, and would continue their special and individual work from one conference to another. They would have as their purpose and spirit an honest and courageous approach to the present day problems of Christianity."

We believe this is a step in the right direction. Religion has nothing to fear from the most searching criticism. Whatever is true will ultimately win. Victory finally rests with the facts. We have absolute confidence that unbiased study will strengthen religion rather than weaken it. It is gratifying that such a leader as Dr. Lilly is undertaking this task.

Problems of the Hour*

A. E. Cory.

IT is a rare pleasure to come to you this morning on this, the birthday of our nation, for there are a great many serious thoughts that ought to be in our hearts on this day. I think that every day ought to start with serious thoughts, but I was glad that some of these young people fired off a few firecrackers to relieve the monotony of seriousness. I make it a habit of starting the day with reading the Bible and private devotions, and then if I can get a funny paper I think I am going to have a pretty good day. If immediately on top of the Bible I can, I put a little bit of humor into my life, and then, if I have time, I go and look into the glass and detach myself, because the funniest paper that any of us can look at is ourselves. (If you don't think so, try it.) I come this morning talking to you, if I may, about certain concrete things that I believe are fitting upon this day that celebrates the birth of our nation's life.

This is a wonderful world and a wonderful age. We hear a great deal of the problems of the world, and about what a complex and terrible world it is. I was reading one of Raymond Fosdick's speeches where he quoted John Kirkland, who delivered an address in 1822 at Harvard. I don't know who John Kirkland was, but he started with this address in this way. He said, "This is the most complex age that the world has ever known. There was never such a complex period in all civilization as this one." That was in 1822.

I was reading one of Mr. Beecher's addresses where he said: "The world will never know a more critical period than this one. No matter what may come, this is the most serious age that the world has ever known."

I have been thinking of Mr. Kirkland and his complex age—there were no steamboats or railway trains, there were no telephones (he might have been fortunate upon that), there were no bath tubs (I will not comment). But there he was facing what is to us a simple civilization, calling it complex.

I went back to my old college week before last, from which I graduated thirty years ago, and delivered the commencement address. While there I was thinking of the wonderful things that have happened in those thirty years. As I went back there I read, on a wayside sign, that the ten millionth Ford was now in the hands of the user. Thirty years ago there was no such thing as a Ford or a road for the Ford. In those thirty years we have conquered the roads and we have conquered the air. On that very day a man was going from dawn to dusk across the country. If any man had prophesied that thirty years ago, we would have said that he was insane.

We are living in a wonderful time, and the most wonderful things are not the mechanics of it, but I think I thank God every day that this is a thinking age. Thinking widely and thinking contrarily, but I thank God it is thinking. Ten years ago at this very hour I was in Russia; I saw that Russia that was being strangled and not being allowed to think. I thank God that this Russia today is thinking.

This is a wonderful age of unity—it is a wonderful age of communities—it is a wonderful age of co-operation, but I thank God that this age, more than any other age, can show the power of a single soul, and I am coming to speak on this, the birthday of our nation, upon some of the great problems of life—indexing them only—not giving any particular solutions for them, but giving you an attitude, for I have learned that attitudes are what we need most. You remember Mr. Wilson said, "I don't care what a man is, but I want to know in which direction he is headed." I think today perhaps we have a machine-made civilization. We have tied ourselves up to too many theories and are giving too little attention to attitude.

I am thinking today of the young man and woman who have come up through the process of going to school. I am thinking of education in all of its forms—as some of us are thinking today of education from its intellectual side, from its moral side, and from its spiritual side. As I think of that boy as he crosses and goes yonder to school, I am thinking of him as the most individual and selfish animal that ever lived. There he goes, nothing but an animal. I don't know what you think of evolution; I think evolution may have made the animals; I think that education and religion made man as he is today. I am thinking of a boy (I won't think of the girls, because they are not such selfish brutes as boys), but I am thinking of that boy as he goes across there—there is nothing in the world but himself. He has been waited upon and pampered and looked after. He has been told to do this and that and he says, "Excuse me," if he does something wrong; but this is not a principle in his life. He is a parrot, that's all. He is just saying those things mechanically. Of course your boys are not that way, but mine was. And then he goes in school to take a seat and there is another boy who is the same kind of an animal, and they

*A stenographic report of an address delivered at the Missionary Education Conference, July, 1924, Blue Ridge, N. C.

get into an argument over who shall have that seat. Then begins the process of socialization. I think we have not realized what that process does for the individual in that life.

Not long ago I listened to one of the most scholarly addresses I ever heard, and afterwards it was my privilege to be at dinner with this prominent educator, and as I was seated with him, I said, "Doctor, I am going to ask you a question. As I know something of you and your life, I am just asking this question, What study helped you most in college?" He turned to me and said, "I don't know that I understand you; do you mean intellectually, socially, or morally?" "What thing helped you most in the development to make you the man you are?" He bowed his red head a moment and smiled into his plate and said, "Do you want an honest answer?" I said, "Yes." He said, "Football." I was rather amazed, and I asked him, "What do you mean?" He said, "You see I am red-headed and an Irishman. This is almost an impossible combination. I had an awful temper and I was always a trouble to my parents. I was very fast on my feet and as I went out I learned to play football. I became an expert, but we had an old rather hard-boiled coach, and that coach would never let anyone who was angry play football. I went in time and time again, and my temper would flash, and I would have to come out. We came up against Yale, and I knew they needed me. It was absolutely necessary, and I went to the coach and said, 'Pat, for heaven's sake don't pull me out today.' He said, 'Son, keep a smile on your lips and play the game, and I will leave you in.' There came an intense moment in the game and they struck me in the face. My mouth and ears were full of dirt, but every time they dragged them off of me I was smiling, and in that crucial moment in the game which is now football history, the ball was dropped and with my fast feet I went down the field with a touchdown. After the game I went back to the showers, and old Pat put his hand on my shoulder and said, 'For the first time you are a man.' In all my life that lesson has been the biggest thing, for I learned there were other people in the world."

Today I am going to bring that lesson to you. Today in the world there is just this need—men who will smile through in personal, national, and international relations—men who can be true to themselves and to the team. As we come to index some of these problems, there is this—whether we are going to look at life in the really serious way of the Christ or are you going to look at it in terms of Moses? I believe we need to look at life from Moses' standpoint, viz., is it wrong? But on the other hand, we need to look at it in Christ's way—is it right? How many of us today are phrasing our lives on the standpoint, Is it right? Generally we are satisfied to look at it in the more negative way, Is it wrong?

Some of you are old enough to remember Sam Jones. I remember him as a boy of twelve. You may have heard this story before, but it is a good deal like the circus. The circus never changes; it is the same every year, and I wonder why so many people keep on going. I always go (of course, to take the children). Sam Jones told this story. He said when he first started out in his ministry he used to have "quitting" meetings. All the people would come down quitting something. Some would quit playing cards and would bring a deck of cards down and lay them on the table; some would say they were going to quit smoking, and would bring their pipes down and lay them on the table; some would say they were going to quit drinking, and would bring their bottles down and put them on the table; others would say they were going to quit dancing, and all sorts of things. One day in a crowd of people who were coming down, he caught sight of the best old lady he had ever known. He said, "What in the world have you been doing?" She said, "Nothing, and I am going to quit it."

I think today the thing that we need more than anything else is to get the great fundamental question in our lives, Is it right? On this, the birthday of our nation, as we face some of these great questions, can we not face them with, Is it right? I am thinking today that our civilization particularly rests upon one thing. It rests upon law enforcement. It rests upon the necessity of absolute obedience to the constitution and to law, and I am wondering today how many of us as Christians are facing that question seriously. Is it right when we do something that transgresses the law just a little? A great many of us are interested in the Democratic convention, and I have been particularly interested in the attitude of my own people. I have not found one that said that they would vote for Mr. Smith for President but I have been interested in the reason. I have not heard them say they would not vote for him for President because he was untrue to the constitution of the state of New York and to law—but they say they would not vote because he was a Catholic. We allow our religious prejudices to influence us more than moral issues. What we need is this: When a man will stand out and defy the constitution of a state that our morality will be so keen that we will not vote for him. I confess to you that if Mayor Deever, even if he is a Catholic, were nominated, I would vote for him. When the citizens of Chicago called for a conference, he said, "I will have no conference on anything that I have pledged my oath, and if all Chicago goes against me I am going to enforce the law." Let not our religious prejudices be stronger

than our moral convictions. This will be easy if we but ask the question, Is it right?

Then on this day we come to another great question, and I hesitate to mention it in a place where Dr. Weatherford is and where some of you are, for you have studied the question more than I have. This is the question of race justice, and I think it well for us to look into it. I am not thinking of it in the limited sense as we think of it in the South, but as we should think of it in the broader world sense. I confess to you, as a loyal citizen, that I am bowing my head in shame because of a hasty action of congress we have wounded a great nation today. I believe in immigration laws, but I think that America has never done a more damnable thing than the hasty and prejudiced way in which we passed the Japanese Exclusion Act. I think we have come to an hour when we must be poised and look at the question of the races not from any sentiment on the one hand nor from any deep-seated prejudices or fear on the other hand.

As we come to the Negro question, let us look at it in the light of what is right and not with any great ghost of fear of the desire of social equality. A friend of mine, a citizen of the Old Dominion—Virginia—was riding in a train in Virginia a few months ago, and you know they don't have the Jim Crow trains up there, but the negroes are expected to be seated in one end of the car, and the white people in the other. The negro part was overflowing as he was sitting there, and he had a seat to himself. He was going to a religious convention. There happened to be a woman of some two hundred pounds there, and she was seated alone, and she spread that two hundred pounds over that seat. (Perhaps she should not have had anyone sitting with her.) A little negro girl came shyly down the aisle and he said he noticed a preacher sitting alone, and the preacher spread himself all over the seat, and even put his grip up. This little girl—perhaps it was the first time she had been on a train—came down the aisle and this Virginian said, "Won't you have a seat here beside me?" She hesitated a minute and then sat down, and instantly the brakeman came in and said, "You can't do this. Did you ask her to sit here?" He said, "Yes." Then the conductor came, and said about the same thing. Why they nearly stopped the train—the fact that he would ask this little negro girl to sit there beside him. People were talking all over the car about him—this Virginia man of culture. He said, "Conductor, why are you raising such a fuss about this thing? I want to ask you a question: If Robert E. Lee was in this car, do you think he would let this little girl stand up?" If you will pardon me I will tell you what the conductor said. He said, "Well, you know —— well he would not." The Virginian said, "You better run your train; I am running this seat." That man was just a Christian, that is all.

Friends, when we come to this relationship of the races, there needs to be not the terrible fear of social equality. May I be utterly plain with you today? I think it has been my privilege, as my friend said in introducing me, to be in every land upon the earth. These other races are not bringing social equality upon us—but from whence came the Eurasian, mulattos, etc? It is because the white man has desired the women of other races, and we are only honest today when we say that the white man is the only one who has left his blood with every race.

Then we come to this other question, and this more complex question of industrial relations and the whole question of money. I have not any theories on this. I listened to my friend last night talk on co-operation and service, and I think I followed him in every point which he mentioned. I think I went with him all the way, perhaps a little beyond him, as I know he goes beyond himself in some of these things—but he gave you all some of you could stand.

Is there a test of Jesus Christ on this question of how we get our money in this relation to the human element? I am going to seem to go aside, but I am not. It was my privilege to solicit a good deal of money, and I went into a home in Texas one day. This woman had never given any money, but she had wealth, but I went in and she said, "I heard you, and I know what you have come for. I am going to give you a thousand dollars for this movement. Is that all right?" Usually they don't ask such a question. I said, "Well, it is all right if it represents you before Jesus Christ." She said, "What do you mean?" I didn't know, because I had never said that before, and I said, "Well, I think you know what I mean." She looked at me and said, "You come back tomorrow." The next day she said, "Mr. Cory, that question you asked me yesterday troubled me." I said, "I know today what it means, I didn't know yesterday; if you give me twenty-four hours I can usually tell you what I mean." So I said to her, "Your home in this community represents you; your education represents you, but have you ever been represented before Jesus Christ in your relation to your money?" She said, "I never have, and I am going to give five thousand dollars instead of one thousand." I said, "You are sure that represents you before Jesus Christ?" She said, "I don't like that question; I wish you would get out." So I left. She said, "You come back again." And I went back and went in and she said, "I have signed that pledge card, and I don't want you to ask me that question again," and she handed me that pledge card, and I said, "Does it?" She said, "I wish you would give me back that pledge card; I

may see you again and I may not." I went away, and I just stayed in the hotel, because she was the only one I was to see in that town, and after two days she telephoned me and I went down, and she said, "For the first time in my life I am ready to look the world in the face and my God in the face and say that this gift represents me before Jesus Christ," and she gave twenty thousand dollars. There is a great hospital out in a far field representing that woman before Jesus Christ.

Do you know I think, in this whole question of money, we need to get a representation before Jesus Christ. I think John J. Eagan has been referred to in this conference. His struggle to be represented before Jesus Christ; his influence in his industry and every part of his life, and so today I am saying to you that if we are really going to serve in this world it is only so long as we are represented in all of our attitudes, whether it be little or much, before Jesus Christ, and I am wondering, in the administration of our funds, whether we are carrying out the Christian principles.

Dr. McClain has spoken from this platform, and I guess many of you know and love him. The story I am about to tell is not in that great life that Warren has written of him, but a business man told me the story after the book was published. He said McClain came and told him he had a little money he wanted to invest, and asked him where he could invest it. He told him, but after a little while the company got into trouble. He went to McClain and said, "You must sell your stock." He said McClain turned and looked at him. He said, "This company is going down, and if you will sell now you can save most of your money." McClain said, "Do you mean you want me to sell something that in a little while will be worth nothing to the buyer?" He told him "Yes." I said, "What did you do with your stock?" He said, "I sold my stock." Do you see that, friends? Are we carrying into this thing the simple principles of Jesus Christ? That is the question of this day as we face these great questions of law enforcement and race and industry.

Now I am speaking to the younger generation. It is given into your hands the sacred task of uprooting in this next generation the most terrible evil that the world has ever known, and I am speaking today of war. Your generation must take forever out of the world's life war. May I be personal for a moment? Since I have grown into manhood there have been two wars. I fought in the Philippines in one, and I went with the marines from Chateau Thierry to the Argonne in the bloodiest part of the war. I have not been a slacker, but I have come to say to you that for the last time will I ever lift my voice in favor of war. Never again will I stand on the side of a war. Some say, Wouldn't you go into a defensive war? Listen, no war has been fought in the history of the world but what the plea has been that it is in the defense of our country. The war began on the basis of defense. Germany, ten years ago, when the war broke out, the one cry was, "We are going in in defense of Germany." There was no thought of aggression—it was all on the plea of defense. You say, Wouldn't you defend your wife? Friends, I am not answering that question. But you say, "If your wife were attacked, wouldn't you slay that man?" I might, but I would not slay his wife and children and his grandmother and grandfather, and a community of innocents, as modern warfare demands.

A major-general of the United States army said, "You men of the churches, unless you uproot war, I say to you that civilization will be taken off of the face of the earth." I can't mention his name, but you would be amazed if you knew who that general was—a man high up in the United States army saying that the time has come when all civilization is in danger, and do you know who is going to uproot war today? I thank God for the conferences which have been held by the various church movements of America. The only trouble is that they have not gone far enough. I think when the church people shall say to the government, "Never again will we enlist in any form of war," that moment war will be banished from the face of the earth, and the time has come for that.

You talk about Protestantism. What great Protestant has stood out to make history upon this question? Who are the two men, one of the past, and one of the present? Out through the Greek church he came with that great doctrine of non-resistance. We have laughed at him and ridiculed him, but there Tolstoi stands as a great bulwark against that evil thing, and now today comes that other man in India. There he stands out among all of the men of the world—Ghandi—a man of a good caste, educated in England and then going to Africa to practice law, and making a fortune every year with an income of from $25,000 to $50,000, and then he saw his people oppressed and he put himself behind them. Then the war came on and he was induced to go in, and then saw his mistake and preached his doctrine of reform until he went to prison. Bishop Brent said the other night, "I would rather be Ghandi in prison, standing out against the evils of this age, than to be one of the chattering, laughing throng upon the boulevard." Ghandi read the Bible every day. Someone asked him, "Why are you not a Christian?" Ghandi said, "I have never seen one. I have never seen anyone that took the words of Jesus Christ and followed them right through to the end." He said, "When I see one, I will join with him." You say "that is not so, there are Christians," but, friends, how many of us in our attitude on fundamental questions are really

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"Religion the Supreme Force in Industry"*

Dr. Henry N. Snyder.

LADIES and Gentlemen and, in particular, the Members of this Conference: Just a month ago, on another peak of these Western North Carolina mountains, I was honored by a place on the program at a conference of another industrial group—the joint meeting of the Cotton Manufacturers' Association of North and South Carolina. After listening at those discussions and addresses and at yours, I find myself with just about the same feelings now that I had then, and chief among those feelings is a sense of incompetency on my part.

I have listened to men who, if they don't know what they are talking about, ought to know, because they have had the wisdom of experience. Of course, I am an executive of a kind of a group of able-bodied men. Physically, they look about as well as the most of you, and better looking than the most of you. They are able bodied is the point, and yet from one standpoint I have the feeling most of the time that they are in a chronic state of strike. It is unorganized because it is so instinctive. Some things you have to organize, and others you just let it go, and it will go. They are expert in only one field of labor—that is, how to work their fathers and the faculty. Now, therefore, I don't know all that I ought to know about you and your field of work. And then, of course, I am just one of those academics who are supposed to have knowledge without wisdom, because we are so impractical we don't handle life at all; we just stand off and look on; and, therefore, when we speak, we speak out of ignorance. Then I am not a preacher, either, and yet I am trying to handle a religious subject. It may be to my advantage that I don't know any theology, and therefore may speak religiously—so you see the position that I am in.

It may be that I am an onlooker, and you know what the onlooker has—two priviliges. One is of throwing things at the umpire—and then getting hit with a foul tip. I mean I am the innocent bystander that you call the public; and yet I feel two things about this—one thing, anyway. After listening to this discussion and after going back in memory to ten or fifteen years ago when I was privileged to attend similar meetings and to talk privately with my friends—and there are many, honored they are, too, in these great industries—I have a distinctive feeling that they have changed more in their thinking than I have, which is another way of saying that they have at last caught up with me. You see I am getting in the range of my competence now.

Now, about the thinking of the rest of us, there is a little more breadth than there used to be. We used to direct our thinking more closely and more intimately to our own separate tasks. Something has happened to us in these recent years that makes that impossible any more for any man who has anything to think with. Those of us who have not anything to think with are simply readjusting our prejudices to our local affairs. We call it thinking and it is not. I have listened to this discussion, and some of you dared to mention Europe as one of the causes of your problems. Some of these days we are going to banish the word peculiar and find out when human affairs are concerned there are very few peculiarities of conditions; but my point is that our thinking is broader than it used to be, and that is good for us. Now in the next place, in connection with all of us who are trying to think, we don't succeed, but we are trying, anyway. There is, I detect, generally speaking, a number of disappointments. Now, that is to say, we can't, if we try, disconnect 1924 with what we looked forward to in 1918. A sense of disappointment that we paid a price for something that we didn't get. The great promises were held out to us that have not been fulfilled. All of us are aware of the fact, and we are aware of the tremendous price we paid for something that has not come to us, and we are disappointed. We are not only disappointed in our thinking.

There is also a sense of failure in our thinking that the forces and institutions in which we used to put our faith had not measured up to our faith, had failed us. Our political institution, and our social institution, our religious institution, our educational institution and, if we can call our industrial organization an institution—we doubtless can—they failed us. They couldn't prevent something, which we have a conviction was so criminal that it ought not to have happened—that something, some power in our organization of our life, in the institution to which we look for stability, that some power in them ought to have been able to have prevented what we had to go through with. All of us are aware, or have been, therefore, of a sense of failure.

Well now, out of that sense of failure there is this other element in our thinking—critical mindedness. Now that is not bad for us. Personally, I don't object to the criticism that is going on about the business I happen to be in. Keep it up, and maybe you will wake some of us up after a while; it is going to be hard, no-

*A stenographic report of an address delivered at the Industrial Conference, August, 1924, Blue Ridge, N. C.

body has succeeded yet, and so go on, I don't object to it. It is a good sign, in a way. Don't be too thin-skinned and sensitive—it won't help you, it may hurt you, because you can't escape the critical mind of the world any more than the church or government can, or any of these institutions that represent the organization to make human life better. Critical mindedness—well, the world is full of it, probably there is an extreme of it.

I sometimes think, particularly as I read certain books, it is not critical at all, it is rather a diagnosis to tell us what civilization is going to die of next week; or in some cases it is so serious as to be a possible post mortem examination to show us what the world has already died of. I have no objection to that—we are not dying and we know it, but don't think you are because somebody tells you so. I go through the book shops; this one here and most of them represent the literature of criticism and attack. Well, now that is not as bad as we think it is. It will get bad unless we meet it in the right way. Now that is the point you want to remember.

Well, as a result of this critical mindedness there is in our thinking—I think I have detected it—an uneasiness and a fear as if something changing were impending, a change that is going to damage, that is going to hurt. We are uneasy, we are scared. Now I saw a whole book the other day—it nearly scared me to death because it enumerated to me things that were going to ruin us. Well, I had to get out in the open air to get relief. But that sense of uneasiness shows there is in our thinking what I may call an extreme of stand-patism. It is not democratic, but it belongs to another party. (You may have suspicions of what my politics are before I get through.) I can sympathize with this stand-patism, and you must also. The man nowadays who is under a sense of impending change and can't see what it is going to be, is looking back ten years and saying to himself and shouting at us, "Let's go back! Let's hold to what we have proved has been good, and be mighty careful about submitting anything new, because these things that have been tried are the things we ought to hold on to." Now I have a great deal of admiration for a brake on a wheel when the machine is going down hill, but no respect for it when we are trying to pull up hill—but we may be going down hill, I don't know. We know what it means when four years ago a great nation saw what two political parties did, so scared that they denied the right of looking ahead, and said, "All our greatness was of yesterday." Well, it is not only in political parties, not only in industry, but in the church as well—the church of the living Christ as well. Stand-patism is dangerously near, in this hour, of making our church the church of a dead Christ. It is everywhere, and it is a part of our thinking that we have to reckon with when we have to move in any direction.

Now, in the next place, let's look away from this phase of our thinking. You know these modern psychologists. I have many friends among them, who know the human mind scientifically, but who have refused to agree with me, and I retaliate by saying to them, "Those of you who appear to know the human mind show the least skill in using your own." That is knocking them down, particularly when they better you in an argument. Well, now, they talk about the unity of the human mind; I guess they are right, but we have also got corners, and I have been trying to take you into some of them—but we have got something else that is opening up. There is a group of people growing every day, who, while they have not yet formulated their program, at least are hungering for some creative, constructive thinking about the whole of life; who have grown a bit weary in the detachment of life and want us to see it steadily and see it whole. They are not only craving for the constructive and creative ideas, but what a hungering there is in the world for a creative leadership at this hour. The pearl of great price on the planet is the man or the woman with an authentic message that will call to the best within us. This is awfully scarce, and that is what is the matter with us. Now this hungering, this craving for the creative, for the constructive, is not revolutionary. That is my view of it. It does not want to smash you up; in fact, I really believe at bottom it is perfectly willing to accept the existing order of things, and I am speaking for myself. That it is not concerned much with creating new schemes, another kind of organization, but it is very greatly concerned in going deeper than that and putting something else in the old which will so transform it that you won't recognize it, and yet it knows into which it goes. It won't stop at less than the spiritualizing of all life, and when I have used that phrase, the spiritualizing of all life, I have come to the matter of religion. Of course, I shall happen to find religion maybe then. What sort of religion? Now ,being a layman, I can take liberties even with religion on a public platform. I wouldn't like to do it in the dark outside. What sort of religion? Now I envy the minds of some of my friends, who at least say that they can grasp what they call their theological conception. I can't.

The other day, a very dear friend of mine, who knows so much more than I do, came into my office and sat beside me and dared to open up a conversation like this. He said: "Dr. Snyder, what is your idea of the substitutionary theory of the atonement?" I said, "Man, heavens alive, I am a perfect ignoramus, and that is not confessing as much ignorance as I think you have." But now, when I am thinking, or trying

to think, as I face the modern world and the spiritualization of all life, I can't get that big phrase to work—but when you tell me that religion is a body of workable principles, and it is our business to set them to work, you are speaking the language I can understand. When you say to me that religion is a motive of control that makes me do what I ought to do everywhere, I can understand your language. When you tell me that an understanding of the religion of Jesus Christ is a way of living every day, everywhere, I think I can understand what you are talking about, and the religion that is spiritualizing all life that is going into industry and everything else a body of workable principles, it is the power of motives that controls, it is the final results in terms of a life. I should say, first of all, that religion in industry or anywhere estimates as first the dignity and worth of manhood and womanhood. That comes first, even in industry, and that is why I think my friends have caught up with me in the last ten years. They are discussing less and less the technical aspects of the big business they are engaged in, and more and more the human aspect. That is the advance that has been made.

Now I am not underestimating things that I don't understand. I have sat as a student here during these days. I can understand this, that more fundamental to civilization than anything else is industry, because civilization is built on it. The man or woman who, in their thinking, has a contempt for money and property and capital and investments and income and labor, or whose spirituality is of such a sort that he looks down on that, is a dangerous ignoramus in the modern world, because it is too fundamental. We are all inseparably a part of an organization which we call the economic and industrial life of the world, and civilization is of it because it is fundamental.

Now, after saying that, I put ahead of that the dignity and worth of the human material that we work with. Why the business of the state, the business of society, the business of schools and colleges, the business of industry, the business of religion, is to create a finer type of manhood and womanhood than we have ever known. If it is not that, it is not religion.

A friend of mine said to me just a little while ago: "I am a cotton manufacturer, and I am proud of what I have done, but when I come toward the end of things and begin to look back, I am happier because I gave thousands of people better opportunities for schooling and church and home life than they had before they came within the range of this industrial enterprise of mine." That man was standing today with the light of tomorrow on his face because he was putting religion in his industry.

Then I believe, in the next place, this: Religion in industry means equal rights and equal duties for all, and religion puts the emphasis on the *all*. The trouble with most of the things that we do is we don't put in the *all*. Now when I say *all,* I think the executive in



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business has some rights. I am one myself, and I sometimes believe that everybody else has rights except the executive. They are the folks whom everybody hates. Let's be kind to the executive—we will in religion. The executive, the stock holder, the directors, the foreman, the overseer, every employee and the public—any view of industry that does not take us all in is unreligious and irreligious.

Now, the emphasis on the *all* is the point I want us to keep for a while. On the *all,* to look at as a whole, and that carries with it not only rights but duties. I have heard of the duties of capital, and I like that. I want to hear just as much of the duties of labor. You know the first and the greatest American in the long ago said, "Never use the word rights in his services to country, but the imperial word was duty," and that is the religious word. Those who are most zealous to demand their own rights are rather apt to forget the rights of the other people. Those who are seeking positions, executive positions, positions of leadership, positions of labor and toil, and the public—all of us—we must see not only rights but duties. That is religion in industry as it is in anything. In the next place, another rather commonplace phrase, religion in industry is the pledge and promise of freedom for everyone. I happened to be reading on the Fourth of July some sort of newspaper (doesn't make any difference what it was), and I saw a bit of writing of this type, a Fourth of July editorial, and I woke up to the fact that it was the Fourth of July. I said, in the morning I will hear the eagle scream and start the day right. I read on and the eagle didn't scream. Nothing was said about our great generals who had carried their fame through bloody battles. Nothing was said about our dead politicians who became statesmen, who also smashed the destinies of the republic, but they went on to talk about the common things of life. Freedom was the word that he was using as he went along, and he closed with this sentence, "And freedom, freedom from dirt and disease, freedom from poverty and ignorance; freedom, freedom for work, living, growth." Well, in the quiet of my room in the hotel that day I said the eagle is not screaming, the fife is not sounding, the drums are not rattling, and the flag is not flying, but the new freedom is being born in the hearts of all America.

Freedom from dirt and disease—wherever men and women are gathered together in industrial enterprise or organization—because there can be no happy life where those two things are. The duty in America today, under this flag of ours, of everybody who employs men and women, is to give them, not the right to vote, but freedom from dirt and disease, from poverty and ignorance. I am a rich man, poverty is a hereditary term. I am rich when I associate with some people, but I am a poor man when I associate with other people. No man or woman should be ground into poverty of life. No man or woman who works for us should



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live without having the open road for the unfolding of his mind ahead of him. That is what you were talking about yesterday. We don't all agree as to the modern methods. What were we after? We were after giving every child born in the commonwealth his chance, wherever he is. You know the United States government may do that some day by compulsion and, by the way, let me make a little parenthesis here. I, myself, personally, am tired of law, and I am not alone. In 1920, in the Federal states and municipals, whatever they are, there were two hundred thousand new laws proposed to regulate us, and the tragedy of it is ten thousand of them got by, and we are living, and somebody said that in 1922 and 1924 there were no fewer—I believe there were as many proposed. My attack on the whole business is not so much the law of the land, the compulsion from without, but from the law of the man—the compulsion from within—and if you give religion time (and I am not arguing against anything, I am arguing for something)—you give religion time, and the law of the land won't be needed, because the law in the man will give this freedom for work, for living, for growth. At any rate, pass all the laws you please, and unless you have got the law in the land together with the law in the man, what is the worth? Compulsion from within is much better than compulsion from without. Don't anybody go away and say I urged that we ought to repeal every law—I think we ought to have one to hang anybody that runs into me with his automobile—but don't lose the point: freedom from dirt and disease, a fair and generous way of life for everybody.

Religion says we have got to guarantee that. Freedom from poverty and ignorance, freedom for work, living, growth. I don't know much about your jobs, but I tell you my opinion of them from one standpoint. Any human being that is at work at anything in life that closes for him the open door to which his ambition might direct him for larger opportunities than those which he now has, that offers to him no future richer and more radiant with hope, that says to him there is no growth for you—that is an irreligious situation for any man or women to be in.

Then in the next place, I think of religion a body of principles, a way of life, a body of motives. Am I discussing ideas? Well, religion is not an idea, it is life. Men discuss God and never see Him. Men write commentaries about Jesus Christ and don't know Him. They speak of God being in the world—I believe it profoundly, but the only place I have ever seen Him is as He walked in the living life and personality and character of God in the form of men and women.

That leads me to the responsibility of religious leadership in your world and mine today. That thought was emphasized yesterday. I venture this statement—that any industrial plant is what its leaders are. Now I have not said what they make it, that is another matter—it is what they are; and I will go even further, facing the world as I believe I know it tomorrow, or can guess it: God help industry tomorrow if a Christian manhood and womanhood does not lead it today.

We have talked about labor. They are very much like the rest of us. I remember a certain army in camp, a division made up of fine men from the two Carolinas and Tennessee. One day a friend of mine from New York came into my office. The world was lost. He said, "We are gone." I asked why, and he put a newspaper in my face and said, "Read that." The statement was that the army authorities had investigated the Thirtieth Division and found that twenty-nine out of every hundred couldn't write his name. This man said, "Just think of trusting the honor of the flag in the hands of men like that." I waited a while and let him talk about something else, and then after that was over I said, "What is this idea of your camp out here—that it is full of prisoners of war, suspected spies?" He said, "Heavens, it is awful; they came from the ends of the world, and we just have to lock them up until we find out what they are." I said, "Now let me tell you, don't you worry about the Thirtieth Division; they have never known but one flag and, please God, they will take care of that, so don't worry." And they did! The One Hundred Eighteenth infantry of that division carries more decorations than any other in the country. Of course they couldn't write their names, but there are some things that are worse—they are of our bone, they are of our flesh, they understand our language when we talk it, and we understand them when they talk to us.

You know the old story of the Southerner who went out West, where someone was twitting him because he was from the most provincial section of the country. I have gotten proud of that word. When anybody tells me I am sectional, I say, "Thank you, yes, but of the section that can speak United States language and knows when the great principles of Anglo-Saxon liberties speak to you. Don't you bother about us." He said, "Oh, yes, we still read the Bible, and we even worship God Almighty yet, and we marry one woman for life yet, and vote the Democratic ticket." If I had time I could take each one of those up separately and show to you, who are leaders, how this republic of ours is going to need all of that—the responsibility of a Christian leadership to make religion real in our world.

On a dark March day, back, I think, in 1918, I was staying in the city of Charleston. My room happened to be on the third floor, looking over the harbor, and I heard a band play, Sunday morning, the old familiar

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PROBLEMS OF THE HOUR

(Continued from Page 5.)

[illegible]ers of Christ? How many of us have abandoned [illegible]es and have tried nothing in the world but [illegible]ristianity? The hope of the present day are the

I only need to mention the youth movements, as you know about them already. Here is this group of youth movements that has three words. First of all a *protest;* secondly, a *challenge,* and, thirdly, a great *venturing.* Let us not keep these young people down; let us instead stand back of them and with them.

You young just choosing your life, I beg of you just one thing. I took the trouble to have counted the individual men whose names stand out in Wells' world history. In all of the people who have been in this world only some two thousand are mentioned. Just think, only two thousand were great enough to emerge out in a world history to leave the crowd. All the rest of us are swallowed up by the crowd. The greatest tragedies I have ever seen have been here in the South. Why? Because so many young men have dreamed wonderful dreams, and have had a father or mother say, "Son, come back to the farm." They have been bribed away from a great adventure.

I only know one way to solve these questions, and this is not by machinery or by force. We have tried force and it has failed. Where are all the flags of a few centuries ago—of a few generations ago? Where have they gone? We salute the Stars and Stripes with affection today. Do you know that this is the second oldest flag in the world? All the other flags have gone down trying force and other things. Now we have the second oldest flag, and it will go down, too, unless we try Jesus Christ.

Ten years ago I was in Russia, and a friend of mine took me into one of the great bell towers of Moscow. He had been telling me of this wonderful bell. He said, "It is the most wonderful in all of the world." It has the most wonderful tone. When I went in there it was high above us, and he motioned to a young man, and he came over, and he had a flute, and with that little flute he moved out under that bell and then he began to play. We saw it begin to sway and then out from the heart the most beautiful sound I ever heard, that filled my soul with worship of God.

Friends, what do we need today as Christians? We need, somehow, to put the truth of Jesus Christ to our lives and, moving out with this flute to our lips, we need, somehow, to touch the heart of God and let that spiritual message of God come back into our souls and thereby the world will be saved.

MR. ROSENWALD'S GENEROSITY

MR. JULIUS ROSENWALD has again shown his interest in the work which Southern College is doing, particularly along the lines of helping students have a larger understanding of race problems. Several years ago he gave us funds for a library on Africa and the Negro in America, to be used at Blue Ridge, where our summer quarter is held. There are few better collections than the one to be found there. Mr. Rosenwald has just sent to every library in the South a copy of Dr. Weatherford's new book, "The Negro from Africa to America." It is a splendid recognition of his high regard for the work of Southern College professors.

The reviews of this volume, which continue to appear, are most gratifying. Professor W. C. Jackson, vice-president of the North Carolina State College for Women, reviewed this volume in "The North Carolina Historical Review," and said in part: "It has remained for Dr. W. D. Weatherford to include in one volume more that is useful with reference to the Negro than has yet been produced. 'The Negro from Africa to America' is exhaustive in scope, sound in scholarship, scientific in treatment, engaging in style, philosophic in interpretation, sane, fair, statesmanlike in point of view. The book is encyclopedic in content, but its arrangement and style make it readily usable for the general reader."

The book has attracted more attention than anyone could have contemplated, and has had a remarkably large sale for a book of this kind during the first six months since it came from press.

The Bible As a Book of Missions*

HERBERT W. GATES.

I HAVE not become quite accustomed to being introduced as from Boston. I was born and brought up in the West, and I do not think that I have fully acquired the Bostonian attitude. You know they say that Boston is a state of mind, not a geographical location. I am reminded of a story that illustrates what this attitude is. In New England, many of the old granite milestones still remain along the highways. It is said that a very loyal Boston woman, while out for a walk, came to one of these stones on which was the inscription, "1 M. from Boston." Being near-sighted, she mistook it for a tombstone and read the inscription as, "I'm from Boston." "How very interesting," she said. "So simple and yet so entirely adequate."

But when one gets into a place like this, one finds a bond of unity that makes one feel very much at home. I could easily imagine myself at Silver Bay, or Lake Geneva, we have so many things in common.

I have been asked to speak on "The Bible as a Missionary Book." I wish first to emphasize the fact that the claim of the Bible to be recognized as such a book does not rest on isolated statements or incidents. We read that the Master sent His disciples out to preach and teach and heal. That is one marked instance, but the missionary teaching of the Bible is not limited to this. It runs through it from beginning to end.

Let us understand clearly what we mean by missions. Is it belonging to a missionary society, or giving money to send missionaries, or going one's self on this mission? No, these are important factors in the enterprise of missions, but back of them is something without which none of these things would come to pass —a spiritual impulse that cannot be restrained.

I once heard G. Campbell Morgan say to some college men, "Don't go into the ministry if you can possibly help it." He meant just what he said, namely, that if one is to give the world the message that it so greatly needs, he must be inspired by a force that he cannot resist. This is the missionary spirit, and it is born of certain great convictions. One that underlies all the rest is conviction of the greatness and goodness of God. Another is the sense of possessing something that one ought to share. Without these we should have few missionaries. It is absolute foolishness to spend the time and money and effort necessary for preparation, to make the sacrifices, and to face the hardships, unless one is sure that he has a worthy mission.

There are three great missionary motives which are taught in the Bible on which I wish to lay especial emphasis.

I. The first of these is the *Recognition of Individual Worth.* We shall not get very far in missionary service today unless we have faith in those with whom we work. A woman recently came into my office and said, "I don't like some of the missionary literature you have these days. You are making the children of Japan and China and India so attractive that you leave no ground of appeal for helping them."

"That is strange," I replied. "Do you not think that you can like people and still wish to do something for them?" "Yes, but you make them appear just like our own children," she said. "In other words," I answered, "you want us to go on emphasizing the inferiority of other peoples so as to appeal to the motive of pity." Well, why not? Let a prominent Japanese convert answer. He said, "Any missionary undertaking that rests upon no higher motive than that of pity may as well stop now, for it is doomed to failure."

The world has been moving on and people have been moving up. Some of us might receive a shock if we were brought to face the aspirations and culture of some of these whom we have called heathen. It is not necessary, even though we do know that we have a better faith that we wish to share, that we should belittle everything of theirs. I am glad that most of our mission boards now make an important factor in missionary preparation a clear and fair understanding of the religion and philosophy of life of those with whom the missionary is to work.

Many of our problems of racial prejudice and our inability to work with other people are undoubtedly due to our habit of stressing the inferiorities of other nationalities. I heard of a marked example of this not long since. A family in which there is a small boy recently entertained as its guest a well educated Hindu. The boy was afraid of him, and showed it so markedly that his mother was embarrassed. She said to him later, "Walter, what makes you act this way. Why are you so rude to our guest?"

"You said he was a Hindu," replied the boy. "What of that, he is a gentleman, too," said his mother. "Well, my Sunday school teacher said that the Hindus throw their little babies to the crocodiles, and I don't want to be thrown to any crocodile."

Does the Bible give warrant for such an attitude? Not if we take its teachings at their best. Let us go back to the early days. What was one of the greatest

*Stenographic report of an address delivered at the Missionary Education Conference, July, 1924, Blue Ridge, N. C.

contributions that Moses made to the religious life and thought of the Hebrews? He made a good many, but never one more significant than when he led them to Mount Sinai to enter into covenant with Jehovah. If we recall how the old Semitic peoples thought of their gods as beings whose relations with them were inevitable and inescapable, and substitute for that this idea of a voluntary relationship into which man entered as a free moral agent, and which carried with it a great ethical responsibility, we shall see what an advance this was and how it gave moral worth to personality.

The persistent struggle of democracy against autocracy which runs through Israel's history is another evidence of the value they put upon the individual. When, through force of circumstances, the people were driven to seek a king, they were warned what would happen, and it did. Their sons and daughters were put to task work, their taxes increased, they were drafted for military service. They saw their personal rights gradually disappearing.

One of the great dramatic stories of the Bible is that of the conflict between Ahab and Elijah, in which the prophet stood as the champion of popular rights. It was a sorry day when, with the idea of gaining increased political advantage, young Ahab was married to Jezebel. She had all the autocratic traditions. Her father, Eth-baal, had been a priest until he grew weary of that job. Then he killed the man who was on the throne of Sidon and became king in his place. That was the way Jezebel was accustomed to see things move. When she became queen in Israel, she naturally assumed that Ahab would exercise the royal prerogative in like manner.



LAUREL LAKE ON THE BLUE RIDGE GROUNDS

One day she found Ahab lying on the sofa in a fit of the sulks. "What's the matter with you?" she inquired. "I want that vineyard of Naboth's and he won't sell it to me," said Ahab. "Is that all?" says Jezebel scornfully. "Give me that signet ring of yours and I'll fix things."

You know how she did fix things. She called together some court officers, had Naboth arrested, hired witnesses to give testimony against him, and he was put to death. Then Jezebel went back to Ahab and said, "Now go out and take your vineyard," and very likely added, "The next time you want anything done right, call on me."

Well, it was not quite so easy as she had thought. Jezebel failed to reckon with Elijah. He said, "This

thing has gone far enough and it must stop." Then followed that great fight for democracy and the assertion of individual rights.

The same point is illustrated in the teaching of later prophets, especially Jeremiah and Ezekiel. Do you recall what they said? "What do you mean by repeating that old proverb, 'The fathers have eaten sour grapes and the children's teeth are set on edge'? I tell you that it is not true. If you eat sour grapes, your teeth are going to be set on edge and not your children's. The soul that sinneth, it shall die." Again the doctrine of individual responsibility.

Jesus carried this recognition of individual worth still further. The first time he made anything like a clear-cut announcement of His Messiahship it was to a person with whom the average rabbi would have had nothing to do; first, because she was a woman and, second, because she was a Samaritan. Perhaps even more significant is the fact that, when Jesus wanted to illustrate the virtue of neighborliness, he chose for the hero of his story a character from this same despised race. Thus she taught that, no matter what we may think of any race as a whole, each individual in that race is entitled to respect for what he may be in the sight of God.

This Christlike emphasis upon the worth of the individual is being increasingly illustrated in our missionary work. In the early days of missions the work consisted largely in preaching. I have a brother in Turkey. When he first went there a large proportion of his time was spent in touring, gathering the people of the villages and telling them of Christ. He used to write home of the way people would beg him to leave a teacher with them to tell them more of this wonderful gospel.

After some years of such experience, it was borne in upon him that this was not the way to evangelize the natives, but that the missionary's task should be mainly that of training native workers to preach among their own people. So a school was established which soon began to turn out native workers and greatly increased the effectiveness of the mission.

The experience of this one man is typical of the development that has characterized foreign mission work in general. Today, we are laying the greatest stress upon the development of the indigenous church and encouraging that church to take over the responsibility of self-direction and self-support as rapidly as possible. It requires genuine Christian spirit to make the missionary willing to take his place along with the native, put his money and his influence and resourcefulness under native control and to say, "Here they are, go ahead and work out your plans, I am here to help you." This could never happen without respect for the individual.

II. Another great missionary motive is *The Ideal of Service.* This is the complement of the doctrine of individual rights. If you over-emphasize personal rights, you develop selfishness, but if you keep in mind that all power and privilege is for service, that puts a different aspect on the matter.

This ideal of service certainly runs throughout the Bible. As the old historians looked back upon the life of Abraham, they saw that he was called to a greater sphere of influence in order that he and the nation he was to establish might become a blessing to all the families of the earth. Later Moses was called to save this same people for their divine mission.

As religious life developed under the leadership of the prophets, the Hebrew people came to understand that their position as God's chosen people meant, not that they were to enjoy all good things for themselves, but that they were to use their power and privilege for the benefit of others.

There is nothing more searching than the message of the prophets as to the utter uselessness of religious ritual combined with a selfish life. "What unto me is the multitude of your sacrifices? saith Jehovah. Who hath required this at your hands, to trample my courts? Bring no more vain oblations; I cannot away with iniquity and the solemn meeting. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Righteous service is the only thing which justifies ceremonial worship.

I have referred to the parable of the Good Samaritan. It also illustrates this point. Why were the priest and the Levite condemned? They did not harm the man. They just passed on. A small boy was once asked, "Why did the priest and the Levite pass by on the other side?" He replied, "Because the man had been robbed already." Whatever of unconscious truth there may be in that answer, the fact remains that these two characters just passed on, down the road to Jericho and to the condemnation that awaits the life that does not serve.

There is also that picture which Jesus drew of the last judgment where men were separated one from another as the sheep are parted from the goats. The poor goats were surprised. "Why, we never did anything bad. We never knew that we failed to help you." No, no one ever said you did anything bad, but you failed my children and, therefore, you failed me.

If Jesus ever made any one thing clear in His teaching, it was that there is not even standing room in the kingdom of God for a useless life. Service is not only the badge of rank, it is the ticket of admission to his fellowship. It is interesting to note, too, that this applies in his thought to the nation as well as to the

individual. The nation which fails to take its place and to do its share of service in the world is not likely to count for very much, nor can one predict a very brilliant future for the church which lives for itself alone.

III. The third motive is *Conviction with Reference to the Kingdom of God.*

I quite agree with some writers that Jesus might not use that term now. I doubt if He would say much about the *kingdom* of God. I think he would probably call it a brotherhood or fellowship. "I have not called you servants," He said, "I have called you friends."

But, back in Bible times they called it *kingdom,* and it was a very practical and materialistic kingdom for which they were looking. They thought of its coming as a day of triumph for themselves.

Later, the prophets saw that it was to be a day of reckoning calling for drastic reforms. Isaiah caught a still clearer glimpse of its true meaning when he saw Israel as the Suffering Servant, purified in the fires of adversity and consecrated to the service of mankind.

Jesus took up this later prophetic conception of the kingdom and carried it still further. He tried to help men catch His vision of a spiritual kingdom in which love is law and ministry the rule of life.

But even that old idea of the kingdom had great meaning. It meant the rule of God, whom they gradually learned to know as wise and righteous. It laid the foundation for law and order in a universe which was to them a moral chaos. If you want to know just what difference that made, go into Africa, or any other country where people think of the world as controlled by evil spirits swayed by whim and passion. Consider what it means to live in such a world, and see if you do not find even in the old Hebrew idea of the kingdom of God a spiritual possession that must be shared.

Now, add to this the growing confidence of the Hebrews in the ultimate triumph of that kingdom, and you have a basis for the optimistic faith which nerves one for the long struggle.

These are only a part of the missionary motives which are taught in the Bible. There are two passages in the New Testament on which I want to dwell for a moment in closing.

The first is in Acts 1: 6-8, verses of great significance if read aright. They describe the scene in which the disciples, just before Jesus' final departure from them, asked that question which they so often and so stupidly asked: "Lord, wilt thou at this time restore the kingdom?"

His reply was something like this: Never mind about that. It is not for you to know times or seasons which the Father hath set within His own authority. There was just one thing which He wanted them to do, namely, to wait, in the fellowship of prayer, until the spirit of God should come upon them. Then follow the words that are so full of meaning. We have sometimes read them as a command. They are stronger than any command; they are a statement of fact. "And ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria (home missions), and unto the uttermost parts of the earth."

Jesus here describes that dynamic power of which I spoke at the beginning. The plain implication is that if one really has the spirit of God in him it will express itself in missionary service in all the contacts of life. This gives rise to a question regarding the opposite situation. If the spirit of service is lacking, what about the other? We sometimes meet people who claim to be Christians, and yet are neither interested in missions nor apparently moved by any desire to serve. In the light of this statement by the Master one may be pardoned for wondering if such people have not mistaken something else for Christianity. Is it possible to have the spirit of God as Jesus showed it and not give it expression?

We may go back of the teaching of Jesus for another illustration of this principle. Do you remember the story of Jeremiah? What a wonderful soul he was! Called of God to be His messenger, despite his own sense of weakness and unfitness for the task, his ministry was one long, dramatic struggle. He was constantly getting into trouble. His message was unpopular, he was accused of treason, and was more than once imprisoned.

It is one of such experiences that we read in the twentieth chapter of his writings. He is in prison and in the stocks, and he communes with God as he sits there. He says, in effect, "O Lord, see what you have done. I didn't want to enter upon this task, but you were stronger than I and you prevailed. Now see the result. Every time I speak it is a message of destruction and violence, and now here I am in prison. Sometimes I think that I will stop altogether. But if I say I will not make mention of Him, nor speak any more in His name, then there is as it were a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain."

What better illustration could there be of the dynamic spirit that demands expression?

The other passage of which I wish to speak has a special message for those of you who are younger. It is in that great eleventh chapter of Hebrews, in which the writer calls the roll of those who adventured and suffered for the faith. Here we find words that thrill me every time I repeat them. "And those all, . . . received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."

Do you get the challenge of that, you of the younger generation? As you glance back over human history, do you realize the high cost of service? Do you appreciate the price that has been paid for the heritage which you enjoy? That heritage has many elements, but none is more precious, or purchased at such heavy cost as our knowledge of God through Jesus Christ, and the spiritual liberty which it has brought.

Well, what of it? That spiritual heritage is never safe unless you and I carry on. If your generation fails in this it means that you nullify by just that much all that past generations have won. Christian civilization is a living thing, and, like all life, it must either advance or retreat.

Richard Watson Gilder has spoken this message in his lines written at the grave of Luther, in Wittenberg:

"Here rests the heart whose throbbing shook the earth!
High soul of courage we do owe thee much;
Thee and thy warrior comrades, who the worth
Of freedom proved, and put it to the touch!
Because, O Luther, thou the truth didst love,
And spake the truth out, faced the sceptered lie,
E'en we, thy unforgetting heirs, may move
Fearless, erect, unshackled 'neath the sky.

"Yet, at this shrine who doth forever linger,
Shall know not that true freedom Luther won;
'Onward!' his spirit points, with lifted finger,
'Onward lies truth! My work were never done—
If souls by me awakened climbed not higher,
Ever to seek, and fear not, the celestial fire.' "

Thus does the poet interpret the great reformer as speaking in the spirit of Him who said, "Greater things than these shall ye do."

This is the challenge of our faith, the charge laid upon us by all those who, in those far-off years in Palestine, and down through all the generations since, have dared greatly for it. What shall be the answer? Dare we fail them?

RELIGION THE SUPREME FORCE IN INDUSTRY

(Continued from Page 10)

anthem, "The Star-Spangled Banner." I arose and went to the window, and there, seeing the water, a grey sea, and a grey battleship, and a grey sky, the symbol of a world haggard and hopeless, but my eye went up to the masthead and there flying was the color stripe of red, then of white, another stripe of red, and then another of white, and so on until all of the eleven states were counted, and over in the corner on a field of gold was a star that represented every commonwealth that made up the nation; but I didn't stop there. I was thinking that the one piece of color and hope and promise in a grey and haggard world is what that flag stands for, flying in radiance across that grey sky above a grey sea—but above it all on this Sunday morning was a flag with a cross on it, and whatever is worth anything in the starry flag beneath it must get out of the spirit of the cross above, and, men of leadership, in our growing responsibility in industry into your hearts take the meaning of the cross, and from your lives put it into industry today for a happy and a safe and a permanent progress tomorrow.



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MARCH, NINETEEN TWENTY-FIVE

A CRITICAL ISSUE

W. D. WEATHERFORD

THE Institute of Social and Religious Research has recently published a voluminous report on training ministers in America. It is one of the most discouraging and revealing reports we have seen. Dr. Robert C. Kelly spent two years preparing this report, and it bears the marks of an authentic statement. It sets forth the fact that all the white seminaries in America—162 in number—have a combined endowment of only $40,000,000, half of which is concentrated in eleven seminaries. (The equipment of these institutions would probably amount to another $40,000,000.) The total amount is scarcely as much as half a dozen individual universities, such as Yale, Harvard, Columbia, University of Chicago, and others have. Dr. Kelly further reports that gifts to theological endowments have steadily declined in ratio to gifts for other professional training, such as medicine or law.

There are two conclusions to be drawn from this report: First, that we have too many seminaries. The church has shown lack of statesmanship in handling its training for ministers. Second, fewer than a dozen of these seminaries have adequate funds to give genuine professional training. If the church and religion are to continue to influence American life, this must be changed.

The Y. M. C. A. makes a better showing in that it has at present only three colleges for training secretaries, and will probably never have but one more (one on the Pacific Coast), but it makes a much poorer showing in that the three colleges have a total equipment and endowment of less than $2,000,000, while the churches, with only ten times the property of the Association, have at least $80,000,000 invested in professional training.

The three Association Colleges are all now working on endowment campaigns. The International College at Springfield, Mass., is undertaking to raise $2,500,000; Chicago College is trying to raise $1,000,000 for equipment and endowment, and Southern College is in the midst of a million-dollar effort, half of which will be endowment and half of which will be for equipment. If the Association is to make progress, these campaigns must be put over.



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J. J. KING, Editor and Manager | DR. W. D. WEATHERFORD, Consulting Editor | H. W. SANDERS, Assistant Manager

The Abundant Life*

DR. M. ASHBY JONES, Atlanta, Ga.

I HAVE always loved these morning hours, the Sundays that we have spent here, many of us in years gone by. I love them for the quiet and beauty and yet for the rather naturalness of the services that we hold—might I say the lack of formality? I myself have, in the years gone by, had some of the very choice spirits to lead me in my thinking here, and I think my one ambition is this morning that I might be able to talk just long enough and I hope just helpfully enough to lead your thinking. If I should choose a text, I should use these words, "As he went, the dense throngs crowded him."

It is a cross section of one day's life of Jesus of Nazareth. He is a physician and He has just received an emergency call. A little girl is dying, and one who knows His life at all can easily imagine how the sympathy for the father and mother, with their tense anxiety, must have filled His heart, and so wonderfully beautiful to see a call to Jesus, and then the instant response and His hurrying toward the bedside of a very sick little girl, with His thought all filled with His mission, His heart all possessed with the purpose. And as He goes, the multitudes crowd him.

I think sometimes of how impersonal a crowd is. The very name itself we gather within a word or a phrase. Sometimes the multitudes of people there are just crowds, they are voters, or the public. They are just so impersonal. There is no thought of the individual. There is no definition in the mind of a personality, but just a great crowd. We know now that in that crowd there was a woman, and that one woman, with her long sickness and her long suffering, and deep anxiety to be cured, has become very personal to us. How we run along the streets with some errand of our own interests, with some one purpose of our own profit in our thoughts, and there are just crowds of people around us who are moving hither and yon in the crowded streets. And yet with that one purpose in our



DR. M. ASHBY JONES

thought we feel that that is the all important thing. You know you can't think of but one thing at a time with any intensity. The one thought, the more intense your thinking is of the one purpose, the more concentrated you are upon that one idea; the more you shut out all other thoughts and all other people from your mind; and even Jesus must have been going through that throng with just one purpose and one

*A stenographic report of an address delivered at Blue Ridge, August 24, 1924.

thought—the little girl and the parents at the end of His journey.

And some one, some anonymous one, with one great anxiety, reaches out and touches (as the modern version said) the tassel of His garment. Isn't that life, after all? Isn't that the experience that you and I are having as we go about life's business? As we move through the streets of a city with one purpose, with some duty, with some responsibility upon our mind and heart, and all possessed with that, and unconscious of the great crowds about us and yet, are there not hands held out towards us? Are there not great pressing anxieties upon the hearts of hundreds of people around us? Are there not calls and appeals to your personality, to your help? When you and I are filled with some fine purpose, perhaps with some deep and maybe some very holy anxiety of our own, with some pressing responsibility upon us, how many other responsibilities and how many other interests there are that include within them single righteous needs and genuine desires of the hearts of men! Yet we must go on, because there is the emergency call. There is what is to you and to me the immediate and personal responsibility in life.

I think of Jesus when they came to Him that morning after he had healed some people in Capernaum, and then He got away from the crowd and went out onto the mountain side, and the disciples found Him there in the morning, and they said, "Master, the people all call for you down in the city; they all need you," but He said, "Yes, yes, but let us go on, there are other villages and other folks that are calling too." I do not suppose that there are any more practical questions that come to the mind and heart of the earnest man and woman today than, Where shall I invest my time? What shall I do when there are so many calls, and you know the story—the telephone, the mail, and the doorbell,—and they are saying, "But this is the thing to do," and you and I have some personal responsibilities and what we feel is some immediate duty, sometimes with aching heart we turn our backs upon the calls and appeals that come straight to our hearts' sympathy and go on to the little girl that is suffering, that is dying over beyond.

Modern civilization has tried to meet this purpose. What we call civilization, after all, is only the organizing of society. Saying, "You do this task, and you take that, and let us divide the world's work." So much need, and so much to be done. Yes. Now the best way we can conserve time and energy and make for more efficiency is by making this man do this work and this other man do that work, and so there has come the experience. It is right, let this man learn to do this job well, and then when the need comes we will call to this man to do that. Yes, we are right to do that, it is well to divide the world's work up, and it is well for you to learn to do certain tasks and do it better than most people in the world can do it, but, men and women, we are doing that at a tremendous risk. When we are dividing the world into professionals and into specialists and experts—we are calling a man a physician, an engineer, a merchant, a lawyer, a teacher, a preacher, or I care not what—we are running a great danger of taking the life of manhood and narrowing his sympathy, and interpreting his interests, impoverishing his personality, and suppressing a great deal of his soul power. I tell you any man who lives in the world only conscious of his responsibility as a physician, of his responsibility as a merchant, of his responsibility even as a preacher, in the professional sense, is running that supreme risk, the damnation of personality, of looking out on the world of men from his little professional standpoint. How easy it is to take the great multitudes and look at them as prospects from the merchant's standpoint. How easy to look out on the world of men as patients, as clients, as voters, as the masses, and in this world of statistics to run down the columns and think of them in terms of figures and groups. I tell you the danger there is to rob humanity of its humanness. The danger is to forget the woman with the suffering of the years,—the danger is that we are narrowing the radius of our interests and impoverishing the wealth of our sympathies.

I look sometimes with a great deal of anxiety upon the whole tendency of education. How eager we are to find out what the boy or the girl is going to be in life. I think too eager and too anxious to ask, what are you going to be? And we sometimes say very wisely, Now if you are going to be a lawyer or engineer, let's begin to shape your education towards that end; and then the professional schools, too early in life the boy or the girl begins to think of himself in terms of some definite and narrow profession. He is to be sent out into the world to do a definite job and to do it well. I tell you what we need today is to understand that a man and a man's responsibility and a man's open door of opportunity is infinitely greater than that of a physician, or an engineer, or a lawyer. A man is bigger than any profession, and the day we ever limit a man's task, and a man's responsibility, and a man's interest, and a man's sympathies, to the radius of any definite task, we are robbing him of manhood, and he is failing to reach that highest and holiest development of the image of God.

A teacher in a well-known university, one of the greatest universities, was asked a question by a boy in the classroom, and the question was not germane to the subject of the classroom. It was alien to the very sympathies and talk of the classroom, and the teacher, looking at him for a moment, said, "Young man, I teach

biology." I say that from my standpoint that answer proved his utter incompetence to deal with the living, eternal substance of a boy's life. To teach biology instead of to develop a personality, and that boy's question opened a door to a soul. It was a challenge to a great teacher; and his answer was the impotent, "I teach biology." I sometimes wonder that our boys and girls, after they have gone four years through many of our great institutions, I have wondered that they come out as well as they do. A specialist there teaches his biology, and another specialist teaches mathematics, and another something else, and yet, no unity of purpose, no passion for the boy himself. I am not for a moment decrying the division of tasks of life, nor the special preparation for the great work of life; it is true that the larger part of man's personality will find expression in his life work, it is true that the best of a man shall get interpreted and revealed in the task that he knows best, but I am thinking this morning of that larger portion of life that lies outside of the special errand of life. I am thinking on the way to the office, on the way to the patient, on the way to the social engagement, on the way to your special work in life, the multitudes throng. What about on the way "off duty"? Oh, we vacation folks, as I have wandered about a good deal this summer and looked into faces of my fellowmen. We are off duty. We were on the way, and instead of thinking how well do you do your job at home, I kept thinking how well does your personality get across to the throngs that you touch during this holiday, playtime season. Yes, in this modern life of ours it is platitude news to say that we are coming to live closer together, the neighborhood is bigger, the contacts are so much larger and wider and more vital. It is something more than to be a physician, it is to be a citizen, and in the higher organized life of today there is a great body of social responsibilities, social tasks, a great body of social values to be conserved, a great social opportunity to be realized which is no man's job. It is not the task of the specialist, it is not the work of the expert; there are responsibilities and needs to be met just by the human citizen and the man who confines himself to the consciousness of some special job and some special task, we are carrying him as a burden to democracy. So I am thinking of the personality on the way, or by the way, when touched by the multitudes. What is it that they receive?

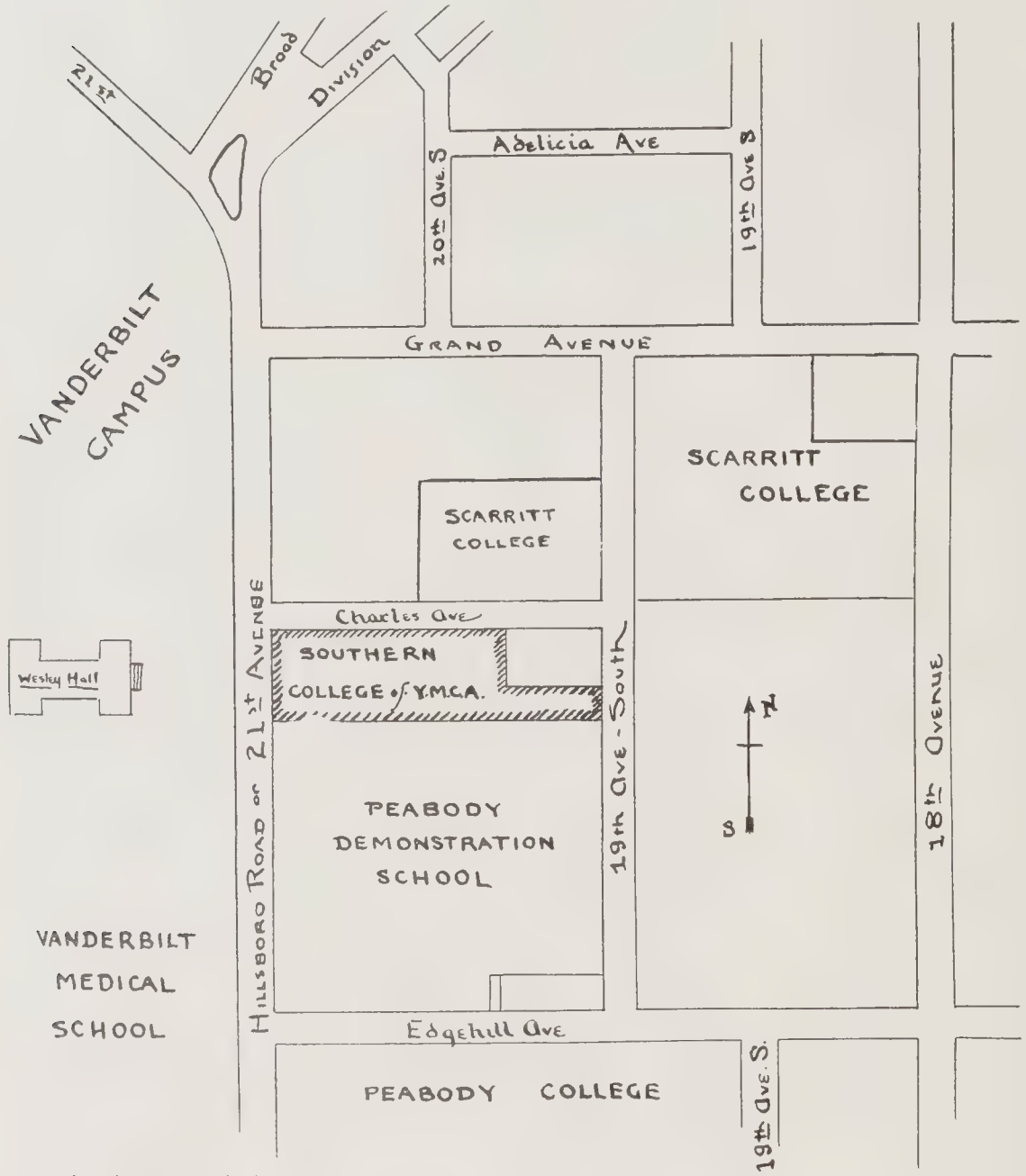
This beautiful incident of Jesus—somebody touched Him and somebody was cured as He was on the way to another purpose, and it is significant in the record, my friends, that Jesus didn't know that she was there, and He didn't know who touched Him, and He didn't know for what purpose He was touched, and yet she was cured, and she was not cured by anything that He intended at that moment to do. He didn't will to cure her. She was cured by what Jesus said, not by what Jesus willed, not by what anything Jesus did, but by what Jesus was. I shall not try to talk about the means, or any explanation, as you please, but as far as this story is concerned, a personality touched another personality, and that personality was of such substance as to be helpful to the other. Just because of what He was, she was cured. We talk about believing in spirituality, men and women. We don't. We are looking for authority. We are looking for methods, and machines, and for special cures all over the world, but we have got to come to understand that the genuine important and essential thing about any man is not what he says, and not what he does, but what he is, and what he is is the supreme thing. I care not if he be halt in speech, in some way he is going to get himself across. Whether he will or no, what he is is going to get him across to the other man, and he is going to be helpful, or else he is going to be hurtful on the way of life as the multitudes throng him.

After all, what is a man, what is it that is essential in him? Isn't it his attitude toward other folks in the world? Isn't it what he thinks you are, and what he thinks he is due to you and you are due to him? Or isn't it his attitude toward life, what he thinks life is for? I think sometimes—I try to do it as simply as I can—of Jesus, who came into the world seeking to save, or seeking to find the best in every man in the world. I think of Jesus as one who included within his sympathy every single child, or woman, or man, no division, no racial, no sexual, no political boundaries to stop his sympathy whatsoever. In the world with one supreme essential desire, to help, and that was Jesus, and that was the personality that a woman touched when He didn't know it, and that kind of a personality cures the ills of the world. I love to preach Jesus from this standpoint. I love, if I can, to take away all of the formulas and technicalities, and when I say, "Let Jesus enter your life, open your heart and live with Jesus, ye believe in this kind of a life, that this kind of life is eternal, that this kind can't die, that this kind of a life is all concerning, that this kind of a life is the only cure of a world, that this kind of a life reigns supreme, at the heart of this old universe is that attitude toward you and me, and all the rest of the world, a deep, passionate love that wants the best of us to live. We can't do that in a moment, but you can as Jesus comes into your life and into your mind and takes possession of the power, and that power goes out from us to others.

Co-operation in Training Religious Workers

THE cut below gives a graphic illustration of a plan of practical co-operation which is setting a new pace in the religious world. The problem of training men and women who are to deal with the religious aspirations of the people has been a big one. Some have thought the best method was to withdraw the students into a kind of isolated retreat, where they could meditate and pray, and in that atmosphere find a closer walk with the unseen forces of the universe. Those who have favored this plan have feared lest the hustle of every day life would prevent the development of spiritual insight. They have also had a fear, though they have usually denied this, that contact with the general run of youth would contaminate the mind of the student preparing for Christian work. Hence many of our seminaries have been built in isolation.

There is a new conception growing up which holds that religious workers are not dealing with abstract conceptions, but dealing with men and women. In order to do this, they must know the thought of men and women and they must be able to bring the religious conceptions to bear in moulding thought and action. This calls for the full understanding of men and women just as much as it calls for understanding of a philosophy of religion. The best place to get such training would be in a community made up of young people who are planning to enter all walks of life—that is, in a great university center.



Map showing strategic location of property of Southern College of Young Men's Christian Associations. Close proximity to Peabody, Vanderbilt, Scarritt, and other institutions, make affiliations in class work easy and practical.

In the combination of educational institutions represented here, there are students preparing to be lawyers, some preparing to be teachers, others preparing to be engineers, still others preparing to be doctors, others planning to be commercial leaders, and those who are to be professional Christian workers in the ministry, in the secretaryship of the Association, in specialized religious education tasks, and some as social workers in churches. Many of these so preparing will work in America, many will work in foreign lands. Indeed, there are nationals from many countries studying here—Chinese, Japanese, Koreans, South Americans, and sons and daughters of missionaries of many other lands are here. It is a small world brought into the compass of a few blocks, and all set to the task of life preparation. Could one find a better setting for life's equipment?

There are other great advantages to a student. The combined institutions have an equipment and endowment which approximates twenty-five million dollars. There is a combined teaching staff of several hundred. The variety and richness of courses of study is multiplied times more full than could possibly be true for any one of the institutions if located in isolation. The atmosphere is not only cosmopolitan, but the opportunities for expert guidance are equally varied. The student who studies here to be a secretary of the Y. M. C. A. comes out with a sympathetic understanding of all phases of Christian work. In other words, co-operation in the training process guarantees co-operation between the workers when they get into life's tasks.

The Cross of Christ*

SHERWOOD EDDY

IN the passage that was read Jesus is facing the cross. Shall we think, during this hour, of the cross of Christ? This was the crisis of His life. He had been waiting nearly three years to ask that question. He takes the twelve aside, leaving the multitude, and asks the crucial, searching, final question, "Whom do the multitudes say that I am? John the Baptist, yes, but whom do you say that I am? What am I to you?" Peter answered back, "Thou art the Christ, the Anointed, the Son of God, the long-awaited Saviour." He charged them to tell no man of this, but for the first time now He begins to reveal the deeper truth. The Son of man must suffer. The Son of man must suffer, must be rejected and be killed.

Peter, blind with self-confidence, rushes forward to rebuke Him: "A King murdered, hanged, a Messiah crucified? Unthinkable!" But He turned to Peter, rebuking him, "Get thee behind me, Satan, you mindst not the things of God, but the things of men." And then He said, "If any man"—now Jesus is down at the very heart of life, at the heart of His philosophy of life—"if any man"—I suppose every one of the twelve knew the meaning of every word He spoke, yet not one of the twelve knew what He was talking about. We are college men; I suppose every one of us know the meaning of every word, but I wonder how many of us, like the twelve, know really what He means. "If any man would come after me, let him deny himself, and take up his cross and so follow me, for whosoever would save or preserve his own life will lose it, and whosoever will lose his life for my sake and the good news shall save it."

Self realization through self pronunciation. Life, which was a sovereign with high environment, realized it through self-sacrifice of the lower for the higher, of the material for the spiritual, of the selfish for the social, of the carnal and mental for the eternal. Through self-sacrifice to realize God, humanity, higher self character. The kingdom of God making men is the sovereign of love in all relationships of life. Life found as we lose it, dying to live. Here is the heart and center of Jesus' philosophy of life, Jesus' way of life.

You can trace four steps toward that cross, the climax of His life. As He stands there in the wilderness and fights out the battle of His life, choosing under God His life work and sets His face toward that cross. As He faces, too, the opposition that burns upon Him and patiently goes on His way towards that cross. As He stands here and four times announces the cross to try to win His disciples to understand it, to share with Him, to take up their cross that they may save the world and, finally, He consummates His life upon that cross. Let us think this morning of those four steps.

He stood in the wilderness and just had the overwhelming experience of His life when He saw the heavens open and had an hour of spiritual vision possessed by the spirit of God, the vocation of God. He knows that He is to go out to save the world and He is living apart, unconscious of physical needs, of hunger. Forty days of terrific strain fighting out the great battle.



SHERWOOD EDDY

How is He to save this world? All the people are in a fever of expectation lashed by John the Baptist, they are expecting a miraculous bread without scarceness in a land flowing with milk and honey, material prosperity, a miraculous experience of a Messiah who would cast himself down and, sweeping on in a glorious, triumphant march to power, lead His people to success. A militant Messiah that would conquer all the kinddoms of the world, that would dash the nation in pieces and, there on the throne of King David, rule the nation with a rod of iron, by force and by power and the glory of all the kingdoms of the world. All the nations are waiting and expecting, even now the axe is layed on the root of the tree, the kingdom is to come and He is

*Stenographic report of an address given at the Student Conference, Blue Ridge, N. C., June 22, 1924.

to burn His enemies with fire, so John the Baptist led them to expect. But He, gaunt and haggard in that wilderness, is it to be by miraculous bread and loaves and fishes? Is it to be by way of sweeping the people in glory? Is it to be by conquering to rule the kingdom of the world? No! He chooses it shall not be by the material but by the spiritual, for man shall not live by bread, even miraculous bread, and even though the poor needed bread, it shall not be by bread, it shall be by the spiritual. It shall not be by miraculous experience, it shall not be by man's will or plans or expectations; it shall be by God's will. It shall not be by conquering all the kingdoms of the world by force or whatsoever John had said, burning up his enemies with fire, it shall be by moral suasion, and He sets His face, hungry, haggard, refusing to turn this stone of experience into the bread of personal satisfaction or the satisfaction of His people and their expectations. He sets His face toward that straight and narrow, that rough and rugged road that leads straight and unswerving toward that cross on Calvary. He has taken His first step toward the cross, and He comes back pale and exhausted, but with power enough to save the defeated humanity as He returned in the power of the spirit into Galilee, bearing His unseen cross.

Second: He begins in the early spring of these first fresh days at Galilee. The multitudes gather about, so many that they crowded out the little towns, telling the good news, healing the sick. The common people pressing in upon Him. The kingdom seems to have come. In the first chapter of Mark we have the gospel of the early days, but in the second chapter the storm breaks. From the Legalists, the Literalists, the Conservatists, the storm breaks, and they break in opposition against Him. Who is this that dares to say a man can go straight to God? Who is this that will break our most sacred laws? They break upon him from all classes, races, and sects. Who is that that would eat with publicans, sinners, and soon will be moving with Cyrophoenicians? Who is this that knows not the Lord, that will not back all of the sacred traditions built up with this chosen people?

Third: Who is this that would drive the money changers from the temple with all of their rich graft? The invested interest closes in about Him and four thousand Nationalists that wanted to conquer the kingdoms of the world. Who is this that would turn the other cheek, that would love one's very enemies, that would not lead the nation forward? The storm has broken, but He sets His face toward that cross.

He stands now, having called the twelve apart. He sees that gathering storm, He sees them closing in upon Him. He has got to go up to Jerusalem, and it means death. Now He is battling for the twelve. He has got to die, and wants to save the twelve. Will they get His meaning, will they win the world by a cross? He has called them apart, and He begins to tell them the meaning of the cross.

Peter, blind with his self-confidence and pride, rushes forward and, for the first time, Jesus has failed. The second time, in the next chapter, Mark 8:10. Then in the last chapter, the Last Supper, you will get the four times He tried to tell them the meaning of the cross, the deepest lesson in your life and mine.

The second time He has taken them apart and left the multitude and tried to have them get this, but they did not understand, and they were afraid to ask Him questions. He said, "Why didn't you understand? What is it you are fighting about? Why can't you understand?" They hung their heads in shame, for they had been disputing as to which was the greatest. Since the moment when He took the three up there and left the nine down here, they had been quarreling as to whether Peter or James or John, and the other nine had been quarreling, and they had not understood. He takes a little child. Would you be really great, would you understand my philosophy of life, would you be really great? Then be like this child, unconscious of yourself; this is my way. But they understood Him not. A second time He had failed.

The third time, in the next chapter, with His face set toward Jerusalem, Jesus tried again. They were afraid, they said if we go up to Jerusalem they will reject Him, He shall be killed. He tells them every detail on His mind, but they understood not, and James and John, the moment He says the kingdom, the moment He says anything about glory, they rush up and say, "Lord, just one request. When the power and glory come, give us the first place." His face was set toward the cross. The first place? For you? Can you drink this cup of bitterness, of death? Can you be baptized in this suffering? Can you go through with me? Yes, all we ask is the first place. Well, He said, "If any would be great, if any would be first, if any would follow me, there are three things of necessity." To be the servant of all, to be the bond slave of all (as Goodspeed translates it, the slave of everybody), if you follow me, who must give His life to free others.

Will you give your life? Will you take up your cross? Will you follow me to the bitter end, which is part of the power? A third time He had failed. Now they are closing in about Him. He has met the twelve for the last time. Judas is even now betraying Him. He tells them for the last time He is going to that cross. He has the great desire to eat this passover; I will never take it again until I eat it new in the kingdom. As He sits there silent and alone, the old quarreling begins. Is it to be Peter, James, or John the first in that kingdom? Where do I come in? And the talk among them is as to who is to be the greatest! As He came down

that line of quarreling, fighting disciples, a hush fell over the group. He bent down like a servant to wash the feet of Judas, the feet of Peter, who was going to deny Him, and the feet of the others of the twelve. He said, "Do you understand what I have done?" If you will be great and follow me, to be the slave and servant and like the Son of man to give your life for others; but the fourth time He failed. The fourth time He was baffled by their blind self-confidence, blind and minding the ways of men, the viewpoint of men, not the thing of God.

Brothers, I believe He stands before us today just as baffled, just as helpless as He was then, and I wonder what proportion of the twelve today understand Jesus' way of life and have taken up their cross to follow Him. I can see Him there at the last, I can see Him there upon that cross, nailed there between two thieves and, according to that first gospel of Mark, one awful cry breaks from His heart and lips. There are no words so precious to me today as that awful cry, "My God, why hast thou forsaken me?" What was in that cry?

Judas, one of the twelve for whom He had been battling these three years, trying, praying to win him, Judas had betrayed Him with a kiss, a kiss of affection and protestation of love and loyalty. He kissed Him many times. Judas betrayed Him.

There is a Judas here today. The kissing and the protestations are not over. One of the twelve, the leader, had denied Him. When Jesus was there, spit upon, stoned, battling for His life in awful trial, we read that Peter sat there moments warming himself, twice in Mark and twice in John, warming himself, and then cursing Him and swearing that he did not know that man. It is a good picture if you want to know what it means to deny yourself. If you know what it means, see how Peter denied Him. If you want to deny yourself, deny it the way Peter denied, but it cut deep, the leader of the twelve denied Him, and they all had forsaken Him and fled. The first moment of conflict they all deserted Him. All of the disciples forsook Him. All of the leaders had condemned Him, and all of the multitude had shouted, "Crucify Him!" He was left alone. All of the leaders condemn Him, and all of the multitudes cried for His blood, and He was left alone. But that was not all in that cry. The shame and the spitting and the misrepresentation. Every word had been twisted that He had said. He had told them to refuse tribute to Cæsar. Just the opposite to what He said, every word twisted, but that was not all.

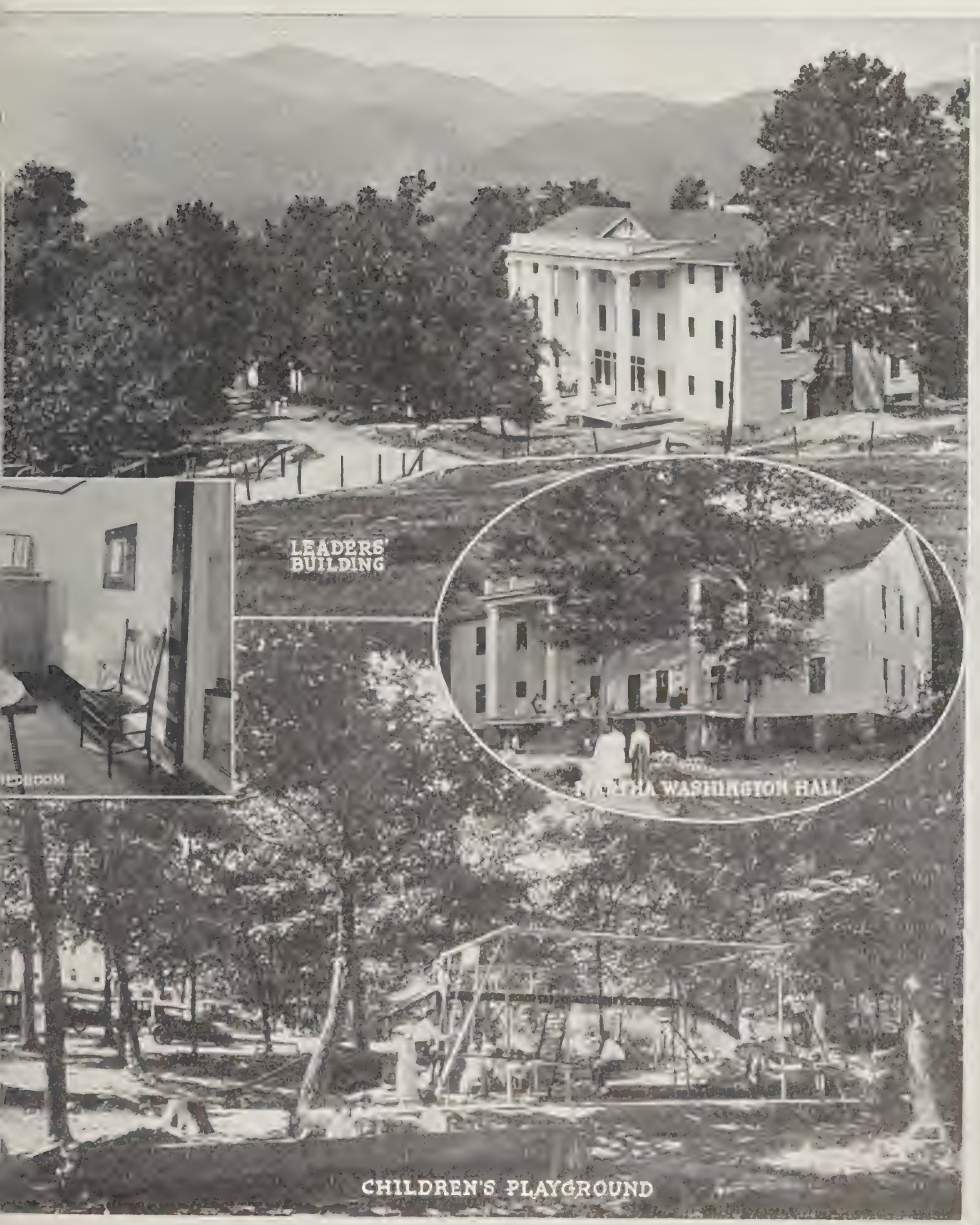
That awful mystery of death, that great mystery in the darkness that surrounded humanity, but He was not afraid to die. Defeat (oh, you can say now, seeming defeat) we can say it light now, but there was no seeming defeat then, it was the loss of His cause and of His people. Those people that He had come to save, they not only rejected Him, their Saviour, their hope, but rejected their God, rejected themselves, their nation to be scattered to the ends of the earth, their city razed to the ground, their temple destroyed—the mystery of sin. Evil came upon Him now like darkness, and though the world sinned and injustice gathered, the sins of the world were coming in upon His own pure soul. "None of the ransomed ever knew how dark was the night that the Lord passed through when He found His sheep that was lost," and then breaks from those lips that awful cry, "My God, why hast thou forsaken me?" Now, notice Jesus, how he bears that cross. I see Him refusing that cup of wine that would blunt His sensibility, He would take none of it. I see Him seeking no way of escape. He bends down to take that cross. I see Him standing there unafraid, with all of that raging hate about Him. I see Him there in no resentment, with all of that misrepresentation and spitting, no resentment, though they chose Barabbas. Think of what that meant. Barabbas, this man that had been leading the fight for freedom was the way of the sword, the way of violence and fight, and they would reject their Messiah, the Prince of Peace, and they chose the way of the sword and they shouted for Barabbas.

I hear Him say, "Weep not for me, weep for yourselves." And I see Him crying, "Into thy hands, my God, my Father, I commend my spirit." I see Him holding that unbroken love to men. He loved Judas, who betrayed Him; Simon Peter, who had denied Him; the ten who deserted Him, the rulers who condemned Him, the multitude who cried for His blood, the man that drove the nails. He loved them to the end and prayed forgiveness for them, "For they know not what they do." I see Him come out of that ordeal unsoiled, uninsulted by hatred or unbelief, until the whole body of believers that saw Him crucified in shame rose up to say that they had loved the Son of God and to cry, "My Lord, my Lord."

Fellow students, Jesus stands this morning at the critical point of this conference, at the turning point of this convention as the turning point of life, and I believe has called you apart from all of these colleges. He has called you apart to get twelve, and if not twelve, will eleven hold to Him? If He can get here His twelve, or His little company that will be true, and I believe, fellow students, He asks you just as truly, just as straight, just as definitely, the question as He asked that day of the twelve. We can't escape it that we are just as blind and just as human, just as self-seeking, just as true to the primitive urge that is at the base of every human heart, for hunger and love, hungering

(Continued on Page 10)


ROBERT E. LEE HALL
DINING HALL
OUR OWN GARDEN


LEADERS BUILDING
WASHINGTON HALL
CHILDREN'S PLAYGROUND

THE CROSS OF CHRIST

(Continued from Page 7)

for life that so easily turns to selfishness, and love that so easily turns to lust; true to those urges that lie at the base of human life to our way. He stands here this morning and asks every student here this question: "Whom do the multitudes say that I am? I know what they say, Son of God, Son of Man, Saviour of the World, Only Begotten Son." All of these titles, no one denies Him the titles. That man on his murder farm, before he killed those eleven brothers, had just taken the holy communion, would have given Him loyally every title and put out of the church anyone that dared deny Him anything of the titles. "I know what men say, and what the multitudes say, and what the creeds say, but whom do you say that I am?" "Don't betray me with a kiss; don't say, Lord, Lord, and then deny me. What do you say? Loyally, honestly, really, what am I to you? They answered back, the first word was "Teacher," there were two words, "Rabbi, Teacher." Oh, don't betray Him with a kiss, don't be a hypocrite, but be honest, don't you blaspheme and call Him "Teacher" if you are not going to let Him teach you.

Will you say over that little book (Bible), as you keep your morning watch, ask Him to teach you, then read over that record written in blood and tears? Will you call Him teacher and let Him teach you this year? Don't say it unless you mean it. Don't blaspheme. Don't betray Him with a kiss. Will you call Him teacher and, God helping you this year, will you let Him teach you?

I thank God, as I look back to that first conference of mine, thirty-five years ago, back at old Northfield, I can see them now sitting on the platform. Moody sat in the first chair to the left, then old Doctor Driver, Henry Drummond, A. J. Gordon, of Boston. I can see them now after thirty-five years. I have forgotten what everyone said there except Moody, but I took away with me from this first conference one habit, and if you offered me five million dollars in gold for just that one thing that I took away from that conference, I would not touch your money. I called Him "Teacher" that day, and I opened up that book and for thirty-five years I have tried to begin every day over the open Word of God, to meet God before I meet man, to fasten on my mind that life, that teaching, that spirit that characterized Jesus until it shall become a habit of thought, of action, and a test of life. I have tried to call Him "Teacher." There have been days when I failed, and there have been mornings when I didn't get to breakfast, but normally for thirty-five years I have begun every day getting my breakfast of bread, and I have begun every day calling Him "Teacher" and trying to live by every word that proceedeth out of the mouth of God as I try to meet my Teacher in the morning watch these thirty-five years. Fellow students, you may forget everything that has been said during this conference, and though you speak with the tongue of men and of angels and fail to call Him "Teacher" and fail to let Him teach you, and fail to take that habit in your life, I wouldn't give much for all you do to change the world or solve its problems, or save a lost humanity, if you fail to begin where they began and fail to let Him teach you in the daily habit of devotional study of God.

Let's not kiss Him, let's not say, Lord, Lord, but do you here at the heart of reality, are you going to say this morning, "Teacher," or are you going to say, "Of course, I'd like to and I realize it, but Lord, if you ask this year to give you fifteen minutes, or could I give you half an hour, could I begin every day with you and have you speak to me and I speak to you, well I'd like it, but my studies are so important, and there are so many things on the campus, and this vacation, well, really, I couldn't do it"? Well, be honest and say, "You are no teacher of mine, and I take no cross to follow you, but I will not betray you with a kiss." Now be honest, teacher or not? Will you pay the price? Whom do you say I am?

Are you willing to let Him teach you here? Will you take that first step?

Second: They call Him "Master." Dare you, without kissing and betrayal, without hypocrisy, dare you call Him Master? Will you let Him be your Master? Will you let Him choose your life work today? You can't serve two masters, and as you face your life work as He did in those forty days, there was no two ways—He had to take the things of men or God, and you, as you face your life work, can take just one of the two.

Brother, are you going out for the material, the wealth, the money, the ambition, the power? Or are you going out for the spiritual? Man's will or God's will? To do what you want, what your parents want, what your friends want? A career or a mission, and are you going out to use the world's means to gain the world's ends? Or are you going out to use His means to gain His ends? Either He is Master of all, or He is not Master at all. Will you call Him Master and let Him choose your life work? It means the great surrender.

Third: 'My Lord and my God." Will you give Him the lordship of all your life, not only the Master to choose your life work, but the lordship of all your life, and crown Him Lord of all? No cheap singing, no protestation, no orthodox creeds, either He is going to be Lord of all or not at all. Is He to be Lord in your life?

Now there is a fourth word: They called Him a word that we translate "overseer." It looks down in the crevices of our life, down into the bottom of our

hearts. It is a searching look and before it Simon Peter said, "I can't stand it, depart from me, leave me." But He said, "I won't leave you, you let your sin leave." He will not leave you.

They call Him Jesus, because He saved His people from their sins as He saved you from yours. Will you let Him save you and dare you say, "Lord, my Overseer, look down into the crevices, look down on the secret places of my heart, I am a sinful man, but I ask you not to depart, I want these sins to depart"? Now, let's stand and say, "Lord, search me, my Overseer, Jesus, who saved His people from their sins, save me from mine, not by a kiss or by a betrayal, but just look in now, what is here."

As I look into the face of Him, who was the Saviour of humanity, in whose presence men stood, and saw themselves, I say, "Lord, am I honest, have I been honest back at college, has there been any cheating, any cribbing, any crookedness? Have I just come from a college where a poor student working his way through had a bushel of apples and you put in your nickel and took an apple, and one must have been a very bright student who stole the whole bushel of apples—just a joke, of course. When Fall robbed the American government and the American people with his dirty work, just a joke, on his conscience a little lost sense of right or wrong, just a joke.

Just a joke for those two students to murder that boy, but the student that will steal apples today will rob his country of oil; the student who is crooked today, the student who will lie today, will do more tomorrow, it will be only a joke then, just a joke. Have I been honest?

I think of Charlie Bee, who came up to that first conference, as he faced that question, Am I honest? Why, he said, I cheated in my examinations at Yale, I have just taken my diploma, I got my degree and graduated, but I cheated even in my entrance examinations. Like many a man with his Phi Beta Kappa, that dangling thing took dastardly cheating to get it. Well, this student had it out at that student conference; he got down to the bed-rock of his manhood. He sent that diploma back, and he has been changing things since.

Fellow students, don't say Lord, but say, "Am I honest?" And will I pay the price? Will I confess and go to the bottom? Don't depart from me, stay with me.

Second: Am I dead in earnest? Forgive me if I repeat a few things; perhaps I am in a reminiscent mood. When a man gets old he gets into a second childhood, but I remember that man at the first conference. I can remember him dead in earnest. Now he did set things afire. Stagg, of Yale, the greatest athlete in a hundred years. I saw him pitch Yale to victory four years in succession. I saw him play end on the football team, when the score stood five to nothing, and a man never got around on his end. I saw that man pray men into the Y. M. C. A. at Yale. I saw him pray higher standards on the athletic field where profanity was barred. I saw Yale take a higher standard after he went through; it was a different Yale. I went to his room one day, and I picked up a ball off of the top of a pile and it had on it "Yale 8, Harvard 0." He said, "Sherwood, that was the hardest game of my life. I

(Continued on Page 15)

OF GOOD REPORT

CLEMSON COLLEGE is the first one of the colleges in the South to actually start the stream of gold flowing for the million-dollar building and endowment fund for Southern College. Mr. P. B. Holtzendorff, Jr., the secretary, writes that the Clemson Y. M. C. A. will have at least one thousand dollars stock in this campaign, and sends one hundred dollars as the earnest of fulfilling this desire.

Knoxville, Tennessee, was asked for a quota of six thousand, and is splendly fulfilling its pledge in good subscriptions. Asheville, N. C., because it is so close to our summer quarter, is undertaking to raise $30,000, and the major portion of this is already signed up.

Greensboro has definitely pledged fifteen hundred, and expects to make it the full twenty-five hundred asked.

The way is now open in Nashville, Tennessee, for a $75,000 campaign for the building and equipment fund of Southern College. There is genuine enthusiasm throughout the Associations of the South for this project, and with hard work and co-operation, which we are getting. we hope to get the matter over.

The Efficient Life*

A. E. ROBERTS, of New York.

"I AM come that they might have life, and that they might have it more abundantly." The lesson of the abundant life, applied to the hearts and lives of individuals. In other words, how shall we, who have had this opportunity of unusual fellowship and inspiration here, apply in our own lives those principles which shall make us shape our courses in such a way that we can begin now in the realm in which we find ourselves working to bring in the kingdom of God? Some of us attended a meeting not very long ago where three men spoke on the topic, "What is Wrong with the World?" We were greatly impressed by the first speaker, Bishop Williams, of Michigan, who said "there had not been a comparable gain in the growth of the ideals of the kingdom of God as compared with those things which we call material. After two thousand years we find ourselves only perhaps 2 per cent toward the 100 per cent plan that has been laid down as the way of life. After two thousand years, we have that pitiful story to tell. "There must be set in motion new forces to help the church and its allies to come to a fuller and better and more significant realization of the practicability of the teachings of Jesus."

The bishop was followed by a representative of labor. Now I hold no brief for labor. I know nothing about it. There has been a vast deal of damage done on the public platform by those who speak of "labor or capital," but after Mr. Stone, of the Brotherhood of Locomotive Engineers, had finished speaking on the same topic, "What is Wrong with the World," one felt that there was something to be said in behalf of labor. He said, among other things: "The time has come when there must be raised up new forces to supplement the old agencies. I would agree with the bishop. Laymen the world over are longing to see some new law discovered or some old law as unchangeable, as immutable as the law of gravity, set in motion to supplement the existing conditions, that we may hasten the coming of the day when the Golden Rule shall be an operating agency in the world's work. We do not know how it will be brought about, but we are hoping, by the combination of all forces, that it will not be far distant when men will work and serve and play together as Jesus taught."

Mr. Stone was followed by Mr. Homer Ferguson, a man who is known all over the Southland, who, speaking from the point of view of the capitalist, said that he would probably disagree with some of the premises of the two preceding speakers, but would agree with them absolutely in their conclusions. Moreover, he would go one step further and say that, "Unless, in this generation with which we are now dealing, there can be set in motion new ideals which will grip the imagination of men and start them out upon the adventures of faith hitherto unknown, the whole world is lost. I agree, unless the teachings of Jesus can be applied in the hearts and lives of men, there is no hope."

Now, in the light of statements like that, and in the light of the world vision which Dr. Hutchins has been giving to us in these days, what shall we, of unprecedented opportunity, what shall we say of this message of Jesus, this declaration of His purpose which comes to us? "I am come, that they may have life, and that they may have it more abundantly." What is implied by that abundant life? I believe that the implication of the abundant life is very clearly a life of naturalness. Jesus, in His day, set up a new code. He would have nothing of the stereotyped expressions of the leaders of His time. It was He who said, "These theologians know nothing of the scriptures," and He comes to us today and, speaking to His servants and through His servants, says, "If we would have the abundant life, we must live the natural life." We will have done with these things which are stereotyped and formal, and would launch out with a new expression which will be common to everybody—an expression of Christian living so simple that the child may practice it; so complete that the most profound may rest upon it.

You ask, Are there evidences that that is happening? Is there any light to suggest the coming of the day for which men pray and dream and hope? I would say, there are manifestations in almost every phase of life. Only a short time ago I came in contact with some boys who had their Bible group study in a harness room. They had it there because it had one electric light. One night they studied the story of the good Samaritan, and the next day one of them saw a boy who was striving to get an education. It was cold, and the boy was scantily dressed. He gathered the other members of the gang together and said to them something like this: "Here is a quarter I was going to spend for something else, but I can't study the thing we studied last night without being touched with that kind of an appeal. Now this is all I have got, but I am going to buy the young fellow some clothes. Are any of you fellows with me on this deal?" Now, if he had been an old timer, he would have said, "Let us see that

*A stenographic report of a vesper service address delivered at the Blue Ridge Summer School, July, 1924.

our enthusiasm does not run away with us. Let us appoint a committee of three to investigate this case, and if we find it worth while, then we will direct it to the board of charity"; but, not being sophisticated, they all said, "Me, too!" One boy put in a half dollar, and another ten cents, and then another fifteen cents, until they had given all they had. They took a warm sweater, some shoes and a cap and put them on the boy, and those who witnessed it said that the lines on his face changed from vertical to horizontal. Now that is a simple incident, but I had the privilege of interviewing the instigator of that transaction, and I had to worm the story out of him piece by piece. He said, "It made the little fellow feel good, but it didn't begin to make him feel as good as it made us feel."

Somehow the naturalness of the thing gripped their imaginations, and they proceeded at once to give expression to the things that welled up within them. I could give many illustrations on this thought of the Good Samaritan if time would permit. There is another thing that suggests itself, and that is that it is a life of joyfulness. I don't mean that superficially. It is a life that sends forth a surplusage of personality. If I have good nature enough to only take care of myself, I am a man of pretty small measure, but if because I have drunken deeply at the well of water to which Jesus referred, I am a joyful man. I have a personality plus that which a man experiences when he comes into union with the living Christ, who puts within us the desire to overflow and help and serve. The third implication that comes as we think of this matter of the abounding or the abundant life is that it is a contagious life. "What you are speaks so loud that I cannot hear what you say." How true that is. It makes very little difference what we talk about. What we do when we get back home is what counts.

There went out one day from a meeting which I had conducted, four fine specimens of physical manliness, who, when the challenge was put to them, came forward, one after another, and said, "I will make Christ the king of my life." Back in the home town they waited on the pastor of their church and said, "We want to join this church on the basis of what we can put into it, and not what we can get out of it." It was so unusual that the pastor almost fainted. He quickly summoned the board of deacons. They listened with interest. These young men had received a vision of the kingdom, the like of which few men have seen, and one of that board, the president of the bank, told me that the next day he couldn't work. He said, "I had some applications for loans, but my mind refused to focus on them." He pulled down his desk and called on a neighboring business man. "Jim, what are you going to do about this proposition?" Jim said, "What proposition?" He said, "The proposition those older boys told us about last night." "Well," said Jim, "I have been thinking about it, too." The banker said, "I don't know what other business men are going to do but in some very definite way these young men are going to know that there is one business man with them in their undertaking." The next Sunday, when they took those boys into the church, a large number of people turned out. These boys had been the problem of the town, but they had squared their shoulders and decided to do something the like of which their fathers had never done. In the midst of the service the banker left his seat and walked down the aisle. Turning to the congregation, he said, "My friends, I want to say that, as a Christian, I am heartily ashamed of the fact that these boys had to go out of town to take this splendid stand, but I want them to know that from now on there is at least one business man who will stand with them in their noble aspiration and the great plan that they have for making things better here." The scene was so impressive that thirty-eight others left their pews and gathered around those boys. It was a scene the like of which had never been witnessed in that church. What is the answer to a challenge like that? In the first place, they are selling corner lots for more. It has an economic value. They tell us that cheating has almost entirely disappeared from the class rooms and athletic fields, and there have been set in motion the forces which produce definite results to boys and men who work together—living the abundant life.

The third implication is that it is not only a natural life, a joyful life, and a contagious life, but an efficient life—one which produces results. The only thing that our Lord ever cursed was a fig tree which failed to bear, and I wonder sometimes that He looks down upon us, those of us who have had the privilege of great opportunity, whether or not He can look with approval, whether or not our lives measure up. We ought to be efficient, because, having had unusual opportunity, we have added responsibility. We ought to begin to apply in every phase of life these principles of the teachings of our Lord.

I shall not soon forget an experience at the University of Washington. There were gathered together some four hundred fifty men of the state of Washington and their great coach, who, by the way, some of you will remember has for the second year now brought a crew from the Pacific coast across to the Atlantic coast, and in competition with the universities of the East has carried the cup back to the Pacific twice. For a little while I was speaking to a group of men, and one of them looked at me and said, "I am glad you told that story tonight, because I rowed on the Penn. crew, and we wondered what those fellows had. At a certain stage of the game they shot by us like we were tied to the post. Well, they asked him

how he was able to produce a crop like that, and he stood up and told us this story, with the reference to the development of high efficiency, in the case of a rowing crew, and I pass it down to you. Said he, "In the training of these men we gave them all we had in the technique of rowing. We told them all we knew about it. We tried to impress upon them the value of the training table, and plenty of sleep. They were like one man united in the step. But we went one step further. We thought it not unworthy of us to tell those men that they were going into what to them would be the supreme test of their lives, and that no man ever faced a supreme test efficiently until he had coupled with his human resources Divine resources. Those boys, when they stepped into that shell, were conscious of One rowing there with them." The men, after he finished his testimony, said, "Let's get this thing straight. Do you mean they prayed they might win? Supposing Penn. prayed they might win, too, what then?" "Oh," he said, "they never prayed they might win, but we prayed that God might enable us to row at our best, to enable us to co-ordinate our mental capacities, with all of our physical power, that when the supreme test came we could be called and not be found wanting." I don't know what that means to you, but it means a lot to me.

I somehow feel that we have had an unusual opportunity. We have learned the value of technic, but somehow or other, as we go out to face these impossible tasks together for the next twelve months, that is to be the supreme test of our lives. We must see to it that we trust not only the human resources, but the Divine resources as well. May God bring to us that message and impress it upon our hearts, and help us in these days to so utilize our time that we shall go out with the message ringing in our lives, "I am come that they might have life, and have it more abundantly," that in the response to that message we may act naturally. That we may go about with the joy and satisfaction and superfluous personality that will not only carry us but others, that our lives may be contagious, and, in the last instant, efficient.

A CAPTIOUS CORRESPONDENT

SOUTHERN College of Young Men's Christian Associations sent out a little statement on the "Supreme Test of a Secretary," which reads as follows:

"The real task of the secretary is the interpreting of religion to men in terms of daily life." Some supercilious soul underscores those sentences and sends it back, saying: "Is it religion or Jesus Christ? From this it cannot be defined what religion you mean. Come clean, brother, for Jesus Christ."

There seems to me to be a general mental unbalance on the part of a good many men in our day. When you are talking about religion as interpreted in the Young Men's Christian Association, there is no other religion except the religion of Jesus Christ. The basis of membership of the Young Men's Christian Association is clear cut. If one is to be an active member, he must be a loyal follower of Jesus Christ, and surely to be a secretary one must be an interpreter of Jesus Christ.

There can be no doubt of the supreme importance of Jesus in the message of the Association, but such captious attitudes as that displayed by the man who did not have the courage to sign his name to the retort, will certainly not help the Young Men's Christian Association to make such an interpretation. We take second place to no man in enthusiasm for the message of Jesus. We believe that the fullest revelation of God is found there, and we believe this not on some sentimental basis, but because we have given it hard and genuine study and have come to this viewpoint as a deliberate judgment. We are sorry for the pathetic figure of the man who is always looking for something to criticize. If some men spent half as much time doing the work of Jesus as they spend in talking about the theory of Jesus, the world would be far better off.

W. D. WEATHERFORD.

THE CROSS OF CHRIST

(Continued from Page 11)

had behind me the weakest team I ever had, and I knew I would have to play for all I was worth. I was not playing to win, but there was a moral issue." He said, "I prayed every ball I pitched that day." I remember his signals. He said, "I prayed every ball I pitched that day, and they made two dribbling hits. I struck out fifteen men alone." He won the game practically alone, with the weakest team he had had in four years, but he not only prayed every ball; he did not put everything he had on the ball, but he prayed everything he did. He prayed Yale on a higher ground.

Brother, are you in the game, are you dead in earnest, or are you a waster, a slacker? Princeton was a different place after Speer went through and played tackle on a football team and took the highest stand. Yale was a different place after Stagg went through. Cornell was a different place after John R. Mott went through. Is your college any different? Are you in earnest? Are you turning into power the spirit of your college, or are you a whipped man, a Samson groping blindly? Anybody can criticise on the side-lines there, but the man in the game is the one that counts, the man in the game has not time to criticise. Are you in the game in your spiritual life? Lord, am I honest? Lord, am I in earnest? Lord, look deep, am I pure? "The pure in heart shall see God." Do I see it out of a pure heart? Do I see Thee when I open that book, or is it dead and dry because my heart is dead and dry? Do I see Thee in prayer, or is it dead and dry because my heart is dead and dry? Do I see Thee in worship in the service, or is it dead and dry because my heart is dead and dry? Do I see Thee in these hills or is it dead and dry because my heart is dead and dry?

I remember the student that led me into the young people's meetings, led me into the Christian life, always a step ahead, and I was following. He went up to the university, and one night at a "petting party" he just let himself go a little too far; he told me about it and about the poor girl that he betrayed that night and got into trouble. I have not followed the course of that poor girl. I don't know what became of her, but I have watched for thirty years my friend who led the way for me into the Christian life. I don't know what has become of the girl he should have married, but I have seen three lives ruined by that petting party that went a little too far. "The pure in heart shall see God." Do I, out of a pure heart, pure thoughts, pure looks, pure actions, pure habits, look into my heart, am I honest, am I earnest, am I pure?

One last word in closing. Will I call Thee Saviour and take up my cross to follow Thee, and bear that cross, for it is the way of life? It is not a graceful symbol to be worn by politicians, or a beautiful emblem to be worn by people that crucify this Master. It is a way of life. You cannot be right with God if you are wrong with man. You cannot be loyal to Jesus if you are disloyal to your fellow man. You cannot be right religiously with God if you are wrong with man. Will you say "Saviour" and take up your cross to live this life? Here is the heart of the philosophy of life, and He is battling for you, striving and reaching out with great longing.

He says, "I have brought you to this conference"; some will say, "Lord, Lord"; some will kiss Him, but some will say, "Teacher, Master, my Lord and my God, Overseer, look down to the bottom, look down deep, cleanse this sinful heart of mine. Saviour, I will take my cross and follow thee wheresoever thou goest."



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THE BLUE RIDGE VOICE

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J. J. KING, Editor and Manager — DR. W. D. WEATHERFORD, Consulting Editor — H. W. SANDERS, Assistant Manager

"Our Christ"*

DR. CHARLES N. ARBUCKLE

I HAVE been speaking to you on the general sources of our power. If the devout faith that we have that "Love Never Faileth" is to realize for us the things that we hope for, it will be because we tap the resources of our power that are at our disposal. I have spoken on "Our Bible," "Our God," and this morning I want to speak on the subject of "Our Christ." Wednesday morning I shall complete by speaking on the subject of "Ourselves."

I think there is no better way to approach the character of Jesus, and I must confess that I always do approach it when I endeavor to appraise it, with hesitation, because it is beyond my comprehension, but there is no better way than considering the question that He asked His disciples when, on one occasion, He took them apart and said, "Whom do men say that I am?" They gave Him various answers, and turning again to His disciples who had been with Him and had a chance to understand Him, He said, "But as over against those who have not had such a good opportunity, whom do you say that I am?" Peter said, "Lord, thou art the Christ, the Son of God," and Jesus was greatly rejoiced. He said, "Peter, flesh and blood has not revealed that to you, but my Father which is in heaven." There is no better answer than that of Christ's searching question.

Now I want you to notice what a fine educator He was. He didn't ask those disciples to repeat to Him what He had told them; he asked them to look down in their experience and tell Him what difference it made to them to be with Him. Only that thing is real which makes a difference. Only those people are real to you in the world who make a difference to you. The indifferent person puts a limitation on life—he shuts out the world because he shuts out reality; he cuts himself off from the reality about him. Notice, too, that Jesus didn't ask them how He was born—He asked them what they thought about Him.

How significant is Jesus in the world? That is our problem and question. If one should visit our planet from another planet, he would not look far in the highest manifestations of this world without running into Jesus Christ. If he touched our public schools he would meet Him there. If he touched any of our hospitals, he would meet Him there. If he touched any of our institutions for the elimination of human misery—they all run back to the church of Christ. He would come face to face with this Jesus Christ. He would soon understand that he couldn't understand us without understanding Jesus Christ. Our faith is based upon the significance of Jesus in human life. He is significant, not because we believe in Him; but because we believe in Him, He is significant.

Now, just how significant is He? We all are searching for the significant things all the time. We live in a big universe—we never could know it entirely. As I said in my last address, we can't know all there is to know about everything, and we would have to know all there is about everything to know this universe entirely—and so, because a finite mind cannot comprehend what we believe to be infinite, that is impossible. We have to select from the facts around about us what are the significant things and let these things give us our faith with regard to the things we cannot comprehend.

*Stenographic report of one of four addresses delivered by Dr. Arbuckle at the Community Y. W. C. A. Conference, Blue Ridge, July, 1924.

What is the meaning of significance, pray? Let us look at that for a moment. I think the significant thing in life is the thing that is most illuminating, most useful and most satisfying—the things that help our comprehension best, our philosophy, or whatever you want to call it. The things that are most useful for us—that is the significant thing. There are many stars in the heavens, but so far as the rank and file are concerned not all of them are significant. If we had only the pole star, we would have a significant star, because it is so useful and saving. We are able to find ourselves home by that star. Not all literature and not all art is significant, so we take the best of art and literature and music—that which serves us best, and use that. Now, not all of us are significant—I hate to tell you, but I feel bound to do so—not many of your lives are widely significant in the world. A sociologist has made an estimate of this, and he says there are only two hundred and fifty out of every million who lead really significant lives. There is only one out of every four hundred thousand who really think the original thoughts and who really advance the cause. They are the pioneers—one out of four hundred thousand—and the rest of us are simply the conservers of what they originate. I think probably most of us belong to the three hundred and ninety-nine thousand class, at least they have the odds on this side, so be careful where you lay your bets. In every life there are only a few things that are really the significant things, not so much the routine, but the certain aspects of life.

Now Jesus Christ has been accepted as one of the most significant, and we stand today in the presence of the estimates that have been given Him, as recorded in our New Testament, and are we willing to accept these estimates? Are we willing to say that He is the most significant man, and that He is the most satisfying and useful? History has taught us some things that we ought to consider this morning. It has taught us that this man is a timeless man. Now you and I are time-bound men; we can't step out of our generation. We dance in the sunlight of our own generation, like a moth, for a few days, and then we go and are soon forgotten. A hundred years from today there won't be much evidence that we ever lived except the inscription on our tombstones that we once died. We belong to time, but here is a man, bound to His generation, too, for He thought in the terms of His generation. He had an outlook on life that belonged to His time—and yet who was saying timeless things—and a life which could be planted in any generation and be at home there, because of the things that He contributed make His life as timeless. We do not think of Him as an old century man, we think of Him as a modern man, as one who has a word for our day. You cannot date Jesus Christ. You can date some of the terms of His thought, but you cannot date His spirit nor His character.

Again, He is above race. We are hearing a good deal about racial relationships in this conference. Here is a man who was born of, I take it to be, the most snobbish race almost that the world ever saw. The Jew is the Israelite among the nations, because of isolation and race consciousness, but a profound religious culture. Jesus was a Jew, he belonged to that race. He was born in a little two-by-four country that was the utterstate of two civilizations. He believed in a personality which is hard to account for, and yet we take this man, this Hebrew in His race, this Jew in His religion, we take Him and preach Him to the world, and



DR. CHARLES N. ARBUCKLE

men are not conscious at all that we are preaching to them the representative of the race which remains still the racial Israelite among the people. He is above race. Something strange about that.

Again, He is above class. We are hearing a good deal in this conference about industrial relationships and class distinction. Here was a man of the artisan class. He was not one of the high-brows of His time. He was a carpenter. When some of the people wanted to belittle Him they would say He was a carpenter's son, and yet He was at home with all of the classes. He could sit down in the homes of the rich and be at home with them—in fact, he was more at home with them than they were with Him. There was no class consciousness about Him. He was the great cosmopolitan —He was above class.

Again, and I make this point very carefully, He was above sex. Whenever you read in your gospels of

Jesus having an interview with a woman, such as the woman of Phoenicia, or the woman of Samaria, the sex question always enters in. You must always remember that there was a great difference in the status of women in that day from what it is today—all women then were considered questionable characters. Now our Lord was above sex consciousness, it marked Him as a spiritual man. Let me guard my thought—I do not mean to say that Jesus was not a virile type, that he was a sexless person. Sex is the thing that puts the drive behind personality—I mean that He was not a man's man or a he-man, meaning crude and coarse. I mean that He was above that, and people came to Him and recognized within Him a soul. That sex consciousness has divided the world, it divides the world today. We are only beginning to wear down that and to give women what is their right. Jesus was above that. It was one of the marvelous characteristics of His character. His apostle has phrased for us forever the character of Jesus when he said, "That in him there is neither Jew nor Gentile," no race difference. "Neither Greek nor barbarian," no class difference. "Neither bonded nor free," no social difference. "Neither male nor female," no sex difference. In Him we have the common denominator of humanity. He was in Himself that kind of a personality.

I can stand up here and proclaim Him to you as your example and you will have no conflict in your mind whatever that I am holding up for your limitations a man—but what other man can I preach for you to follow and not have you feel the difference? Jesus is significant to us because of what He has disclosed concerning human nature. He has meant most to them who have contributed most to the spiritual life of the world. To turn that around we would say that the men who have contributed most in the uplifting of the spiritual world have been men who lived closest to the character of Jesus Christ. Take our first century apostles, who unquestionably did more for the world than any of the other historical characters, and they were men who were devotees to the Son of man. Saint Paul and John and Saint Augustine, and then down to our own Phillips Brooks, and any number of names, not in the spiritual realm compared to the roster or names in all other realms, but the names of the men who have contributed most have kept closer to this man.

The man whom I believe is contributing most on the face of the earth today is Ghandi. The thing that gives such power to his message is the fact that the spirit of Jesus has entered into his soul. His respect for Christ —and I am not sure but what we may say the Christian in Ghandi—that gives the lift to his power, and I am not sure but that the encroachment between Christians and these other religions is not going to be substitutionary, doing away with one and doing away with the other, but supplementary. I had a young man in our seminary, a Japanese student. He was a Confucianist —and I had him make a speech and his first point was that he was a Confucian. I could see the rest of the people sit up and take notice—and then he went on to tell how wonderful Confucius was, and he gave us the six or seven points or relationships that should obtain between us—the relation of father and son, etc. He said Confucius gave him his ethics, but that he needed Jesus Christ to give him his dynamic to achieve his ethics. "I am still a Confucian, but I am also a Christian." I think that was true. He has taken the best from both religions and put them together. Judaism gave Paul his ethics, but he said, "O wretched man that I am, I have plenty of good ideas, but I can't achieve them," and he took hold of Christianity for the power. The man who is most significant is Ghandi, inspiring three hundred million people, and the people who live closest to Christ. I shall not speak very much further on this point, but let me say that Jesus devoted Himself to the physical aspects of life. There was so much that Jesus didn't care for at all.

People were trying to get Him to be an errand boy to their own problems. Some said, "Here is my brother that has beaten me out of my inheritance; you are powerful, won't you settle that difference?" Christ said, after reading his heart, "I have nothing to do with it; if it is the labor problem I have no use in it; if the poor man is going to do with it what the rich man is doing, I have no interest in it." Jesus knew that the same motive was in the young man that was in his brother, so Jesus moved to the significant thing, which was the spiritual thing, and all the way through he interpreted life as we ought to interpret it. I suppose thousands of people have marveled at the glory of the sunset, but it took our Lord to say that it was our Father in heaven who made His sun to rise and set on the just and on the unjust alike. Millions had looked at the red lily in the fields of Galilee, but it took Him to read therein the care of the Heavenly Father so that the man who walks through this world not as a sentimentalist will walk through it with the appreciation of this character behind it. He spoke of the significant things in life and gave them a new scale of values for themselves. But what I want to say is this, that while He may have disclosed the meaning of human life to us as no man ever did before, He disclosed the meaning of God to us as no man ever did before.

Now I come to the very crisis of the question. How are you going to think of God? My friends, you have got to think of Him in certain terms. Naturally we want to think of God in the highest terms we have. The highest terms that you have in which to think of your God come from yourself. The highest thing there is in the universe is yourself. You are the highest ex-

pression of creation, the same forces that make the birds and flowers and the earth and all that is about you, made you. You are part of the greatest creative scheme—that in you creation comes to consciousness and sits in judgment upon itself. You are this great universe. What do I mean? You are the supreme expression of the creative energy of God. Now, when you want to think of the greatest being in the world, you can't step off of your own shadow. You can't forsake yourself. You have got to talk about God in the terms of the things you know, and the question is, will you choose the highest terms or the lowest? Now we have a philosophy today with a whole nomenclature that we use, which means a good deal to the philanthropically inclined—we speak of omnipresence and of sovereignty. What do you, with your feeble, futile powers, really know of omnipresence? Nothing. What do you, with your limitations, having to be at Blue Ridge and not at home at the same time—what do you know about omnipresence? What do you know about sovereignty? These are high-sounding terms that make fine intellectual puzzles, but they do not function in experience, because we cannot prove them in experience. So we are confined to ourselves and the things about us.

In expressing their faith they have frequently resorted not only to what they found in man, but in beast. They say, "Well, how shall we picture the great being back of all things—we will give him the body of a lion, the wings of an eagle, and what kind of a head? Well, man knows more than the beast, so we will give him the head of a man." So they built their pictures of God, using what they had.

Now you have got to think of God in the terms of man. All you will ever know about the love of God you will learn from loving God. What are you going to know about intelligence save as you read your own intelligence? You have got to think of God in the terms of things that you know, and the things that you know is man. Well, shall I think of God, then, in the terms of my love and my character? I won't get very far, for my love is very frail and my character is very weak and my intelligence is very limited, so I begin to look at someone else, and I look at you and I see you have admirable things, but I don't look very far before I see that you have faults, and so I keep going back and I call the roll of great people that I know, and I see their faults, until I get back to the one face on the one personality in whom man has been unable to find any faults at all. Needs must be that I think of my God in the terms of the greatest human being that ever lived in the world. I must think of Him in the terms of Christ, and so I go back and try to put myself with those people who listened to His voice and saw the flash of His eyes, and who felt His tenderness—I find that they were made to think of God when they listened to Him, and if they could be brought to believe that God was like Jesus, they were satisfied, and that is the highest tribute they could pay to Him—that they could think of their God in the terms of the life of Jesus Christ, and think that that life was most illuminating of what God must be like; that that life was most useful in giving them the whole of the conception of God, and that that life was most satisfying if God is like Christ, kind and gentle and true—and they paid Him that tribute. Now you can't pay any higher tribute to Him than that.

A year ago I was having my office hours in a conference of young people, and I kept a record of what they brought to me, and most of them was the reality and the character of God and the other was the character of Christ. They came, and I saw right away what was troubling them. They said, "You know I can't believe that Christ is God, because Christ don't do everything—and we can't see that Christ knew everything." I said, "Yes, I know He was limited, but don't let that bother you, because God can't do everything, either."

One of my teachers in my Sunday school taught her Sunday school class that God could do everything. Don't you do it. A little boy went home and started riding in his little wagon, and his mother told him he was going to fall, but he said he would not, because God was riding with him. A little boy is going to get an awful bump some day.

God can't make a two-year-old colt in a minute—it wouldn't be a two-year-old colt if He did. Remember that deity is limited by His own limitations, and, therefore, we say philosophically that as they are His own limitations that He is not limited.

I said to this person, "The trouble with you is that you have gotten your cart before the horse. You are trying to say that Jesus is like God, instead of saying God is like Jesus. What do you know about God? He is omnipotent and you are not. You will never comprehend Him fully. You are trying to take the unknown and interpret it by the known for Jesus. You are trying to interpret the known by the unknown. Now, just turn your proposition around and interpret the unknown by the known and instead of saying Jesus is God, say God is like Jesus, for you will never know any more about God than you are able to find in the character of Jesus Christ, because you can't, by the nature of mind, think in any other terms than the highest things you know, which is humanity, and Jesus is the highest expression of humanity that you have. Whether you like it or not, there are your human limitations, and you can't get away from it. So turn the proposition around and say, as you look upon Christ, God is like that."

My friends, is there not enough in the revelation of God? Of course, there is a limitation, because He

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THE LACK OF RELIGIOUS EDUCATION

J. L. KESLER

RECENT statistics show that there are approximately 53,000,000 people in the United States under twenty-five years of age. About 16,000,000 are getting some kind of religious education—Sunday school, week day school, or parochial school—leaving 37,000,000 without any. There are about 43,000,000 Protestants under twenty-five; less than 16,000,000 are enrolled in any class for religious instruction—leaving over 27,000,000, or 66.5 per cent, receiving none.

In Chicago, several years ago, a very careful survey was made. Of the 1,000,000 children in the Chicago public schools, 800,000 received no religious education; 200,000 received some in Sunday school or other schools, i. e., four out of every five were without religious education.

But more serious than the lack of it is the lack in it. In the Indiana Survey of Religious Education it was found that there was practically no relation "between Biblical knowledge and moral sanctions." How can we make our teaching produce religious life? For that religious education, it is perfectly clear, which does not make better men of us, better citizens, more ethical in judgment, more moral, more just, more human, more sympathetic in practice, isn't worth a continental.

Still more serious is the growing disregard of life, liberty, and property. Is this a mere coincidence, or is it directly related to this transitional unrest and suspicion through which we are passing, this detachment, this disaffection to things religious, this deep unresponsiveness to the fundamental ethical life?

The increase of crime is appalling, but still more appalling is the juvenilization of crime. For example, where ten years ago the average age of the most serious crimes was 28 or 29 years, it is now 21, and where only 16 per cent or less of the crimes were committed under 21 years of age, the percentage has risen to from 50 to 75 per cent.

What is the challenge? The qualities of virtue can be taught. The qualities of truth and the love of it and the pursuit of it along the gleaming trail of the frontiers of youth can be taught. Those qualities that stabilize life, the qualities we have learned to call good, the qualities that function as the primary veracities and sanctions of the ethical life, the qualities that satisfy our primary spiritual hungers, that integrate our experiences for brotherhood, these can be taught. Youth is a plastic instrument on which the whole world plays. Every suggestion builds into this instrument its timbre and tone. It is ours to see that these possible harmonies are not dashed into discord, to die away in dissonance and tragedy.

WHERE WE PUT OUR MONEY

America produces 42 billions of wealth each year. Three-fourths of one per cent of this she spends on religion, including churches, Y. M. C. A's., theological seminaries and all the rest. One and a half per cent she spends on education in public schools, colleges, professional education. Four and a half per cent on government, twenty-two per cent on luxury, etc., etc. We don't believe much in education, and still less in religion—and yet every sane man knows that a country without education and religion would be worse than Hades to live in!

A better trained leadership, both in education and religion, will alone solve this problem.

"I Never Lose Heart"*

DR. WILLIAM J. HUTCHINS, President of Berea College, Berea, Ky.

MAY I call your attention to one of the most astounding words Paul ever uttered? You will read the words in Moffett's Translation, II Cor. 4: 1, and II Cor. 2: 16-17:

"I never lose heart."

"Who is qualified for this career? I am."

"I never lose heart." We almost rub our eyes as we read. We must be mistaken in the reading. And then, as if to prevent any misconception, Paul repeats the words a few verses further on, "I never lose heart." Ah, Paul, Henry Ward Beecher was right: "You are a glorious old boaster." "Perhaps I am, but I boast of the truth."

Men talk of the buoyancy of youth. It is the buoyancy of a toy balloon, which speedily sinks deflated to the pavement.

This year, from time to time, I have seen some terribly disheartened boys and girls. As I wander about among our younger men I am sometimes saddened to learn that a man has lost heart. Still at it? Yes, or rather, no. I don't think he is; he has lost heart.

My brother, think back to the day when you publicly committed yourself to the service of Jesus. Don't you remember how your words vibrated with hope? Could you express the same hope today?

In the past few years, the older as well as the younger man might well be forgiven if he had lost heart. The Japanese earthquake, with its tragic loss of life, seems but the outward symbol of the upheavals, the cataclysms in the thought world which we have endured. The dream which personally I had cherished of the peaceful evolution of the beloved community has vanished like the weavings of the rainbow. Starvation and an armed truce in Europe, a blood-stained Moslem republic laughing down our socalled Christian diplomacy; a ghastly trail of graft, whether we walk the streets of Washington or thread the valleys of Eastern Kentucky. Gentlemen's agreements, whether in international politics or in denominational statesmanship, supplanted by counsels of hate.

But it's a woeful thing for a man to lose heart. If you lose heart, you cease to be a leader and become a load; you drag down with you all those who count you dear.

There were only 120 disciples in the upper room at Jerusalem, but upon them the Spirit fell, and a new world was born that day. I suppose there are here this morning three times that number. One would imagine here there might be enough creative spiritual force to transform the old South into a new and glorified South, but no man has witnessed such a transformation. Have any of us lost heart? As I think upon these things, I find myself creeping up into the little circle about Paul, as he says, "I never lose heart."

And one of us, swift to find easy explanation of every mystery, says, "Why, that's plain enough. Paul has never tasted life, or he couldn't talk like that." Well, let's see.

"Five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep . . ." and so he goes on. Never tasted life? This man has been submerged by life. Indeed, it is the men



DR. WILLIAM J. HUTCHINS

and women who have never tasted life, who are most sure to be disheartened.

But Paul, you are now right in the thick of things. You are buoyed up by the onward surge of the battle. Wait until the reaction comes.

Down the years we follow this man. At Cæsarea, his companions plead with him not to go to Jerusalem. He replies, "I am ready not to be bound only, but to die for the name of the Lord Jesus." We follow him to the judgment hall of Festus, where he prays Agrippa that he might be even as he is, "excepting these bonds."

*A stenographic report of an address delivered at one of the vesper services of the Southern Summer School, July, 1924, Blue Ridge, N. C.

Shipwrecked, he is the one man to cheer his comrades. In a Roman jail, worse even than that of a Southern county jail, he writes: "In whatsoever state I am, I have learned therein to be content. My God shall supply every need of yours according to his riches in glory by Christ Jesus." Paul, you haven't lost heart yet, have you?

"But wait until you are as poor as I am." "Well, what things were gain to me, these have I counted loss for Christ; yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ. I am a pauper, but the means of wealth to many, without a penny, yet possessed of all things." You haven't lost heart, have you, Paul?

"But wait until you are sick like me." Did not Paul know sickness? Wasn't it because of sickness that he escaped from the malarial swamps of the coast and got up into Galatia? Does he not tell of the thorn in the flesh, the curse of some sickness, probably malaria, which drives a stake into a man's temple, a sickness from which no prayer released him? But you haven't lost heart, have you, Paul?

"Ah, but wait, Paul, until you are neglected and old, till the snows come down upon your hair, and the winter comes down upon your heart." We turn to the last letter which Paul probably ever wrote. He is in prison now, in a dungeon rather. He is cold—"Be sure to come before the winter, be sure to bring my cloak with you." He is old—"Paul the aged"—now. He is almost alone. "All they of Asia forsook me, Demas hath forsaken me. No one took my part. The last drops of my sacrifice are falling. My time to go has come." The Roman church is not in harmony, probably, with the apostle, no songs outside the dungeon cheer him. "Well, Paul, I am ever so sorry for you. Of course I am not going to blame you, rub it in, but you remember what you said one time about not losing heart?" "Do you mean to imply that now I have lost heart? Nay, I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge shall give to me at that day." Man, that's wonderful. You have made good, Paul; you have won, and won through; you haven't gone around a galley slave, a corpse unburied. You haven't lost heart.

How have you managed? What's your secret? If we could make our own that secret, I think we could go far toward saving mankind. And Paul gives a straight answer: "I have a great career."

He describes his career in various language, but the main idea is this: "I am a minister of the new covenant. I show people that God wants children who obey Him, not because they have to, but because they want to obey Him. I am commissioned to let the world know that God is reconciling the world unto Himself, to plead

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Dr. John R. Mott Says

"From the very beginning of its life, I have believed in the Southern College of Young Men's Christian Associations. Recent first-hand contacts and careful study have served to deepen my conviction as to its strength, its indispensability, and its providential mission. The high personal and professional qualifications of its teaching staff, the exact demands of the entrance requirements, and of the well-thought-out courses of instruction, and the wonderful strategy of the location, with marked saving of expense and great enrichment of curriculum, makes available the vast resources of Vanderbilt University, Peabody College for Teachers, and Scarritt College for Christian Workers place Southern College in a most advantageous and absolutely unique position. Add to this the insistent and literally world-wide demand for a large and ever-increasing number of highly-trained leaders (which I wish to testify, in the light of my journeys to all parts of the world field, is the greatest need of the Association Movement), and the future, as well as the far-reaching influence of this generating center of Christian leadership, is secure."

OUR SLOGAN—"One million dollars for a graduate professional school to train Y. M. C. A. secretaries."



AN AERIAL VIEW OF BLUE RIDGE, SHOWING ROBERT E. LEE HALL AND S
(The Summer Home



E OF THE OTHER BUILDINGS, WHICH AT PRESENT TOTAL FORTY-EIGHT
Southern College)

I NEVER LOSE HEART

(Continued from Page 7)

with men. Now be reconciled to God. God loves you, now yield to the allurements of God!"

If a man had a career like that, he wouldn't lose heart; but has Paul a monopoly of that career? I was talking with a man who employs a hundred men. I said, "It must thrill you to realize that you are sheltering and feeding five hundred people." "Yes," he said, "perhaps if I looked at my business in that way I shouldn't get so tired of it." But is it not the supreme task of the business man to make it easier for men and women and children to live as God's children, to hear the voice of God reconciling them to Himself?

I attended a good roads meeting in the mountains. I heard some men speak of the results of the coming of good roads—good markets, good schools, good churches. Ah, that would be "glory for me." And then I went to a Northern city. The roads were like a parlor floor, there were schools, excellent schools, churches, glorious churches, and yet as I saw the boys hanging around the poolroom, with their washed-out faces, and their feeble lips holding their inevitable cigarettes; as I saw the girls, ignorantly toying with license and calling it liberty, I prayed that the mountains might never be like the metropolis.

Yet here is the half-humorous word of one of our own students as he describes the coming of the first good road to his mountain county: "Nobody knew exactly what was wanted, but everybody wanted it. Things just came pell-mell. More stores, larger stores, more up-to-date stores were started, two large garages were built. The court house square was fixed up. A pop factory was built. The church was full of sentiment. The preacher speaks of the hereafter and of the dreadful punishments to be meted out to sinners. The barber keeps regular hours, and has opened a mortuary, in which a good plain casket of any size can be bought." And the student quaintly adds, "All this is the result of better roads." And most of it is. But is this the kind of things we are striving for, and begging our people to strive for?

The primary need of the mountains and the plains is the presence of men and women who realize that they are Christ's envoys, whose task it is to plead with men by lives of holy idealism, "Be reconciled to God." That's a great career.

Suppose you went as American ambassador to Japan, and went with this message: "O people of Japan, the real America cherishes nothing but good will toward you. Be reconciled to America." Would you need to live in a palace surrounded by cherry trees? Would that career not be big enough to employ all the mind and the soul and the senses forever in joy? Would you ever lose heart?

When Mott and his friends were building up our organization, there were no picture sections in the *Journal*, telegraphing for the photograph of John R.

Chicago Y. M. C. A. College Receives Munificent Gift

THE Chicago Y. M. C. A. College is one of three of its kind in America, the other two being the Southern College at Nashville, and the Springfield College in Massachusetts. Each of these institutions is engaged at the present time in an effort to increase its Building Equipment and Endowment Funds. Each has received a large conditional gift from an Eastern Educational Fund. Friends of the Association are rallying to these colleges in an effort to match these gifts. The Southern College rejoices with the Chicago College in its recent gift of $250,000. We quote from a letter of March 17th from Dr. Burt:

"My Dear President Weatherford: I think I am safe in saying that his gift grew out of his appreciation of the place of a carefully selected, thoroughly prepared and genuinely devoted leadership, in the realization of the possibilities of our Association movement. He desired that his gift should be a contribution to the whole Association movement, and in particular to men preparing for the secretaryship. He chose our Association College as the place best calculated to serve both the movement and the men who are to be its future employed leaders.

"It is my own deep conviction that our Association professional schools will measure up to their opportunities and will render their largest service to our Association movement only as farsighted Christian men see the possibilities of these Colleges, and through equipment and endowment give them the facilities which they must have if they are to properly function. I hope that Southern College may be speedily blessed with many such patrons.

Sincerely yours,

F. H. BURT.

Mott. No, there was not much glory hanging around, but they were envoys on behalf of Christ, and there was a strange joy in the work, which left little cause for dejection.

And we follow in their train. Their career is ours, must be, indeed. By the message of our lives and lips it is ours to say to everyone we meet, "Be reconciled to God." Then would end the crimes of passion, and crimes against property, then homes would arise in place of hovels, and from the homes prayers would rise, where curses fall today. Then the roads which disgrace God's children would become good roads, highways for our God; then the community church would take the place of warring sects; then Oriental nations would no longer read of lynchings in the South, and the crimes of millionaire degenerates in the North. With a career like that, need a man ever lose heart?

A man replies to this: "The fact that troubles me is that while I have a great career, I am not qualified for it." A great career, but not qualified, not prepared. Now Paul says, "I am qualified." "God has qualified me." And we know how God qualified him. God qualified him by making him the slave of Jesus. And that means much.

It means that Paul now brings every project as a prisoner to Jesus, to determine whether that project shall live or die.

Now, my old Yale classmate, Eddy, has a great project. A warless world. He accepts, as we must all accept, the words of Orville Dewey:

"Every relation to mankind, of hate, or scorn, or neglect, is full of vexation and torment. There is nothing to do with men but to love them. Task all the ingenuity of your mind to devise some other thing, but you can never find it. To hate your adversary will not help you; nothing within the compass of the universe can help you, but to love him." And, as I understand it, Eddy believes, rightly or wrongly, that from this time on at any rate war cannot be the expression of love.

Here is a man who has another project, viz., to hold his job. And in his desire to hold his job he expresses opinions which are not his convictions, and sides with a political party in which he does not believe. Now, Eddy and this other man are pilgrims of the great future. At once Jesus steps in and takes captive each project, to kill or to keep alive. So is a man qualified for the great career.

Moreover, as he makes a man his slave, so the Master dictates not alone the projects but the methods which his slave shall use. The great method is the method of the cross. "Except a grain of wheat fall in the earth and die, it abideth by itself alone, but if it die, it beareth much fruit. He that does not take up his cross and follow me, cannot be my disciple." Did you read of the two incidents? The one occurred in Christian France, at the close of the ceremonies connected with the celebration of the feast of Jeanne d'Arc. An old woman begged a carpenter to erect funeral pyre on which she might burn herself to death. The carpenter refused, and the old woman gathered a pile of wood, started the flames, flung herself into them, crying, "France is lost, I must rescue her."

The second incident occurred in non-Christian Japan. After America's rejection of the gentleman's agreement, a nameless man, since followed by four others, committed suicide in the ancient horrible fashion, known as hara-kiri, for the sake of saving his beloved Japan.

Perverted notions. Oh, yes. As my father used to say, "Don't go cross lots for a cross." But both incidents reveal the ancient judgment of the race that redemption comes only through the shedding of the blood of the innocent on behalf of the guilty. Those who, in the early days of our movement, performed their redemptive work did not go cross lots for a cross; on the other hand, they were not cross when the inevitable cross came in their way. Indeed, the way is well called the way of the cross. With projects controlled by Jesus, and a method dictated by Jesus, Paul was further qualified for his great career by winning from Jesus a proper valuation of the incidents of life and his relationships to men.

Paul has a glorious expression, "The slight troubles of the passing hour." Now just what are these slight troubles of the passing hour? He alludes to the fact that he proves himself "a true minister of God by lashes, by imprisonment, mobbed, toiling, sleepless, starving; harried on every side, perplexed, persecuted, struck down." "I got no relief from the strain of things, wrangling all around me, fears in my own heart." And these all, how amazing! These all are the "slight troubles of the passing hour."

Yes, the fact is, Paul had been crucified with Christ, and after crucifixion nothing much can hurt a man. "I started to help my community; I cleaned out a dirty old church, which for some time had been used as a sheep barn; I got a nice crowd of people into the church, and then, why then, the people got mad at each other, and started three churches where there should be one, and I am through. I have quit." Why, man, that's just one of the slight troubles of the passing hour, and all things work together for good to them that love God.

So, too, as I have said, Paul, the slave of Jesus, gets a right estimate of his relationships with other men. "It is a very light thing that I should be judged of you, or of man's judgment. I have one who judgeth me." He is not worried much about his reputation, for he has always a court of appeals, the judgment seat of Christ.

(Continued on Page 14)

STRENGTHENING THE STAFF AT SOUTHERN COLLEGE

THE Summer Quarter of the Southern Y. M. C. A. College at Blue Ridge will introduce to the South two new members of the faculty of the college, and who are specialists in the essential fields of Sociology and Religious Education.

These men, who make their maiden appearance at Blue Ridge for the season of 1925, are Professor Ray Erwin Baber, Ph.D., a graduate of the University of Wisconsin, and who comes to Southern after a rich experience in teaching in Canton Christian College, China, the University of Wisconsin, the University of Indiana, a summer at the University of Utah, and now directly from a professorship in Sociology in the University of Illinois, where he was one of the most popular instructors as well as a recognized authority in his field.

Dr. Baber is particularly interested in social investigations and the problems of community organization and of social control, and will direct the senior students of Southern in their research work at Nashville.

Two courses in Sociology—one on Social Psychology and one on Social Processes will be available for the students of the Summer Quarter under Dr. Baber this summer.

The other noted worker who takes his place on the staff of the college is Dr. Willard E. Uphaus, who secured his baccalaureate degree from the University of Indiana and his Master's and Doctor of Philosophy degrees at Yale, specializing in the field of Religious Education.

Dr. Uphaus not only brings to the college his valued training and experience in teaching, but was General Secretary of the Student Y. M. C. A. at the University of Indiana for three years, spending his summers in graduate study. As a former High School principal and a superintendent of education in one of the smaller cities, he brings to his field the added experience of definite and practical public educational understanding.

Dr. Uphaus will give two courses at Blue Ridge this summer—one in the Principles of Teaching and the other in the Principles of Religious Education.

From Blue Ridge both Dr. Baber and Dr. Uphaus will come to Nashville, carrying full department courses in the fields of Sociology and Social Institutions and Religious Education.

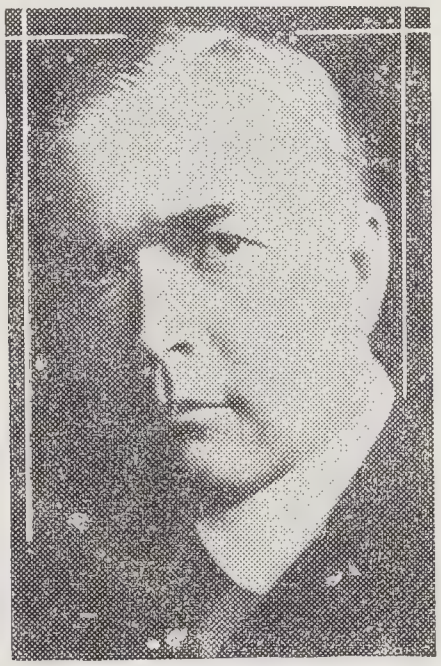
John R. Mott Visits Southern Y College

E. S. LOTSPEICH

THE Southern College of Young Men's Christian Associations has just had as its guest Dr. John R. Mott, the General Secretary of the National Council of Y. M. C. A. The purpose of his visit was to deliver a series of addresses to the students of the College, all of whom are, of course, in training for the Association Secretaryship.

The scope of these lectures may be seen from the following subjects:

1. "The Contribution of the Y. M. C. A. to the Physical Life of Men and Boys."



DR. JOHN R. MOTT

2. "The Contribution of the Y. M. C. A. to the Religious Life of Men and Boys."

3. "The Contribution of the Y. M. C. A. to World Christianity."

Dr. Mott made a tremendous contribution to us by broadening our vision of the opportunities for service which the Association offers, as he showed to us the real place of the Y. M. C. A. in the life of the community. This has done much to lift our faith in our task and to impress us more than ever with the fact that the Association Secretaryship provides splendid opportunity for a life calling.

One of the outstanding features of Dr. Mott's visit was the dinner meeting at Ward-Belmont College, where several hundred prominent business and professional men gathered as the guests of Dr. J. D. Blanton and Mr. Eustace Hail. The occasion was marked by the typical Ward-Belmont hospitality, and all appreciated the opportunity to meet in this intimate way with Dr. Mott. In the address of the evening Dr. Mott gave a most thorough and statesmanlike analysis of the present world situation as he has observed it first-hand during his various trips to fifty-eight of the nations of the world.

Another interesting meeting in connection with Dr. Mott's visit was the luncheon given by the Board of Directors of the Central Y. M. C. A., to which Mr. H. G. Hill, president of the Nashville Y. M. C. A., invited those members of the State Committee and of the Board of Trust of Southern College who are resident in Nashville. Dr. Mott very aptly spoke to this group on "The New Day in the Y. M. C. A." He clearly pointed out the new relationship existing between the various branches of the Association Movement.

There were numerous requests for outside engagements for Dr. Mott, but his time was so limited and the schedule so full that he could accept only two of them. On Sunday night he spoke to an immense audience at the Princess Theatre under the auspices of the First Presbyterian Church, of which Dr. James I. Vance is pastor.

The other engagement referred to was his appearance before the Exchange Club. The following extract from an editorial appearing in the *Nashville Tennessean* expresses well the line of his thought and indicates also the general effect of his visit to Nashville:

"Dr. Mott, speaking before the Nashville Exchange Club on Tuesday, opened up a new line of thought and suggested a new attack of those things which threaten society, when he declared that the great problem of the present was to win the active co-operation of the men between the ages of 25 and 35 in reform work.

"In selecting this class above all others as worthy of the most intensive cultivation at this period, Dr. Mott asserted that he was not oblivious to the necessity of directing the minds of those who have not yet attained their majority, but that this group had come to manhood and passed on the way to middle age in a decade the like of which the world had never known, when moral barriers were lowered, when an inquiring mind found little to satisfy it, and when the incentive to disbelieve and to criticise prevailed in an unexampled degree.

"The future is in the hands of the man of 25 to 35, but the present is ours. And if we are to meet the responsibilities of today and discharge the duty that is ours, we will bend every effort to the reclaiming of our discontented and restless young men and assure the

perpetuation of our institutions and the safety of society from that disintegration which lawlessness, disregard for the rights of the individual, and a very evident weakening of the moral fabric of the nation threatens."

The faculty and students of Southern College of Y. M. C. A. were greatly pleased to have the opportunity of having Dr. Mott as their guest, and were glad to be able to make this contribution to Nashville, the winter home of the College.

I NEVER LOSE HEART

(Continued from page 11.)

After all, to his own master each man standeth or falleth.

And while this is true, Paul realizes that he is in a glorious company of the noble living and the noble dead. He is not alone. He is part of the great community, each man a temple of the Spirit, each man joining himself with every other man to form a temple of temples, a world temple of God. Isn't that qualification yours?

A slave of Christ, Paul has the power to match any project which meets the approval of his Master. God's commandment is God's enablement. "I can do all things through Christ who strengtheneth me. When I am weak, then am I strong. I am in the current of events and strong in their strength."

Men and women, never doubt it, if Jesus Christ approves of your project, and you adopt the methods of your Lord, you will win, for God is on your side, and the universe, which seemed against you, will swing over to you.

And once again, the slave of Christ, Paul, has time enough. He does not need to hurry breathless from one task to another; he has time enough, for he that liveth and believeth on Jesus Christ shall never die. Life at best, says one, "is a strenuous game, it is playing tag among the very teeth of death." That is true. Recently two of my dearest friends have died. During the year some of your dearest friends have been taken from us. They were runners in a great race. Now, shall we say that the goal line marks the edge of graves into one of which each of our friends must fall to lie forever? That would make of life a mockery and a madhouse. The career, the great career of the slaves and envoys of Jesus cannot be cut short. The symbol of their lives is not the broken shaft of the cemetery. Nay, "while the outward man decayeth, the inward man is renewed day by day, while we look not at the things which are seen, but the things which are not seen, for the things which are seen are temporal; the things which are not seen are eternal."

His servants shall do Him service, and they shall see His face, and His name shall be on their foreheads.

Not qualified for the great career? What would you have? There is not a man or woman of us who may not possess every one of these qualifications.

Every project brought before Jesus to live or die, every method, the dictate of Jesus, every incident and every relationship of life rightly valued, power to match every project, time enough to put every project through. Why should a man lose heart? Nay,

Of wounds and sore defeat,
I made my battle stay.
Swift sandals for my feet
I wove of my delay.
Of weariness and fear
I made my shouting spear.
Of loss and doubt and dread
And swift oncoming doom
I made a helmet for my head,
And a floating plume.

Men, the only escape from increasing and permanent dejection is by the path of the great career. Let us together pursue the path of the great career, until we shall be censer bearers in the triumph train of Christ, or to use Paul's marvelous phrase, until we shall be the very "fragrance of Christ." If we never lose heart, we shall become Greathearts, able at the close of the journey and of the day to say, with Bunyan's hero:

"My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles, who shall now be my rewarder."

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"OUR CHRIST"

(Continued from Page 4)

came in the human form and accepted the limitations of humanity. Don't think that Jesus could not sin. He could. Don't think that He was not tempted. He was, but because you get enough from the revelation of God in Christ to lead you to trust Him for all of the problems in the nature of God that you can't solve, and let me say this to you: We make a great mistake when we treat Jesus merely as a problem. Put that down. That is the trouble of our controversy today—when we make Jesus a problem. We have enough problems, the Lord knows—we are all problems—but the significant thing about us is not the problems that you raise, but the problems that you settle. Jesus didn't come to raise any more problems for us—we have plenty of our own. He knew we were perplexed about our sins and immortality, and He didn't come to say, "I can add one more," but He came to solve them, to make them easier for us and not hard for us. Now, when a man rises and says we must explain the problem and mystery of Jesus—how was He born?—then we get to that raging controversy today. We are wasting our energies. Frankly, I do not know nor do I care how He came to be what He was. The thing that concerns me is that I shall recognize that He is what He is, regardless of how He came to be that way, and the interest that we have in His origin is due to the fact that He is significant, and He is not significant because of His origin. Nobody is interested in my birthday, and I have never heard any fireworks on your birthday. When Abraham Lincoln came into the world and left a marvelous biography. How do you account for him and they go back and try to do for Lincoln what the curious are trying to do for Christ. Your faith does not swing on origin. To me, He is a problem—I don't understand how He got to be what He was. I bow before that mystery. There are mysteries all around me, but my faith swings upon His significance—what He means in my life and in your life—what He does for me.

There is where my faith stands—on the significance of Christ—and if you will abide there you will have serenity and peace and clear perspective of the truth, and nothing can shake that, for He remains the one outstanding expression of the life of God in the world—that which is most significant in our lives. O God, O Christ, Thou art my Lord and my God. I shall never see more of God than I see in Thee.



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OUT OF DOORS
IN THE
BLUE RIDGE
"In the Land of the Sky"



COME UP HIGHER

J. G. C.

I saw the mountains stand
Silent, wonderful, and grand,
Looking out across the land,
When the golden light was falling
On distant domes and spire;
And I heard a low voice calling,
"Come up higher, come up higher,
From the lowland and the mire,
From the mist of earth desire,
From the vain pursuit of pelf,
From the attitude of self;
Come up higher, come up higher."



THE BLUE RIDGE VOICE

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J. J. KING, Editor and Manager — DR. W. D. WEATHERFORD, Consulting Editor — H. W. SANDERS, Assistant Manager

Blue Ridge An Ideal Vacation Spot

THE Blue Ridge Association is an organization having a magnificent equipment in the heart of the mountains of North Carolina (near Asheville), where men and women of the entire South, interested in the social and religious progress of this section, may come together under ideal conditions for rest, recreation, and inspiration.

Blue Ridge is not a commercial or a resort hotel, but is a great summer home with every modern convenience, where kindred spirits may find fellowship. Blue Ridge owns 1,563 acres of virgin forest, with the greatest profusion of wild flowers and fungi to be found anywhere in America. It has forty-six buildings, has its own electric plants, it has rooms with and without private baths, modern steam laundry, dining system which will accommodate six hundred people, its own United States post office, and everything that makes for the convenience of its friends.

FACTS OF INTEREST

Blue Ridge is located at an elevation of 2,700 feet, in the heart of the most rugged mountains of North Carolina. Mt. Mitchell, the highest mountain east of the Rockies, is easily accessible in an afternoon by a first-class auto road. Chimney Rock, one of the great freaks of nature, is only a two hours' drive. Biltmore, perhaps the finest estate in America, is within thirty minutes' drive. The scenery of this section of North Carolina is unsurpassed.

RECREATION

Blue Ridge has built a dam and has a beautiful swimming and boating lake. It has first-class tennis courts, volley ball courts, and other outdoor recreational facilities. Mountain climbing, through wonderfully attractive wooded trails, horseback riding, and, in the case of golfers, the wonderful golf links of Asheville are accessible.

Blue Ridge is open from June 5 to September 1 to our friends. During the months of June and July a series of conferences are meeting in the buildings, so we cannot take more than two hundred of our friends at any one time during these two months. In the month of August, however, when only the Social Service Summer School is in session, we can take care of from four to five hundred of our friends. Every day during the summer there are high-grade lectures, classes on social and religious problems, musical and other educational features open to all those who are interested. (See list of conferences below.)

A number of the outstanding speakers of North America will be present this summer, including Bishop McConnell, of Pittsburgh, Pa.; Fletcher S. Brockman, of New York; Dr. Warren H. Wilson, of New York; Dr. Robert E. Speer, New York, and Dr. John R. Mott, also of New York.

We welcome children, but we positively cannot allow dogs. Our railroad station is Black Mountain, N. C. Round-trip tickets on sale every day during June, July, and August, good to return until October 1.

The new highway from Eastern North Carolina, right through Black Mountain to Asheville, makes us easily accessible to auto drivers.

1925 CONFERENCES

Y. W. C. A. Student Conference, June 5 to 14, inclusive.

Y. M. C. A. Student Conference, June 16 to 25, inclusive.

(Continued on Page 16)

Some Perplexing Questions*

P. W. WILSON
(A former member of British Parliament.)

IN reviewing the cause of Christ, I think we ought to be of good cheer. It is a fight today, but it is the old fight; the strategy may be new, but the issues are the same. I saw a statement that in the United States there were ninety million Christians, but that many of them were only Christians when they were born, or when they were married, or when they died. Strictly, there is no Christian country today; there are only countries with Christians in them; and you, therefore, have the glory of being pioneers. The fewer we may be, the more vital is our witness, and the more inspiring is our opportunity. What is happening today is just what our Lord foresaw—the leaven gradually extending itself throughout the whole barrel of meal.

I have been asked some very straight questions here in Blue Ridge. A young man inquired of me yesterday, "What is meant by the incarnation of Christ?" "Well," I said, "Saint John puts it that 'the Word was made flesh and dwelt among us'." "But," he went on, "what does that mean?" I said, "Have you ever heard of a game called baseball?" He said he had heard of this game. Then I said, "What is that game?" "In the first place, it is a set of printed rules." "There you have 'the Word,' but when you get the two teams playing you have the rules—'the Word'—made flesh. Everything those men do is the interpretation of the rules. So it is with Christ. Without Him we may have plenty of words in our religion, but we have little peace and life. He showed us what those words really meant. He didn't define them as in a dictionary; He displayed them in Himself. Of course, at the baseball game you have spectators, and I understand they usually belong to two sides. So with religion. At the moment we have many spectators; some of them are fundamentalists, some of them are modernists, and they make a great noise. At times, they become abusive, and they all think they are winning the game. There is one person who knows best, and that is the umpire, and the umpire does not stand in the gallery, where there is the shouting. He is in the field watching the service and sacrifice of the players, and their co-operation with one another. Christ is amongst us; the umpire or captain of our salvation."

My friend said to me, "Do you really believe that the angels welcomed Christ when He came?" I said to him, "Look at this world. Look at this field, filled as it is with living beings. Think of the worlds that you see in the sky, innumerable, seething with life. How, then, can you come to me and suggest that, when every king has its court, and when the President of the United States has his aides-de-camp at the White House, God is the one King whose court is empty? In denying angels, you don't even allow Him a messenger like Gabriel." You have all been mailing your letters today, and yet you won't allow the Almighty to send a syllable by express. It is enough for me that Christ believed implicitly in angels and devils; the evil as well as the good is personal. There are things that I accept on His authority, and one of them is the great statement in the communion service of the Episcopal Church about the angels, archangels, and all the company of heaven. When the scholars and skeptics have lived His life and died His death, and displayed His love and wisdom, I will give them the same authority as I give Him. You say to me that there are other worlds, and that they have got other inhabitants. Did these other worlds have the Christ? I reply to that: It is enough for me that Christ was God's gift to this world where I am. He simply said, "Whatever other sheep I have that are not of this fold, it is for you to hear my voice." What are other worlds to you? "Follow thou me."

Then my friend asked me whether I had heard of the seven mistakes of Christ? "Well," I said, "I confess I had not, but I would like to hear." He replied by asking whether Christ didn't speak very harshly to the woman of Samaria. I said, "In what way?" But he didn't seem to remember. However, I came to the conclusion that he referred to the statement when our Lord said, "Go bring thy husband and come hither." Of course Christ did speak sharply. Suppose you were sick and the doctor came and said it was essential for you to have an operation at once, and you said, "Please, doctor, don't speak sharply." The word of God *is* quick and powerful. It *does* pierce even to the dividing of soul and spirit, and it is a discerner of the thoughts and intents of the heart. Did the woman think that Christ had made a mistake? She said, "Sir, I perceive that thou art a prophet," and she sought the other Samaritans and said, "Come and see a man that told me all that I ever needed." She did not suggest that Christ had made a mistake.

*A stenographic report of an address delivered before the advanced class of the Southern Summer School of the Y. M. C. A. at Blue Ridge, August, 1924.

There have been serious difficulties in many minds over the question of what is called the Virgin Birth. It is curious that while some Protestants are wavering over this matter, there is no doctrine which the Roman Church is more triumphantly asserting, or out of which it is gaining more recruits than this doctrine. I think that the Romanists have unwisely and untruly surrounded it with other doctrines, like the immaculate conception of the Virgin and the new doctrine of "the corporeal presence," meaning that our Lord's mother ascended in bodily form to heaven. For these later dogmas there is no Scriptural sanction.

Now I have nothing to say to the Unitarian—a word again that I use not as an abuse, but merely as description—who perfectly frankly rejects a large part



of the Fourth Gospel and many other parts of the New Testament and Old Testament where the Virgin Birth is referred to, and who believes that Christ was man and that, as man, He was the son of Joseph. That is the Unitarian position. So be it. What I don't understand is the position of the man who says, "Christ is God to me, I worship Him, trust Him absolutely, but I do stumble over His birth." I ask, when did Christ become God to you? There have been those who say, "At baptism." Now, baptism is a very important rite, but after all it is only an external. It is a rite which, as then administered, was only local, and the natural moment for our Lord to have His complete personality was ,as we have it, at birth, not at baptism.

The Buddhists have often thought of the Buddha that was born as a man, full grown. The wonder of the incarnation is that in Christ the baby is as divine as the full grown man or woman. The little children out there are as dear to His heart as the greatest man who ever lived, a truth that arises out of the Virgin Birth. Of course it is not a question of dogma, but of fact. Every day in the courts, questions have had to be decided by paternity. I find it difficult to imagine what would be the position of a lawyer who argued in reference to such a case that his client was not a son of his father at birth, but that he became the son of his father when he went to school. This is the oldest of old questions. There is nothing new about it. People constantly said, as they looked at Christ, "Isn't this Joseph's son? What is it in this man we can't understand?" His very brothers, that is to say, the younger members of the family, didn't believe in Him at first. But have you ever read the epistles written by two of them, James and Jude? James, when he wrote, didn't say, "I am the brother of Jesus." No, he said, "I am a servant of God, and of the Lord Jesus Christ." And he talked of "the faith of our Lord Jesus Christ." Jude was quite ready to say, "I am the brother of James," but he also said, "I am the servant of Jesus Christ." And he closed the epistle with this: "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." That came from the man who spent his boyhood in Nazareth with Christ, but who came to believe that Christ was really God. Of course, His mother was the chief witness. She was—so you will remember—cared for by Saint John in her old age. And I think that on the evidence Saint John did write the Fourth Gospel. Anyway, it contains these words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life." The words "only begotten Son" are perfectly plain.

It is John's gospel which sets out for me what is the final argument on the birth of Christ. When He was being tried for His life, the Jews came to Pilate and said, "We have a law, and by that law He ought to die." Why? "Because He made Himself the Son of God." It would have been quite simple for Christ to have said, "Now that is a misunderstanding. Don't let these people commit this sin through a mistake. I am in that sense not the son of Joseph. Only in the spirit am I the Son of God." He offered just such an explanation as that when they came and declared he was a king. Pilot said, "Are you a king?" He said, "No, not in your sense of the word 'king'—my kingdom is not of this world." And he removed the misunderstanding. But He died rather than surrender the claim that He was Son of God. And why? Because the point in-

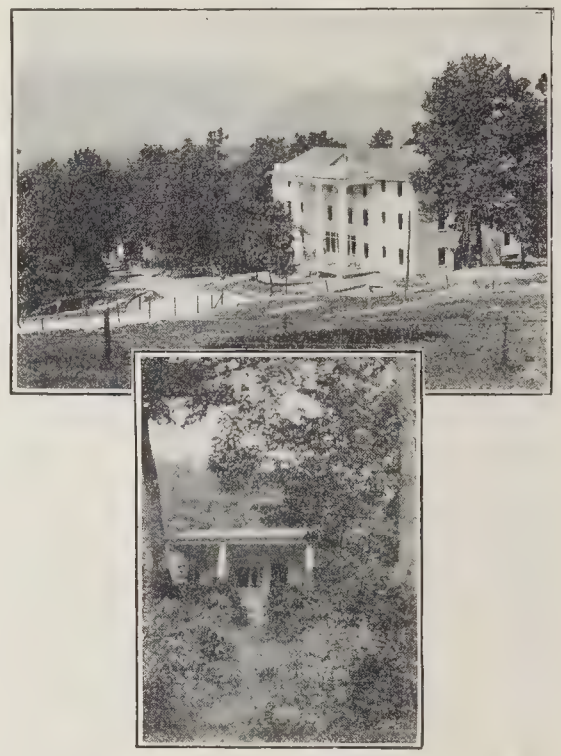
volved His mother's honor. And He stood firm for the witness of a good woman against the whole world. It was, indeed, the sense that His mother's honor was vindicated which thus transformed the view of womanhood in the Middle Ages, so that the entire range of Pagan literature was, as it were, rewritten in the great poems of Dante, while the luxurious and effeminate in art was, as it were, repainted in the Madonnas of Raphael. And when Jesus died "a felon," as they thought, on the cross, it was Saint Mark, the evangelist, who does not report His birth, that told how the centurion looked up at Him and with the words ringing in his ears that the crucified ought to die because He made Himself the Son of God, said, "Truly this man was the Son of God."

Is Christ in the next room? Or is He dead in the grave? Or is He present here? It makes all the difference. I can discuss a person's pedigree when they are a thousand miles off, but I find it difficult to say to my best friend, "I take all you do for me; but I would like, if you please, to question your mother's honor." There is something unjust in the church that owes everything to Him, spending its time in belittling the innocence of the home where He was brought up.

There is nothing more wanted today, among young people, than a higher view of our Lord's mother. You, in this country, have one divorce for every seven marriages. A doctor in New York told me that the saddest part of his professional duty was a visit to old people in good circumstances who were neglected by their children.

I want to add this: That if there are those who do feel a difficulty over this record, don't let that difficulty separate you from Christ. He wouldn't want that. Be very sure that if you are in doubt about it, He loves you as much as if you were sure of it. And that is true of the people you meet. There is no one who is more ready than Christ to forgive a genuine misunderstanding about Himself.

Of course, my doubting friend said, "I believe in the Sermon on the Mount." I felt inclined to say, "I have come to the conclusion that an immense number of people have never read the Sermon on the Mount." It was the Sermon on the Mount which announced the doctrine of hell and which said, "Verily I say unto you, thou shalt by no means come out of this until thou hast paid the uttermost farthing." That is in the Sermon on the Mount, which does not consist only of the beatitudes. You ask me what I think about hell. I say neither more nor less than what Christ said. His words were: "The kingdom of heaven or of happiness is within you, the kingdom of unhappiness is within you." He described hell as the worm that dieth not, and the fire that is not quenched. The worm is the symbol of the shame of the man that has lost his self-respect. The fire is the symbol of remorse. The shame and the remorse—why you may see it anywhere, any day, in the subway of New York. Have you ever looked, as you have hung on the straps, at the faces of the passengers in our great cities? How many of those faces are really happy? Last year there were ten thousand suicides in the United States. There are, on the average, two thousand five hundred murders. In five years you have as many people killing themselves or killing other people as you lost in the war within two years. And then you have the preachers of Christ's gospel coming up and saying, "We do not believe in what is called a substitutionary atonement." To be frank, I avoid long words like "substitutionary," which Christ



never used. But when people tell me that it was unjust for the Saviour to be punished for somebody else, I answer that not one of us can sin without punishing other people. Have you never had to deal with a young man going wrong when he has an aged mother who is nearly being killed with anxiety? That also is unjust. All sin is injustice to others and the injustice to Christ was the greatest of all. But He bore it in love.

I find it is difficult to go on my knees and tell Christ that I don't need His redemption. There are people, doubtless, who can do it today. And yet I am not sure that there is much joy in the presence of the angels over these ninety and nine just persons who need no repentance. We have all read the parable of the Pharisee and the publican. I would like to rewrite it as the parable of high-brow and salvationist. The high-brow says, "I am not as other men are, especially this salvationist. I read the learned and artistic reviews once a week, and I buy the academic magazines once a month." And the salvationist puts his hand on his

breast and answers, "Lord, have mercy on me, a sinner." It was our Lord Himself, in a passage the authenticity of which has never been challenged, who took the side of the man who admitted his sin and abandoned his pride. It was Christ who said, "The son of man is come to seek and to save that which was lost, and give his life a ransom for many."

I am asked if I believe in the resurrection. Well, it was not the saints who first found out about the resurrection. It was the pagan soldiers. The very women, who had been last at the cross and were first at the tomb, brought spices, believing that the Christ was dead forever, that, in fact, He was more utterly dead than was their love for Him. And it was the ecclesiastics, who bitterly hated Him, that dreaded the resurrection so keenly and suggested that, by such a spurious miracle, He hoped to deceive the world. The evidence for the resurrection is the evidence, therefore, of unfriendly or indifferent witnesses.

What brought Him from the tomb? Was there a reason? Yes, a compelling reason. It was the need of the world. It was the same reason that brought Him to the cradle and to the cross. Nothing could hold Him back when men and women wanted Him. He had to go forth. Even when His body lay in the sepulchre, His spirit, of course, was free. "Then," you may say, "why didn't He leave His body in the sepulchre? The body, however sacred, was only material." Well, of course, that is what Confucius did. He left his body behind. That is what Mohammed did. His tomb is at Mecca. I think the reason why Christ resumed His body was this: He still wanted to share our life. He wanted to make it perfectly clear that He was not Christ past but Christ present. And He had no difficulty about resuming His body. This desk, those trees, your own body, everything, consists of matter that was once created out of nothing, and can be destroyed into nothing at once by God—otherwise there is no God. What happened, therefore, was apparently that our Lord's most blessed body escaped, leaving the grave closed as it had been, and the grave clothes in their place. Passing out through the stone that was rolled there, He appears and vanishes from our sight, as His love for us directs—so showing us His glorious body that triumphs over death.

(Continued on Page 14)

"ITS FLAG GIRDLES THE GLOBE"

¶"We are not to allow our sense of lasting obligation to this tremendous agency for brotherhood to be dulled by usage and familiarity. Its home centers are in nearly every American town and city; its circumference sweeps around Europe, Asia, Africa, and the major islands of the seas. ¶ Its flag girdles the globe with a more spiritual meaning than that of any national ensign. It is the flag of Christ, white with His purity, and red with His oblation. It tells mankind of the original Christianity which came in Him, not to be ministered unto, but to minister. ¶ The multiplicity of its benefits has earned for it the support of the best citizens of all Christian lands. ¶ Closely connected with it are several kindred organizations, which, to a given extent, have been promoted by its successful example. ¶ After thirty years of intimate relations with this honored association, which belongs, first, to our Lord, and then to all for whom He died, permit me to wish it Godspeed! and every possible attainment in grace, gifts, and fruit."

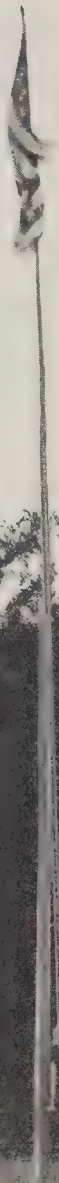
The above tribute to the Y. M. C. A. is an excerpt from an address, "The March of the Kingdom," given by the Rev. Dr. S. Parkes Cadman before the Men's Conference of the Bedford Branch Y. M. C. A., Brooklyn, N. Y., Dec. 14, 1924, and broadcast to a radio congregation variously estimated at from 500,000 to 2,000,000.

It was inspired by the simultaneous meetings of the Federal Council of Churches of Christ in America, of which Dr. Cadman was elected President, and of the National Council of the Young Men's Christian Associations of the United States.









In keeping with the best traditions of Blue Ridge, dedicated to religion and education, SCY Camp, located on the Blue Ridge grounds, is a Camp operated for a real purpose. The 1925 Camp Booklet states: "The spirit of SCY Camp is a challenge to live four-square, to develop symmetrically, to live as the Boy Jesus lived, increasing 'in wisdom and stature and in favor with God and man'."

SCY Camp opens June 26.

Brotherhood in Judaism and Christianity*

Rabbi Richard M. Stern

I DESIRE to speak to you on what may seem to you to be a trite and hackneyed subject, for the idea of the Brotherhood of Man is as old as ethical thinking, but I feel no hesitancy in doing so, for despite the fact that the conception is ancient, I find that, although much water has flowed under the bridge since the day when the principle was first enunciated, its ramifications require new interpretations and explanations with the development of the complexity of our lives and of the changing modes and conditions of civilized life. Furthermore, I am convinced that the juxtaposition of the words has become a mere phrase, practically devoid of meaning to thousands who repeat it glibly, and that we must read into it new meanings for the generation of which we are a part. Perhaps you may think that a rabbi, a religious leader in a minority religious group, might feel a reluctance about undertaking the task, inasmuch as what he says might be construed as an appeal to the majority for greater justice for himself and for those for whom he speaks. Naturally, any such message from me, as from any clergyman, must come in the nature of an appeal for a finer measure of justice on the part of men, but still the very fact that I am a minister of the Jewish religion encourages me to deliver the message. For I speak not only for myself and from the thoughts which my own experience has brought to me, but rather do I speak out of the hundreds of years of Jewish history which lie behind me, out of the age-long tradition that has moulded me and my mental processes. It was a Jew who first taught the world the lesson of the fraternity of mankind; it was a Jew who first insisted upon the love that men should bear their fellowmen, and there can be no reason for hesitancy on the part of the Jew to restate that principle in the light of modern conditions of life. Indeed, it might be added with all truth, that the one people who, by virtue of their lives, have embodied the principles of brotherhood, is the Jewish people. There is no need, before an audience like this, to reiterate the sad and tragic fortunes of our people, for they are known only too well. What has occurred is now recorded, and the persecutions that we have suffered, the abuses to which we have been subjected, the massacres and pogroms which we have had to experience, the social privileges and the political opportunities which we have been denied in many countries and at many times, have been burned into the Jewish soul in livid colors. And yet you might think that a people into whose lives has come such tragedy, such sorrow, might cherish a secret desire to visit upon the world the same sufferings of which they were the victims. And yet I am ready to say to you that the Jew has a short memory for those occurrences which have brought him sorrow, and an eternal recollection of those events which have meant joy and happiness. Emancipated in this twentieth century in most countries of the Western world, he has never formed his lips to intone a "Hymn of Hate," nor even to speak a word of vengeance, but rather does he take the first step to offer to the world the hand of loving fraternity and to make the first proffer of co-operation with a world that may not understand him. And it is out of such a feeling that I speak, representing a people which desires to restate, not by words but by life, the ancient principle of human brotherhood which his ancestors gave to mankind in the long ago.

A deeper insight into the meaning of human brotherhood will come only as we understand the term "fellowmen." I am of the opinion that what the world needs today is a better and more complete definition of this term "fellowmen." If we know who is our fellowman, there are certain conclusions which inevitably must follow. The immortal words, "Love thy neighbor as thyself," ring in our ears continually, but yet we have to know who our neighbor is. Definitions are essential. And not only must we have definitions, but an attitude towards life which shows the embodiment of the definition. Ask any man whom you know as to his conception of his duty to his fellowmen, and I think that he will be able to turn elegant phrases concerning it. He will probably tell you that he must treat his neighbor with absolute justice, that he must temper that justice with mercy and with love, and that when his fellowman is in suffering and distress, it becomes his duty to take of his own surplus in order to relieve him. Almost any man with a plain knowledge of the world knows that. Such, indeed, are the ethical implications of religion. Such is the essence of Judaism, and I am bold enough to state that such is the requirement of Christianity. We may differ theologically, and it is proper that men should have the privilege of differing in these matters. But when we are faced with ethical action that has a practical bearing upon life, Judaism and Christianity are one and the same. When a man, in his rare moments, treats his neighbor with the

*One of four addresses delivered by Rabbi Stern at the Social and Religious Conference held at Blue Ridge, August, 1924.

proper consideration, with the full measure of justice, with love and tender mercies, when he does allow his suffering fellow to partake of his own goods, he rises to the greatest religious heights; he reincarnates in himself for that instant the spirit of a prophet. He becomes at that time an Amos, a Hosea, an Isaiah, or even a Jesus, for even these great souls could have done no better. But the trouble is, dear friends, that very few of us achieve the heights, and the few who do arise thereto only for a few moments in life. The rest of our time is spent in thought of ourselves or in a futile struggle to become prophets. To make our common ethical principles effective, the individual life must become prophetic in character, it must be filled with just such action and conduct as has been described. But how to achieve it? And again I state that that depends upon definitions, for we must know who our fellowman is and where he lives.

Who is my fellowman? That is an important and a serious question. Upon it hinges the moral demands of Judaism. Upon it turns the ethical requirements of Christianity. Every man and woman must ask himself that question every day and give to himself a satisfactory reply. Most of us live in the family circle. Most of us enjoy the comforts of good home lives. Naturally, in defining the term "fellowman," we turn to those by whom we are surrounded, to our wives, our children, our fathers and mothers, our brothers and sisters. Surely these are our fellowmen in the best sense of the word. I am not here to deny that proposition, for the proper definitions must flow from our home attachments. He who lives only for the world and not for those united to him by ties of blood and affection, has not begun to understand. And, on the other hand, he who lives only in his home, whose thoughts are centered there and do not flow out into the world does not understand either. And there are many such. You and I know people who are good husbands, good wives, good mothers, tender in their regard for those in the family group, but whose affections and whose responsibilities cease there. I know men who live lavishly, who spend money in enormous amounts to add to the happiness of their own relatives, but who are deaf to the appeals to duty beyond their own hearthstones. Civic appeals do not move them, their contributions to church and to philanthropy are not commensurate with their means, and yet they are smugly complacent, because the world brings them homage and honor because their wealth and the extent of their business have brought them power and station. No, the fellowman is in the home, but he lives outside of it as well.

Perhaps you might think that the idea of fellowship can be confined to those of the same religion or of the same denominational affiliations. If one is a Methodist, other Methodists may seem nearer in affection, particularly as they think alike and believe alike. I must state that very often I have meditated upon this subject. Perhaps that religious fellowship is stronger among Jews than others, and I feel the fellowship of my brethren in all parts of the world, for I know their tragic lot, I understand their sufferings, I go through every woe and sorrow with them, I weep their tears and I experience their agonies. The world has not been especially kind to the Jew, and his common sufferings have driven him to his Jewish neighbor in a bond stronger than steel. You cannot understand or comprehend. You have not been martyrs for faith, nor do you now feel any influence that restrains you from following your religious beliefs to the fullest. But with us, the case is quite different. Even I, American born and bred, have felt the lash and the sting of religious prejudice. When I was a boy in a small town, I found myself ostracized, and my soul was seared by the looks of disdain which other unthinking children visited upon me. Already, when I was ten years old, I experienced in my own little way the dreadful prejudices which have resulted in disaster elsewhere in the world. I have cogitated upon them for all of these years. Indeed, I have felt a stronger fellowship with those who, like myself, have gone through more awful anguishes. The world seems to think that the Jews are clannish, that they stick together for unaccountable reasons. But ours, dear friends, is a fellowship of sorrow and a fraternity of suffering, and our brotherly feeling rests upon the experience that is common to us all. And yet I know that to limit myself in my affection and in my associations to my own religious brethren would be the very negation of my Judaism, which demands brotherhood with all the children of men. My thoughts with regard to those who have been my persecutors have grown in the light of our religious principles that one must not only forgive and forget, but must even take the first step toward establishment of a further fellowship with them. I cannot but hear continually the words of that distinguished son of Israel, who demands that we should "love our enemies," a lesson which the world sadly needs. And today, when the news is brought to me of some outbreak or outrage against the Jews, I must say that anger never arises in my heart, but rather a profound feeling of sorrow. It is a sorrow that is based upon two causes, the one that such occurrences are erecting new barriers between men, and sorrow also that he who attacks is certainly far from fulfilling the requirements of his Christian life; he is far from the gentle spirit and the loving character and the beauteous sweetness of Him whom he worships as Master and God. Jesus relates a parable in the New Testament which bears directly upon this situation, and one to which the world may yet lis-

ten with humility and attentiveness. Do you remember the story of the Good Samaritan? In the other parables that precede, the story is always about Jews, but in this the hero is a non-Jew. It is the enemy of Israel who becomes the help and assistance of the stricken wayfarer. We might take that to heart. Those whom we believe to be our enemies, those whom we suspect, those of whom we believe the greatest evil, may be those who will work for our salvation of assistance. If we want to get the spirit that transcends religious and denominational lines, we must give up our suspicions and our hatreds of those who differ from us, and shoulder to shoulder with all, work for the common good. For fellowship is not confined to religious associates. It is larger even than that.

I should like to add a word about our religious relationship. Every man has the right and the privilege of holding his own faith to be the best in the world, both for humanity and for himself. If he believed less than that, he is unworthy of being what he is. Pardon me if I speak personally once again, but to make the point I believe it essential to do so. I believe Judaism to be the best religion in the world for me and for humanity. If I did not believe that, I certainly would not remain a Jew. For why, indeed, should I assume the difficulties of being a Jew if I could find something just as good. There is nothing as good for me. And I believe that every man has the right to hold the same opinion. Indeed, I should add that it is his duty to feel that way if he desires to be loyal and true to his faith. But that does not mean that I must disregard the opinions that are sacred to you. Certainly it means that you must not disregard the opinions that are sacred to me. We can go on in the world with a spirit of mutual respect and with an understanding of the aspirations and ambitions of the other man. Fellowship demands that. Brotherhood does not imply that all men must be made in the same mould or of the same faith. Brotherhood implies the privilege of differing from one another without animosity and without interference. And if we could have that securely in our hearts, we could go our various ways through the world and, in the security of our own faith and with the confident knowledge that our fellowman who differs from us respects us for our differences and in our differences.

I believe that we Americans have a feeling of patriotism and fellowship that is exceedingly intense. It is the result of our common experience in this land of freedom; it arises from our common love of the liberty and the freedom which lie at the root of its political principles; it comes from our universal admiration of its glorious constitution and its liberal institutions, which have made this nation unique in history. We have fought for America and for one another, and we would gladly make every sacrifice again when called upon. And naturally we feel that our fellow American is our brother in every real sense. We are devoted to him. And still I ask if human brotherhood is confined to nationality? Is only the American our brother? I have searched the Scriptures high and low for authority, and the great religious leaders who taught brotherhood put no boundaries to their conceptions. Brotherhood is larger than family, larger than denomination, yes, larger than nationality. Perhaps the moment has come when I ought to define the word "fellowman." I apologize for the simplicity of the definition, for I have nothing to add to the glorious ideas which the ages have produced. I merely repeat them in my own way. My fellowman is a human being, born of woman, in whose breast is the divine fire and whose spirit, like my own, is created in the image of God and eternal like its Maker. In the eyes of the Heavenly Father, every little child that is born into the world is His creature, and every living being is its brother. There are no arbitrary distinctions before God such as exist in the minds of men. All creatures are His and all of us are alike in His eyes. My fellowman is he of every people and race, he is in the high places of the earth and in the low places, he is king and he is beggar, he is philosopher and he is simpleton, he is every man and every woman and every child. Such is my idea of brotherhood. And when we speak of the brotherhood, let us not erect barriers which God does not erect, and let us not make distinctions which God has not made. I fear me that our conceptions have been colored too long by our biases and our prejudices, and that our brotherhood is defined by these artificial distinctions. We shall understand the brotherhood of man only when we rid ourselves of those vicious animosities which hitherto have divided man from man.

These ideas that the brotherhood of man transcends all lines, have implications that are far-reaching. I must limit myself to one thought which seems to be impelling in the light of what I have said. If it is true that fellowship reaches beyond our national lines, we ought to go into practical affairs and see what it means for America. I think that the time has come when America can teach a true lesson of brotherhood to the people of the earth. I believe that the moment has arrived when America can take her place of leadership among nations by an attitude which demonstrates her comprehension of the brotherhood of man. For several years now I have heard men comment upon the European situation. I have seen our own economic prosperity and have witnessed our freedom from the suffering which has been visited upon every other nation. I have heard men say that we should remain in the security of our isolation and permit the sorrowing

(Continued on Page 15)

Summer Quarter Courses of the Southern College Given At Blue Ridge

JUNE 15-AUGUST 29, 1925

1. *Association History, Tested Policies and Principles.* Course 1, (*a*). J. J. KING.

2. *The Development of the American College.* The growth of its curriculum, the rise and influence of extra curriculum activities. Course 11, (*d*). H. E. WILSON.

3. *Studies of the History, Organization, Methods, and Work of the Student Young Men's Christian Association.* Course 11, (*e*).

4. *Studies of Boys' Psychology.* The influence in adolescence in the development of the boy. Course 12, (*e*). E. S. LOTSPEICH.

5. *A Study of the Principles and Methods of Boys' Work.* Giving special attention to the Christian Training Program. Course 12, (*d*). E. S. LOTSPEICH.

6. *History, Organization and Methods of the Religious Work Department.* Including special methods and messages for various types of men. Course 16, (*d*). W. P. CUNNINGHAM.

7. *Organization and Methods of the Educational Department.* Including a study of the educational needs of specialized groups of men. Course 17, (*d*). W. P. CUNNINGHAM.

8. *The Laws of the Spread of Christianity.* An attempt to evaluate the various methods, past and present, of propagating Christianity. Attention will be given to the psychological aspects of evangelism—the present message of evangelism, the social emphasis in evangelism, and the personal element in the spread of Christianity. Course 11, (*c*). W. D. WEATHERFORD.

9. *Social Psychology.* A study of the development of human nature in the processes of intersocial stimulation, such as imitation, suggestion, custom, conventionality, the small group, the crowd, etc., and the social attitudes thus produced. The possible modification of social behavior by a more scientific study of what is involved in "human nature." Course 17, (*d*). R. E. BABER.

10. *Social Processes.* A study of the processes, conscious and unconscious, that are constantly going on in the life of society, and which result in both estrangement and socialization, opposition and cooperation, domination and equalization, decadence and progress. Methods by which society seeks to control these processes in the interests of common welfare. Course 18, (*d*). R. E. BABER.

11. *Vocational Guidance.* A study of the history and development of the Vocational Guidance Movement, with a survey of vocational information as a basis for vocational counsel. Course 11, (*a*). W. P. CUNNINGHAM.

12. *History of Christian Missions.* A survey of the history of modern Christian missions, with an intensive study of one of the non-Christian countries. Course 11, (*d*). D. E. BROWN.

13. *Studies in the Hebrew Prophets.* This course gives a detailed study of the books of Amos, Hosea, Micah, and Jonah. The books are studied with a view to discover their literary and historical value, as well as the adaptation of their religious teachings to the moral, social, and civic conditions of the times to which they belonged. Course 11, (*d*). O. E. BROWN.

14. *Modern Contemporary History.* Course 14, (*f*). S. C. MITCHELL.

15. *Studies in Social Reconstruction.* With special reference to community development in the South. Course 14, (*e*). S. C. MITCHELL.

16. *Song Leadership.* A study of organization and types of community music, instruction in sight-reading and song leadership. Course 5, (*b*). J. J. KING.

17. *Principles of Religious Education.* A study of the aims of education, the place and responsibility of the various agencies for the moral and religious development of children, young people, and adults; the relation of the public school to the educational program of the church and of other affiliated organizations. Course 13, (*d*). W. E. UPHAUS.

18. *Principles of Teaching.* The object of this course is to drill the students thoroughly in the technique of teaching, with emphasis upon the psychology of interest, the socialized recitation, the project method, and the art of questioning. Course 14, (*d*). W. E. UPHAUS.

19. *Problems in Transportation.* H. O. WILLIAMS.

PHYSICAL EDUCATION COURSES

20. *Play Leadership.* A course preparing for play leadership, indoor and games for all occasions. F. B. MESSING AND MEMBERS OF STAFF.

21. *Physical Education for Women.* A course in theory and practice, including calisthenics, games, gymnastic marching, and gymnastic dancing. F. B. MESSING.

22. *Elementary Physical Education for Men.* Theory and practice. A. B. MILES.

23. *Advanced Physical Education for Men.* Theory and practice. F. B. MESSING.

24. *A Course in Boxing and Wrestling.* A. B. MILES.

25. *Physiology of Exercise.* A course of study on the physiological effect of exercise. Close consideration will be given to the relation of exercise to health and physical efficiency. F. B. MESSING.

26. *History and Philosophy of Physical Education.* A study of the growth and tendencies of physical education. F. B. MESSING.

27. *Physical Examination, Physical Diagnosis, Anthropometry and Prescription of Exercise.* F. B. MESSING.

28. *Aquatics.* A course in elementary and advanced swimming, diving, and life-saving.

29. *A Course in the Coaching of Major Sports.* A. B. MILES.

All courses are three hours per week unless otherwise indicated.

The Blue Ridge Working Staff, Summer of '24

(Written by M. D. Woodbury, who, for the past three summers, has been the headbugler at Blue Ridge. Mr. Woodbury will graduate this summer from the Southern College, receiving his Master of Arts degree.)

BLUE RIDGE, as a training center for religious leadership, makes a most vital contribution to the social and religious life of the South. The summer session of 1924 was regarded by the leaders of this Southern institution as one of the most successful in the history of the Blue Ridge Association. This was due in no small way to the summer working staff, composed of 142 select college students, who served in a most creditable manner the eleven conferences and 4,368 delegates who were guests of Blue Ridge during the summer.

The working staff at Blue Ridge is regarded as one of the most unique and influential of all the groups that come in contact with the ideals of Blue Ridge each summer. Unique in the sense that Blue Ridge is the only summer training center whose work is performed by college students; and influential in the fact that this group not only creates a favorable spirit for the conferences on the grounds, but that the students receive training during the summer that enables them to be leaders of Christian influence when they return to their respective colleges in the fall. The various conference leaders consider themselves fortunate to have at their disposal this high type of student labor to serve the conference delegates, and each member of the working staff considers it a distinct honor to be recognized as a member of the "Royal Order of P. W. G.'s and P. W. B.'s."

The '24 staff was a select and representative Southern group of college students. It was composed of students who represented every Southern state, and most of the leading colleges and universities in the South. The fifty girls on the staff represented twenty-eight different colleges; the fifty-two boys, twenty-two of the leading institutions. In making up the working staff for the summer, the executives of Blue Ridge select from the large list of applicants students of unquestionable Christian character and preferably those who are looking forward to Christian vocations of life service.

The Blue Ridge staff works as one large family with a common task, and with a spirit that makes the humblest task a pleasure. The girls serve in the dining hall and assist in the pantry, while the boys may be seen with willing hands tackling most every kind of job conceivable—carrying suitcases, working in the laundry, in the store, as life guards on the lake, and tasks of a similar nature.

The social life for the working staff is a happy and wholesome one. There is an endless variety to the many activities that makes the summer pass by only too fast. There are parties in the "Rookery," at Martha Washington, in the gymnasium, motor trips to Chimney Rock, Asheville, Junaluska, etc., organ recitals at Grove Park Inn, hikes of "57 varieties" over the hills that only God could make, and many other social events that prove useful in raising the social life of the various college campuses represented.

Study ceases to be a task at Blue Ridge. The courses offered to the students are interesting because they seek to meet human needs, and all of the classes are well attended. Southern College, with its well-trained leadership, makes it possible for the students of the working staff to receive intensified training that will prepare them for efficient religious leadership on the local college campus. These courses are supplemented by a series of forums on student problems.

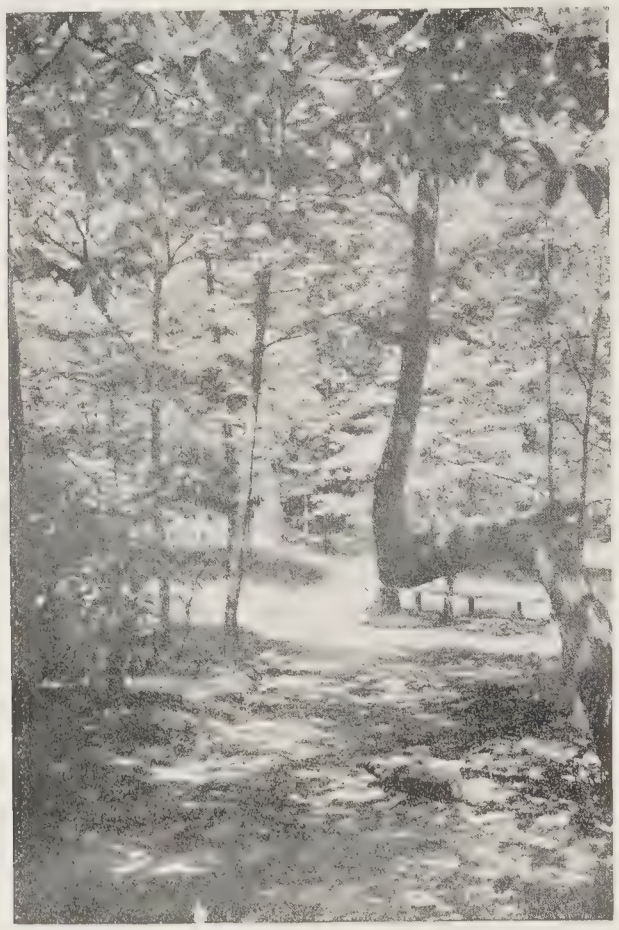


The religious life of the working staff is characterized by a depth of sincerity and earnestness that makes its contribution most vital. Religion is made an everyday affair at Blue Ridge, and is very real and near to every member of the staff. Religion is thought of in terms of the dignity of labor, the beauty of God's world, the fellowship one with another and with Christ, the sacredness of personality, and is closely related to human needs.

Blue Ridge is more than a place. It is more than a beautiful garden spot "In the Land of the Sky." It stands for an ideal, something to strive for, a goal to be realized, a challenge for unselfish Christian service. Blue Ridge lives in the lives of the staff members as an experience that is full of fond memories and pleasant and profitable associations. It is no small wonder that the colleges of the South feel the impress of their return.

A Day at Chimney Rock

ONLY those fortunate ones who have sojourned at the Robert E. Lee Memorial during recent years, and who have taken the trip to Chimney Rock, can fully appreciate the lure of this most remarkable mountain. Perhaps at no place east of the Rocky Mountains has Nature dealt with such lavish hand in the formation of her eternal hills. The uninitiated almost invariably think of the Appalachian Mountains as having easy, gentle slopes, well covered with verdure; but rarely indeed do we think of them as possessing the rugged features which characterize much of the mountain scenery of the Rockies. It is true



indeed that most of the mountains of the eastern chains are more subdued in their outlines. This by no means, however, is universal.

The finest mountain scenery, singularly enough, is almost invariably at what has been called "the break of the Blue Ridge." By this is meant the steeper and more precipitous conditions of the southeastern slope of the Blue Ridge Range, from Virginia to Alabama. These precipitous conditions, however, are at their best in North Carolina, but at no place is the cliff formation so gigantic and awe-inspiring as in the Chimney Rock country.

Chimney Rock is reached by an excellent motor road but a few hours distant from Black Mountain. The finest scenery is probably that stretch of country beginning at the crossing of the Blue Ridge Range on the "Wildcat Highway" southeast of Asheville, on down through Hickory Nut Gap, thence up the private road to the very base of Chimney Rock itself. Every turn of this fifteen miles of highway—and the turns are well-nigh continuous—reveals new and fascinating landscapes. The road veritably doubles back on itself time and time again in its struggles to maintain a grade sufficiently easy to accommodate the modern automobile. The trip is one of unending delight. On and on the motorist travels, until at last the car halts at a great parking place literally blasted out of the face of the cliff at the foot of Chimney Rock. The giant monolith frowns down some 315 feet from above. Here is spread before the beholder range on range of the Piedmont plain, with King's Mountain of Revolutionary fame lying some seventy miles to the eastward.

Literally miles of trails, stairways, and bridges have been built, making not only the ascent of Chimney Rock, but of the highest precipice in the east, of easy access to the mountain climber. The top of Chimney Rock is scaled by a unique stairway bridge, the summit being protected by heavy iron railings, and from the top floats the national emblem. Here is truly the acme of the Chimney Rock trip. The panorama which is spread before the visitor from this remarkably spectacular vantage point cannot adequately be described. Mountain, valley, precipice, and plain, all softened by the exquisite verdure so characteristic of the Southern Appalachians, but feebly portray the charm and repletion of this wonder spot.

One of the newer features is a remarkably substantial stairway that was constructed during the past year hundreds of feet up the steep cliffs, above and overlooking Chimney Rock itself. The so-called Appian Way, a narrow bench on the face of the precipice, nearly one mile long, is an unending succession of thrills for the mountain climber. From Inspiration Point is thought by many to be the finest single view in the Southern Appalachian Mountains, the centerpiece of the picture being the Hickory Nut Falls, 400 feet in height.

Aside from scenery, provisions have been made for the appeasement of a healthy appetite, which is likely to be the result of exercise and the stimulating air of the mountains. On the brink of a near-by cliff a pavilion restaurant has been built, and here it is that the chicken dinners are served—not the least of the good things to be realized during "A Day at Chimney Rock."



Four of the ten groups which met at Blue Ridge last summer.

SOME PERPLEXING QUESTIONS

(Continued from Page 5)

Of course there were people then, as now, who, talking over the resurrection, say, "With what body are we going to rise?" To this question Paul replied, "You are just a fool to ask it. Don't you know that when you plant a seed it grows into a wonderful flower? That body which is is not the body that will be." What we do know is this, that just as He has given us the body which is exactly suited to His will upon earth, so we shall have the body which will be exactly suited to the greater sphere of service that He has for us beyond.

This also I say to the churches: If your battle is really lost with Christ, you certainly won't win it without Him. He said plainly, "Without me, ye can do nothing." You may talk, you may argue, but without me ye can *do* nothing. But, listen to Saint Paul, "The good news in Christ is a stumblingblock to the Jews"—that means to the learned theological people—"and it is foolishness to the Greeks"—that means the pleasure-loving people. But he added, "I am not ashamed of the gospel of Christ, because it is the power of God unto salvation." Christ today is the one person who can reconcile the world to Himself, and can reconcile the world to itself. He is the one personality who is respected equally by capital and labor, by the Frenchmen in their hearts, and the Germans—by the West, by the East—by women, by men—by young, by old. In Christ alone the human race can achieve and maintain its unity.

There was a hospital run by Sisters of Mercy belonging to the Roman Catholic Church during the war, and two young Jewish soldiers came in and were nursed for their wounds. The Passover came around, and the Sisters heard them discussing how they could observe Passover without unleavened bread. Two of these nurses went into the Jewish quarter of Paris, where their costume caused quite a sensation, and they asked for the unleavened bread, and brought it to the Jews, who were very much touched by the attention. When the two Jews were well, they came to the nurses and said, "Here is all our money; will you take it?" And the Sisters of Mercy drew back and said, "No, it was not for that reason that we cared for you." So the Jewish soldiers went out wondering how they could show their gratitude. And they went into a flower shop and spent their money on flowers and brought them back and said to the Sisters of Mercy, "You wouldn't take our money; won't you take our flowers and lay them at the feet of your Christ?" It was the Redeemer healing the quarrels of history.

There is a story of an Austrian and a Russian soldier, lying on the roadside desperately wounded, in Eastern Europe. There was a little crucifix erected there in a shrine on the side of the road. They looked up at it, and one of them handed the other his bottle of water. Though they had been enemies, they shared that comfort. And the other handed back to the first man the last of his cigarettes. And, as they regarded the Christ, one said to the other, "After all, He loved us both."

It is not a crucifix that we have to take abroad with us today. Our Christ is no longer fixed to the wall, no longer merely suffering, no longer only the sacrifice for sin; He is abroad and among us as a living friend. You may say that you wish you could have seen Him in the flesh. That is a selfish thought, for it would mean that He could only be in one place and seen by one country and one set of people at any particular time, and that His voice would be limited by the range of audibility. Because He left us and is unseen by our eyes, and is only seen to our faith, therefore the Christ can come to each individual; so that all of you, though you may get nothing from the things I am saying, can hear from Him the word to you that is different from the word He says to anyone else. He can touch the wounds in you that are different from the wounds in me. He can give you the call that is different from the call that He gives me. He can be all things to all men and women. He can be the complete gift for everyone. And, therefore, we can all feel His love each for himself. He is not to belong to just a few people in one place. To everyone as they need Him, so He comes.

Whether He was born as I suggest—and I think I am right—what we have to be sure of is that He is born again in our hearts. We can then carry Him forth as a gift in word, in life, and in influence, to those who as yet have Him not.

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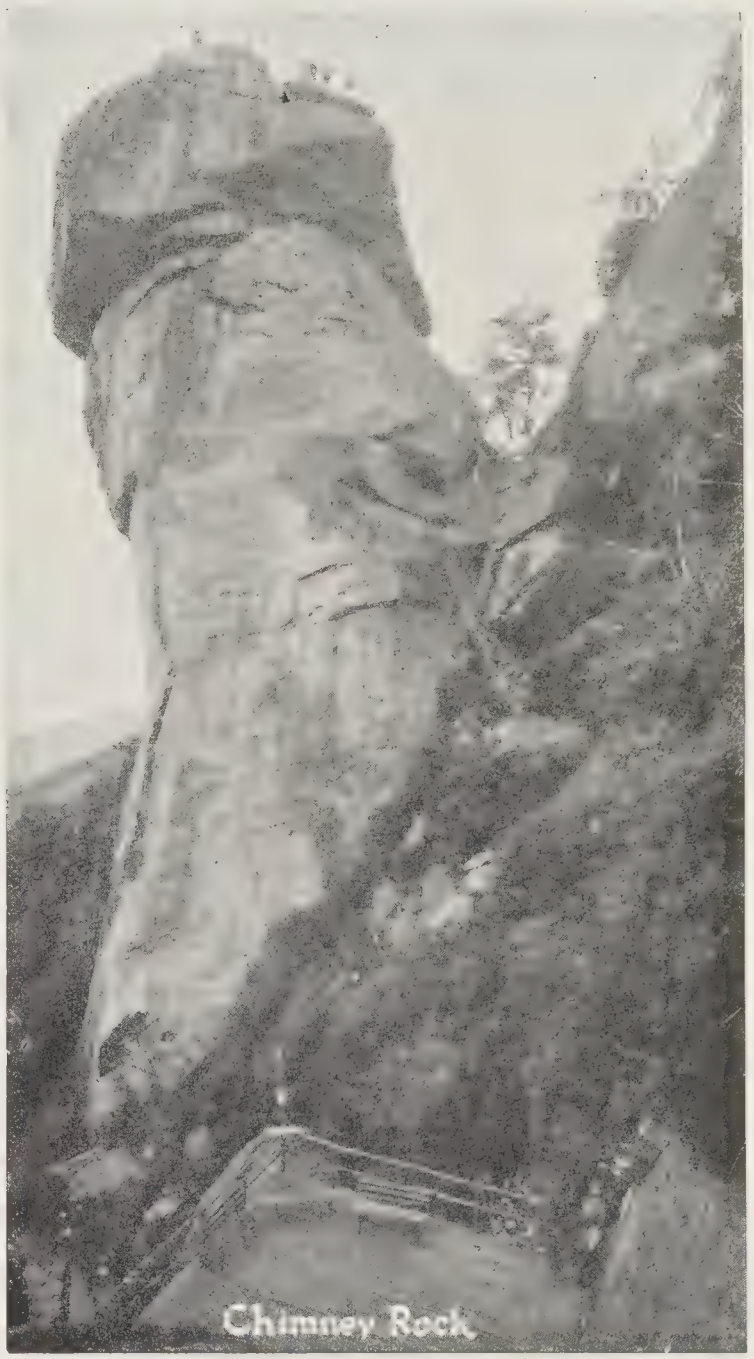
BROTHERHOOD IN JUDAISM AND CHRISTIANITY

(Continued from Page 9)

nations of Europe to "stew in their own juice." And, friends, I must confess that I am getting tired. Indeed, it is nauseating to me. How can men and women who profess religion, remain away from the woes of humanity without lifting a finger to relieve them? There can be no peace, there can be no tranquility, there can be no rest for the world, when those who have the world's goods choose to use them only for themselves and not for their fellowmen. Is that brotherhood? Is that fellowship? Our hearts are touched by the pathetic appeals for European reconstruction, by the desire to have America participate in the rehabilitation of thousands of men and women, and yet we stand adamant and apart. How can we let women suffer, how suffer children to die, without some effort on our part? I crave for America a place in the sun; I am jealous of her leadership among nations; I want her to win a place of eternal glory before men and God; but not through her prosperity nor through her mighty resources, but rather through her spirit which expresses the divine. I argue not for a League of Nations or a World Court, for these are practical instrumentalities, and I leave practical affairs to practical men. But I do argue for a change in attitude. The time has come when those of us whose hearts bleed for a better world and a finer humanity desire America to end her isolation and to enter into the arena of world affairs. It may be, as some contend, that we shall lose our prosperity or that we may have to make sacrifices. But who wants prosperity when the world staggers under its burdens? It may be that the future generations will have to pay for such a decision on our parts, but rather our children should bear the responsibility than that the world should suffer one moment more than necessary. We may give up much. We may lose our lives. But we shall gain our own souls and the world. And does not brotherhood demand this?

Who is my fellowman? He is everywhere in the world. Perhaps he is that boy at the penitentiary whom we shun, but who is paying a terrible penalty for his mistakes. Perhaps he is that unfortunate girl with her nameless and fatherless babe, whom the world scorns, but who needs us nevertheless. Perhaps he is that yellow Japanese whom we fear, but who is a child of God. Maybe he is that laughing and dancing darky who walks our streets, at whom we poke fun, but for whom, God knows, we do very little.

There was One once, who lived long ago, who associated with all men, who dined with publicans and who was seen in the company of sinners, but He cared not for the small contempt and disdain of the world. But then He had in His heart the feeling of brotherhood.



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(Continued from Page 1)

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Southern Summer School of Y. M. C. A., July 17 to 31, inclusive.

Industrial Conference of Y. M. C. A., July 31 to August 2.

Travelers' Aid Conference, tentative date, August 3 to 8, inclusive.

Episcopal Group, tentative date, August 21 to September 2, inclusive.

North Carolina Christian Endeavor Leadership Conference, August 7, 8, 9.

Summer Quarter, Southern College of Y. M. C. A., June 16 to August 28, inclusive.

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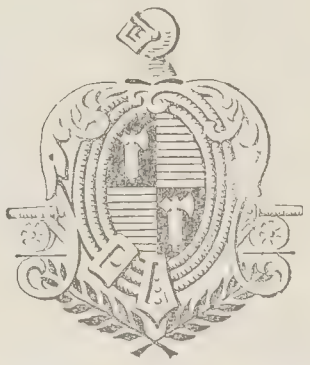
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The Blue Ridge Voice

"Two Types of Religion"
—Dr. M. Ashby Jones

"Physical Education" —Dr. John R. Mott

"Peace Through Understanding"
—Alva W. Taylor

JULY, NINETEEN TWENTY-FIVE



"SOME INTERESTING PLACES AROUND BLUE RIDGE"



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Two Types of Religion*

DR. M. ASHBY JONES, Atlanta, Ga.

MR. President and gentlemen of the graduating class of Southern College, and students and friends of Southern College, one of which I am myself, I feel that I would not like to fall into any conventional phrases that did not carry some very sincere purpose and emotion when I congratulate you upon having attained your degree in this college. There is always a feeling of genuine admiration in my heart for any man or woman who has accomplished some earnest purpose. But knowing something of the breadth and depth and height of the interest that has stirred in your heart by the course of this college, and knowing something of the spiritual atmosphere in which you have done your work, I can this evening, with utter sincerity, congratulate you that you have had this privilege, and have thus fulfilled the very highest purposes of this college. Mr. Browning of the England of a generation ago, in one of the most exquisite of all his beautiful essays, called one "He is an unordained minister." He was talking about teachers. I have thought this evening of you as unordained ministers of the religion of Jesus. May I speak from my own personal standpoint and say that I have loved Southern College because you are turning out ministers? There is a note of democracy in it that pleases me; there is an assertion of individual right before God that suits my conception of religion, that a man, any man who in all sincerity dedicates himself in the service of the Kingdom and feels within his own heart that all that is best in learning, all that is sweetest in art, all that is highest and holiest in culture is not too much to place upon the altar of service of the Kingdom of God. Within this sympathetic atmosphere, with the full tide of the splendid traditions which have gathered in these few years about the life of Blue Ridge, I would like to talk with you about two types of religion, the Pharisaic type and the Jesus type of religion.

I think possibly they met more wonderfully in the life of the Apostle Paul than anywhere else that we could find the two ideas impersonated—Saul of Tarsus plus Jesus of Nazareth equals Paul the Apostle. I hope you will not be thinking of our usual use of the word Pharisee, for it means a hypocrite in our thought usually. I am not talking of any individuals, but of the viewpoint of religion. Jesus came into the world and found in Palestine the Pharisaic type of religion; it was a religion of authority, a religion of anger and sacred books, a religion of the fathers with a long list of holy names of those who had taught. It was a religion rich in traditions that had become sacred, that is as it had gathered into it through the years and passed from generation to generation; it was an institutional religion, a religion of attempt. It was a religion of forms and ordinances, of routines and rules. It was a religion enriching ceremonies and ordinances. It was a religion where a man was required to conform to an institution and its regulations, and to obey its authorities. It was an aristocratic religion. It was a religion that made very definite distinctions and divisions between men according as they conformed to ordinances and customs, to rules and sacrifices. Paul cried out that as touching the law, "I am a Pharisee. As touching the righteousness, which is in the law, blameless."

*An address to the graduating class of the Southern College, Blue Ridge, N. C., August 28, 1924.

Ye have conformed to all of the rules and regulations of that religion and have lived in obedience to all of its demands and, therefore, rushed up debit and credit until he could say that, "I am blameless and found perfect in the eyes of the Lord." It was a religion which had devoted its life to the preservation and conservation of all of the traditions and sentiments, rules and authorities, and men must bend and conform their lives to its demands.

Then there came one day a young man, Jesus of Nazareth, a religious teacher, and He came with a great passion in His heart for human life. Over and above all things in the world He says that a man is the most valuable thing in all the world. He came with a great faith in human life. He came believing in a man and the possibilities of manhood, believing that man was made in the image of God and that there was traced within the spiritual and invisible realms of his



Dr. M. Ashby Jones

personality the plans and specifications of the divine life. He came making absolutely no distinction and division among men. He stands out, I believe, in all the world because of the appraisement He put upon manhood just because he is a man. If he be born a man, then he is made in the image of God and is the supreme value of all values in the world, and He came with that passion, and with one purpose, and that was to save that best, that highest possibility of human life, and see to it that a man fulfilled that divine possibility of his creation. In doing that His attitude toward religion was simple but fundamental. What part shall religion play? Jesus said, "Religion was made for man, and not man for religion." Religion, if need be, shall bend and conform to the purpose of the welfare of human life, but human life shall not bend and conform for the purpose of the preservation of religious institutions. He believed in symbols, forms, and ordinances in so far as symbols, forms, and ordinances could contribute to the welfare of a human soul. His one idea in the world was to serve—He, the Son of God, He, the King and Lord of all, translated His glory and all of its heavenly prestige and all of His power into human life to become a servant of human life, and, if need be, to die that humanity might live.

Here was an unreconciled clash, and immediately imminent, between the Pharisaic idea and the Jesus idea; man made for religion, or religion made for man, was the issue that He brought. Ye may have heard it said many times, but I say unto you, and why? Because of authority the holy and sacred passed and became outworn. It ceased to serve the original purpose and there came one fresh with the passion of human service and, waving it aside, said with a divine authority, the hour had come when even the Sabbath Day, if it stood in the way of the welfare of human life, must bend in the service of human life. Please abandon the idea of our use of the word Pharisee, and think of this conception of religion, because as you go out into life you are going to find these two ideas represented under the name of Christianity over and over again. You are going to find all about you the idea of religion as an institution. You are going to find a passionate religious sincerity that has for its purpose the preservation of an institution. You are going to find those who place the emphasis of their life upon the correctness of words, upon the correctness ot ordinances. You are going to find those who place all their zeal in the preservation of formulas and forms and who believe that the eternal salvation of the world depends upon the preservation of ancient conceptions, of all institutions and of the conforming of men's conduct to rules and regulations. I stand here tonight to charge you in the sight of God and of the Christ that you bring every form and every formula to the bar of this judgment. Does it serve? Will it make for the redemption of human life? Will it get into the personality of men and make bad good, and black white, and impure pure? Will it light the pathway of the darkness of the world? Will it remove mountains and make crooked paths straight? Will it light the horizon with the red in the hope of an eternal triumph of love?

They listened for the footsteps of a Messiah, but their God man that was to come was to come in physical power. He was to come and by force to redeem Israel, conquer the nations and establish his kingdom at the capital, Jerusalem. They believed him to be all conquering and all powerful, and when Jesus came and came claiming to be the Messiah, they said they would put Him to the test. Their God man would be uncon-

querable, and then they faced Him with the greatest physical force on the earth, they faced Him with the Roman empire, and they said, "If He can live, then He is Messiah. If He can conquer the greatest physical forces on earth, then He is the God man, but if not, then we will destroy the falsehood of His claim by the physical conquest over His life; and He stood before Pilate and Pilate said, "Art thou a king?" Jesus said, in substance, "Not your kind of a king, no. If I were your kind of a king, I would be backed by armies and make good my claim." And they hung Him on a cross, and the Pharisees shouted to Him, "If thou art the God man, come down. Show us by the very physical power and physical force, and come down, and we will believe that thou art the God man." His reply was, in substance, again, "Yes, I am God, but not your kind of a God." "If I were your kind of a God I would come down and make a march and by physical power would prove that I am your kind of a God."

You know, I think we ought to face that issue sometimes. Think for a moment, suppose Jesus had answered that challenge. Suppose He had summoned the march and stood in Jerusalem supreme conqueror of the world. What would it have proved? He had come with a passionate love in His heart, a love for human life. He had come with a great faith in human life. He believed and when He called to the best in human life, the best would respond. He believed that there was such winsome power in purity that impurity would be distracted. He believed that righteousness was the most attractive thing in all of the world and that if He could be but lifted up and men would see the beauty of His holiness that they would come unto Him. He believed that the highest type of manhood was the humble man, that the peacemakers in the world, the seeker after righteousness. He believed that you could take the most degraded wretch in all of the world and, calling to the sleeping powers that were God-like in that personality, that the God-likeness would stand forth and that the worst man could become the best man in all of the world, and He believed that this would be done by the power of a supreme and infinite love, that it would be love calling to love, and love would answer. He believed that you could make a kingdom of God that way, that you would arouse within all men the consciousness of the divine Sonship and the consciousness of their kinship to another, and He said, "I will conquer the world by love and by the transformation of loveless people into lovers of God." So He went out calling, calling with a passionate faith and love.

Now, young men, suppose that when He had walked, that when He had gone far beneath the shadows, suppose when He had already borne upon His heart all of the hopes and anxieties of human life, and had been pinned to the cross, suppose then at that moment He should have reversed His whole conception toward His Father, suppose He had lost faith in humanity and the very people for whom he was to die, what would He have proved? He would have proved that Jesus was a failure, that love was not good, but that physical force was power, and instead of a Jesus we should have had a Zeus, hurling his thunderbolts at his enemies. It would have been no triumph of Jesus. It would have been His defeat and the defeat of humanity.

Suppose tonight or tomorrow morning suddenly the horizon should be radiant with a new and strange light, and the physical Jesus, surrounded by armies of angels, should come and a trumpet should blow, and He should come to blazen His enemies and tramp them beneath His feet, what would He prove? Who would be triumphant? I tell you that that is no hope; that is despair.



It would be the death of a spiritual religion and the defeat of the love of God of Calvary. The Pharisees' God would sit upon the throne and not Jesus, the Christ of Calvary. What did happen? He died on that cross with the words on His lips, "Father, forgive them, for they know not what they do." They put Him in a tomb and then the Pharisees shouted their victory. They had killed this would-be Messiah and put Him to death, and I fancy that amid the groans of the disciples as they walked along the roadside and recalled their hope that He might have been the one who was to redeem Israel, that Saul of Tarsus perhaps heard the news and rejoiced. The Pharisees triumphed because they had put Jesus to death. And then there came stories, stories that it was being told that He was not dead but alive, and then Saul hastened from Tarsus to Jerusalem and joined in the persecution. Jesus not dead! Then we will show them that He is dead. We have killed their Jesus, and now we will kill every loyal and faithful one of his followers. Then he stood with that crowd

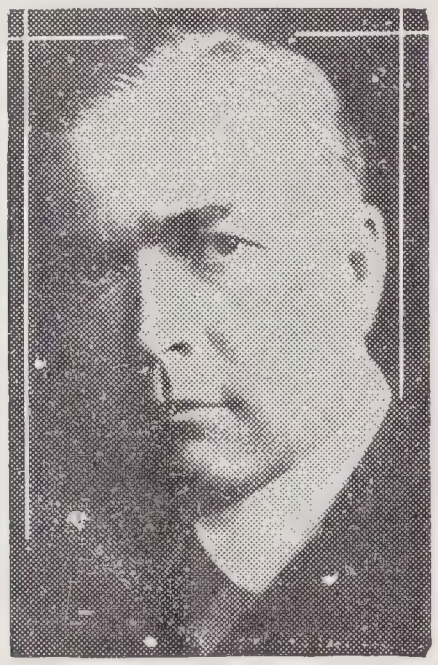
(Continued on Page 14)

Physical Education*

DR. JOHN R. MOTT, New York City

I VALUE very highly indeed the privilege of meeting in this somewhat intimate way with this particular group of workers, whom I look upon as colleagues in our common task.

In a life of almost ceaseless travel, which has taken me again and again over the world, and first and last to almost every nation, I have had the opportunity to observe the constructive influence and value of the work that you represent and also to visit countless communities which do not have these benefits, where the work that you are leading is not represented. The arguments that always appeal to you have appealed to me, and I do not wonder that you men have chosen this



DR. JOHN R. MOTT

profession. My hope is that every man who has qualified will remain in it until his dying day, as I see the work that is ahead of us is of such a character that only men that burn all the bridges and put every power they have and can acquire in it are going to make the great contribution imperatively needed. I could interest you if I should take the men and call them by name —I mean those whom I have observed who have made themselves count through the years, and then contrast them with men who have turned aside and not stood by long enough to make a large and permanent contribution. It is of tremendous importance that as you and I try to enlist young men to join us that we shall go into the matter very thoroughly with them, that we shall satisfy their most searching questions and hold men back who do not enter upon this service with the thought that if they do qualify, they will stay through with it as a life undertaking. From an unprofessional point of view I see the great merit of this work increasingly in my travels. I would find it difficult to name an activity in the Young Men's Christian Association which has greater character building values than does the work which you represent and lead.

I have been thrown very intimately with many tens of thousands of young men, and I have made a life study of the factors and processes that make possible the development of character that stands the strain, and I find the inestimable benefits that come in connection with physical education. You visit the countries that do not have sports as we understand the word, still less they do not have physical education as we do, and you notice the contrast immediately. Then again, in the so-called religious work (I say so-called, because every aspect of this work is religious work if men are dominated by religious motives and prevailed by the religious spirit) I am thrown in intimate conversations with a great many young men and older boys in helping them to deal with their temptations, not simply their body struggles but their mental struggles as well, their great moral struggles in both of these spheres, and I find a tremendous output for righteousness in the pathway of the physical work of the Young Men's Christian Associations by occupying as you do so usefully the leisure hours of the multitudes of youth, because in a preventive way you give men victory, insure their winning out as is not the case under other conditions. I do not fear for men when they are at their work, I do not fear for men when they are engaged in helpful pleasures, or when they are engaged in intercourse with good men and good women socially. The time I fear for men is in the uncounted-for hours, the week-ends off, the vacations. It is to these vacant spaces that I trace the slips, that is the lapses and the falls and collapses of the men that I have seen fail and fall. But in more positive ways you point men to the pathway of victory, the very discipline to which you subject them and the power of self control that you gradually build and the habits rivet into mastering their bodies and their minds point them to success in these inevitable fights in their physical temptations, and so quite apart from other reasons I would believe tremendously in connection with our religious work program in this work in which you have given your lives.

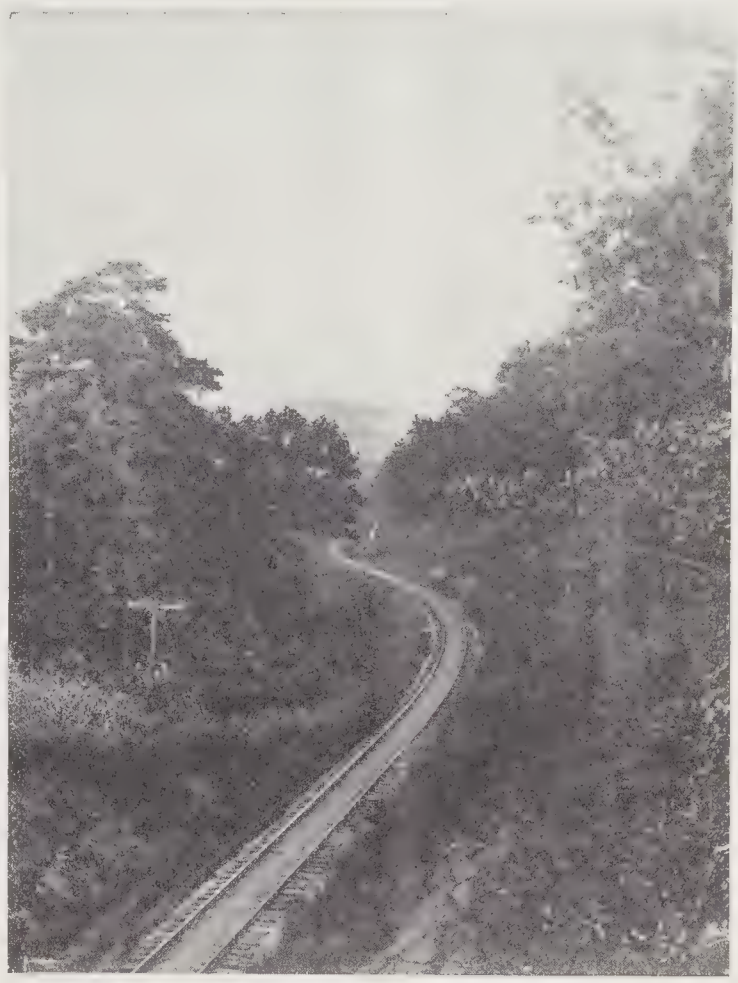
*An address given to the physical directors at the Employed Officers' Conference, Blue Ridge, N. C., May 28, 1924.

Then the red triangle idea is one that commands one's greatest loyalty and devotion. I was talking with a Scotch professor on one of my journeys overseas, a man who observed the work of the Young Men's Christian Association and its marvelous ministry in the war. He said to me, "The greatest contribution which the Young Men's Christian Association has made has been what you call the red triangle idea, that is the development of man, body, mind, and spirit." I am inclined to think he is right; it is none other than the idea of the incarnation of Christ communicated inwardly to men, and therefore taking possession of the entire man. I say we can't get a greater idea than that; it is the most transforming idea that has been worked out in the lives of men, and your part is absolutely indispensable. You have demonstrated again and again, in a way scientific, that we cannot break men up into compartments. This idea of the unity of man cannot be shadowed. Anything, therefore, that is helping to present what I call a holy gospel is something to which men may well give their lives and believe with conviction that they are doing an enduring work.

Then I think of the tremendous contribution you are making wherever this work is established, in the scaling up, the efficiency of the lives of men. Here I have in mind not what you think of frequently, the physical efficiency—that goes without saying—but the effect of your work upon the improvement of mental efficiency of men. It is obvious also that a great many seem to overlook the part of right habits with reference to the care of the body.

I sometimes put it to myself like this: When I contrast the benefits that you get from the observance of the morning watch, the morning when you rise without sufficient sleep, with what you get when you come to this spirit exercise with mind refreshed because of proper condition of the body, or again reverting on the struggles that men have with their temptations, how true it is that flabby muscles are the chasm between knowing our duty and doing our duty, and so I say from a religious point of view in developing character that is efficient and becoming more and more Christlike I believe emphatically in the religious values in the work that you represent and are so well leading.

I said I traveled a great deal among the nations, and I am tremendously interested in the international questions. I would go further and say I am very much concerned about the processes that tend to draw men together, and you and I are living in a time of startling development of men, of devisive forces of mankind; the forces that tend to draw apart groups socially and racially and internationally. Those of you who travel widely will agree with me that a great contribution has been made to international fellowship and unity by the physical program of the Young Men's Christian Association. You see that in South America in a most interesting way; you see it now all over the Far East. Those of us who were at Portschach, Austria, last summer listening to the testimony of discerning people of many nations came to recognize in a new way the great unifying and harmonizing that there was in the sports of the Young Men's Christian Associations. Then again, as I think of our work on the foreign field, all over Asia and in Africa, and now spreading into parts of Europe where we had not contemplated extending it, I have come to see a unique mission and ministry of the



physical work of the Y. M. C. A. I would also emphasize its apologetic value. We have brought over into Asia and other areas of non-Christian nations a triumphant apologetic.

I would like to remind you that Confucianism taught men by word and still more by example to depreciate and ignore the value of the body, and some of you know that the very trend of the Buddhist was the very opposite of the way you are seeking to inculcate into the lives of men. Or take Hinduism—how many times have I been shocked as well as disappointed to find how they belittled their bodies, how they mortified and crucified and punished the body, how they magnified their so-called holy men for the tortures to which they

subjected themselves; the very opposite to the things that you men are standing for with reference to the developing of the physical man. Now take Christianity. This religion comes in and teaches that there is nothing common or unclean in the personality. We teach with conviction in all of our work as well as in our instructions that the body is in some ways one of the most important talents given to man. We go further and teach that the body is the temple of the living God, and I repeat again that "if Christ is not Lord of all, he is not Lord at all." That He desires to dominate the body, and we are enjoined to present our bodies as a living sacrifice unto the Lord, is the very genius of our religion. We have an apologetic, therefore, that the non-Christian religions have not. It makes a tremendous appeal as shown by the development of the physical aspect of our work in lands of the Near East, the Far East, and other lands.

Now there is another word I want to say, and you will not wonder that I say it. We have come to a time when in every part of this work there is more need than ever for every man that is engaged in positions of leadership, like those of us gathered here, to give priority to what we call the religious emphasis, and this is not something to be added to the other things that we do. My conception of the religious work of the Young Men's Christian Association is not that of a department, not the work of a few specialists, not something we add on to what we call physical education, etc.; but it is something that permeates and dominates everything we do, and uses every activity as a medium through which to make the great expression. As I remarked last night, every road in our work should lead to Jesus Christ; everything we do should make it easier for men to believe in Him and acquaint themselves with Him, and yet certainly this involves, if it means anything, that all of us engaged in the physical activity or the educational program or any feature of the work shall give priority to this emphasis if the spirit and passion of Christ are to permeate and dominate this tremendously complex and extensive activity of our work, then the leaders must see by design that this emphasis is placed.

In my opinion every one of us should give priority to this emphasis, and I use priority in the sense that we did in the war. It meant that America had to get the munitions and men across first, and we found that in our Y. M. C. A. work we had to give right of way to this law, which was even more important than some of the things we were doing. I mean, therefore, by giving priority on the religious emphasis that every man, no matter what his relationship is in the Y. M. C. A., and no matter whatever else he leaves undone will not leave undone giving no unmistakable impressions that this is the chief thing and it is to dominate everything done in the name of the Y. M. C. A. You ask me why? I answer by saying that this is the work most needed on earth today. What work you say is most needed on earth today? The work of having Jesus Christ dominate by His disciples and by His spirit all human life and relationships. I say that this is work most needed on this earth today. Moreover it is the most important work that is being done among men today. When I get men to give right of way to the example and teaching and personality of Jesus in their own life, and in everything they touch, you are doing the most important thing you can get done on this earth, and it is relatively the most neglected thing. We seem to do everything else in this busy life of ours save often the central things, and am I not right in saying it is the most enduring work that men do?

I am not a very old man, but I have been in this work over thirty-five years, and I visit places again and again, and can make contrasts and observe trends, and as I come back to the places I find the work that lives the longest is this work which leads the lives of men to Christ, who is the same yesterday and forever. Everything else seems to burn up and pass away, but not the work that gears men into Christ and His program on earth and that suggests it is the most highly multiplying work. I don't suppose we can ever trace the influence of leading the life even of one boy into the life of Christ, the influence expands and reaches out into every direction. It is a most fascinating study, it makes other work seem relatively profitless. Everything we do can contribute to this definite end, and surely it is the most Christlike work. With Christ, God was everything and man relatively nothing. If He had to choose between making God a great reality in the lives of men and anything else, you will find in His life and in His teaching He gave God right of way. And so it must be with us; we are set on earth to walk even as he walked. Now I think that every man of us, whether we are in the international, state, or local work, no matter how we are departmentalized, should give priority to this emphasis because of our own lives. I maintain that if a man is to expand into Christ likeness in his own life and ministry, he must be lost in this great cause of making Christ more vivid, more real, and in leading men to understand, obey, and love Christ.

A man might be a Buddhist alone, he might—I thought the other day when I was in the Near East—be a Mohammedan alone, certainly he could be a Hindu alone, but a man cannot be a Christian alone. Christ will not be confined, and at the same time be a reality in the life of a man. He wishes to express Himself in service and to be passed on into the lives of others and

our own characters therefore become atrophied or damaged in its free expansion and its rich development if we are not in line with the passing on of these impulses that come from the living Christ. Not only so, our faith is involved. As Archbishop Whatley says, "If my faith be false, I ought to change the ways; if it be true, I am bound to propagate it." There is no middle group, but if we have professed a delusion we have nothing quite so important as to unravel this business and end the hypocrisy. If we have professed the truth, and I'm looking into the faces of men that have, no doubt, then let us be logical and consistent and very genuine in communicating to others the inestimable blessings we have received; that is, giving priority to the religious emphasis. I mean the revelation of Christ through life and through word by design, not only is our faith involved and the expansion of our own characters, but likewise our leadership and instructions.

I am glad that it is expected of men in positions like ours that we shall be constantly reminding men of Jesus Christ by the life we live, by the relationships we observe and with the utmost of naturalness we weave into our conversations this marvelous reality. I thank God that it is expected of us. When the day comes that discerning people do not expect that of us, then I lose my interest in the Y. M. C. A. If this work ever becomes so devitalized that the first thing they say about us is not this, then I say I can find other work which I think will do more for the good of the kingdom than the work to which you and I are dedicated.

We are living in days when it is very encouraging to think of this matter of giving priority to the religious emphasis. You say what do I mean? I mean that I never have known a time in our life when young men and boys in all the nations were so accessible to the constructive and unselfish ministries of our faith as they are right now. Not only are the youth of the nation accessible, but they are wide open. You cannot only get into their presence, but you will find that you can get into their minds and hearts. They are more fair minded and open minded to consideration of reality than at any time I have known, surely in my life, and I have not read of the time when the youth of the nations were so open to consideration as they are today. I have never known a time when they were so interested in religion, not only in America and Canada, but in the European countries likewise. When has there been a time when men were more responsive to the note of reality, to a message that would bring hope and light and power as they are right now? I would use a stronger word, I would say the field is ripe. I say dead ripe, with all that that means to us who have been on harvest fields. What I am saying is the truth, and I am prepared to substantiate these statements, which I recognize are very strong.

Then if what I am saying is the truth, there is this added reason why every one of us should give priority to this religious emphasis. Now if this is true, the query rises in the minds of some of you here, Why is it that some of us miss the way? Why is it that international secretaries, state secretaries, physical directors, educational secretaries, field secretaries, and general secretaries and boys' work secretaries, so many of them, are not giving priority to this religious emphasis as judged by what we see and hear and what takes place? and I will try to answer it. The reason why so many men are in this anomalous position, in this incongruous position, as I see it, is due to lack of perspective; they are not seeing things in the right perspective and, therefore, first things are far from being in the first line. But you are not satisfied with this answer. Why are they wrong in their perspective? My answer is, they become so engrossed, so absorbed with this overwhelming activity that characterizes almost every department of the Y. M. C. A., because of our widened opportunity, because of the surging stream of young manhood and boys that throng our gymnasium and every other part of our building, that we rise from our beds in the morning, we go down to the building before our families are awake, we work through the long hours of the day, we come back at night exhausted. Men are so absorbed, I say, they can't catch and keep perspective. You ask me, why are we so absorbed? Let me answer as I see it in my own life. At times it is because we have not learned to master our conditions. The conditions of modern life are much more difficult to master than in the days of our Lord, and it was difficult to master them then.

Every man knows his own life responds to what I am now saying, that it is awfully difficult to master our conditions so that we may keep things in right perspective. Now why is it that we do not master our conditions? Am I not right when I say it is because we do not have a definite, well-thought-out plan, based on successful experience of men? That is the reason why we are not mastering our conditions. The proof that these conditions can be mastered is that men, now living, whom you and I know, who have lived just as busy lives as any of us, who have learned this secret, and they have not learned it by magic or chance or drift, but by earnest thought and experimentation, these men have been emancipated, they are free, they are not driven, they drive, they drive their work and don't let their work drive them. They possess a life of calm in the midst of the noisest age. These men are the sources of the saints and scholars that every generation must have.

Who is a saint? He is not the popular thought we have about a saint. A saint is the man that makes it easier for you and others to believe in Jesus Christ.

Who is the scholar? He is not necessarily a man with a university degree. He is a man who has learned to sink shafts deep down and bring up great treasures and this is not accomplished by men who have not learned to master their conditions.

Now just a few rapid words that come right out of my heart as to how it may be possible for us to give priority to the religious emphasis. No matter what our field, no matter what our particular task, no matter what phase of the work, let us lay definite plans to this end. If you are like I am, then it would help us to write them out. I don't show those leafs to other people, but they help me to check myself up. If you and I have a goal, we are more likely to reach it than if we don't have one.

My second suggestion is that we relate to ourselves our colleagues. Some of you have other men right in your department related to you. If you have one or two assistants, let's relate them as much as we can to ourselves in laying of the plans that are part of the work of the Y. M. C. A., so that these plans may be shot through with this religious purpose and result. It is too difficult a thing, generally speaking, for a man to do alone; he ought to have a group of men sharing with him his ideal and purposes. It need not be a large number. I have known some associations that have been transformed by a little group of five or six. God has not gotten through using little companies of men to bring about great revelations and transformations.

There must be pure and strong desire that this thing take place. By pure desire I mean unselfish desire, and by strong desire I mean a very persistent desire that grows in difficulty instead of becoming discouraged. You may say, How does a man get that desire that does not stop in front of difficulty? I think one secret of getting a desire like that is a right habit of meditation. Religion without emotion is religion without reflex; religion without feeling is religion without thinking, and if I find a man, therefore, that does not have this passion, I say he is putting mighty little thought and meditation in his religious life. Men meditate upon the state of young men apart from Christ. Let any man think long enough of that and he is strangely constituted if it does not cause the fires to burn within him and a desire to share with them the inestimable blessings he has received by way of Christ. Let a man meditate not only on the needs of men.

Think of the forces of evil, their magnitude; it is enough to stagger one to think of the activity of the forces of sin and shame. They take no vacations, I have never know them to take a night off; and think of their ingenuity, it is enough to challenge our admiration. Think not only of the magnitude of activity and ingenuity of the forces opposite to you and me, but think of their deadly cruelty, they mean no good whatever, they tend to disintegrate character.

I was telling some men the other day that once I went back to the little village where I spent my boyhood. While I was there strong men bound a man with ropes, a man that I used to play with when we were little boys, and they took him away to the home of mental death. Sin did it, and I will fight it until I die. I find no good whatever traceable to the forces of evil, and I say, let a man meditate long enough on the needs of men and the enemies of men and he will have a burning desire to give priority to the religious emphasis in this work. Or let him meditate upon God. I think that is our great need; the lack of meditation on God. Let us learn to think very much as our Lord did



about God—who He is, what His character is, what His disposition is, what His ways have ever been, what His resources are, and the revelation that Christ has bought us all. And again I say, a man is strangely made up, almost abnormal, if that does not cause his heart to vibrate with emotion of gratitude and undying devotion to bring men into contact with this great fountain head of spiritual vitality. So I say if we are going to give this emphasis the right of way, we must have right habits of meditation, and, as a result of that, have this pure, unselfish and intense desire. You and I are in the habit of doing things that we greatly desire to do; now if we want to have a big result take place, we must have a big cause. That leads me to mention another thing. We should, every man of us, have a genuine experience of Christ. May I not assume that we have?

You will say, what do you mean? I mean, for example, when we refer to Jesus Christ as the sufficient

Savior, when we, in our Bible classes or our gymnasium talks, or our intimate interviews, refer to Christ as our Savior, it is well that we remind ourselves, do we know that at first hand? Is Christ actually leading us in triumph over our enemies? Are we having constant victory, or is it an occasional experience? We say the greatest Teacher; well, are we following this Teacher? Take the modern implications socially of our gospel and it teaches of Jesus. Do we part company with Christ? Do we say, now I will take take this, but that one there is going to be so difficult that I will not see it through? In other words, we part company with the Teacher. No wonder some men don't have more power with men.

We say that Jesus Christ is our Lord; that is, Master over all, the one who has the right to dominate man and dictate terms. Is that our attitude toward Him? Does Christ have right of way in our life? If so, we come with such tremendous power to men that they will not be able to resist our appeal. Some men have wondered why they have not been used in making more profound changes in the lives of men with whom they have influence.

A great deal might be said under the head of reading. Every man of us ought to have a little shelf of books on which we put each year a different group where we will see them and gradually read them and clear the shelf before the year is over. We ought to have some that will help to keep the fires burning, now and then a biography. I don't let a year pass that I don't go through a great many biographies. Take one like the "Life of Quinton Hall," by the founder of the Polytechnic in London. That corresponds more nearly than anything they have over there to our Y. M. C. A. I defy a man to read that life and not have this passion possess him.

Or you take certain books of sermons, take that book called the "Ideal Life," or the talks that Henry Drummond gave to young men and boys and have led thousands of them into religious experience. I don't think a man can get through one or two of these sermons and not be a different man.

Take books that will help us in our own interpretation of personal conversion, or in our teaching of the reality of religion. I have more than two hundred books like that.

Take Phillips Brooks' lectures on preaching. What will it not do in kindling and keeping alive the fire? Or you take the Apologetic works; the best ones, I think of are the series by Bishop Gore, Bishop of Oxford. The one, "Believe in God," which I think the strongest. There is one, "Believe in Christianity," and one, "Believe in the Holy Spirit." I only refer to those as examples as to what I mean. No man can thoughtfully read those books without having to check his life. They lead him to see that he is not putting religion first.

Or take books on the application of the social principles of Jesus. Or take any one of Rauschenbusch or Peabody's books, or some of these later works. How they will cause conscience to tremble, and how we will want to draw near our Lord! And so on the list would run. Put upon the shelf some books that touch this side of life each year; it will help give you priority to the religious emphasis in our conversations and planning and contact with men in other ways.

There are certain habits that every man here has had more or less experience with, and in the light of your experience you will endorse, and yet, as I say these things, might we not be asking ourselves, do these habits actually dominate us? One is the habit of observing an occasional quiet day, half day or whole day, when you and I break away from the presence of every other person and get out of reach of our own work and go apart with God and His trust and let them search us and let them rectify us and let them bring us back more nearly into the central way. What do not some of us owe to this habit? I used to think if I did that once a year it might be enough, but I have discovered, as my responsibilities have grown, that I have to go apart more days than I did when I was not so busy. The very fact that you feel you are too busy is one of the main reasons why you have simply got to do it. Every man of us needs to have occasions when we take our marks spiritually and, as Lyman put it, "Find out where we are and whither we are tending, and to formulate plans for our spiritual culture."

Another habit grows out of that, the habit of the morning watch. By that I mean beginning every day with God. I owe more to that habit than any other, except one. This habit of beginning the day in the presence of God, in pondering His dynamic and visualizing truth, in appropriating His will and in conversation with Him.

That reminds me of ejaculatory prayer. Prayer is not a monologue, it is a dialogue. We speak and listen to what He has to say in response. Friends have much to teach us in their habit of not spending the time wholly talking with God, but every man listening to what He would say in response to their sincere appeal. I used to think that to pray I had to get in a room alone, fall on my knees and speak aloud. It was not until much later that I learned that you can pray anywhere, at any time, that God is at our right hand, that we don't need to speak aloud, sometimes a look is the best kind of prayer a man can make. It is an attitude. A

(Continued on Page 15)

Southern Summer School for Social Service and Christian Workers

THE purpose of this school is to give accurate and scientific information concerning the social, economic and religious conditions of the South at the present time, and the best methods of meeting these problems. The school attemps to be thorough and scholarly in so far as the time will permit, and it desires to deal with Southern problems in a distinctly Christian spirit. There will be three hours' recitation work each morning and one hour of public lecture or entertainment each evening. All classes and lectures are open to all persons who are guests in the Blue Ridge buildings.

Each Saturday evening a special musical program



will be offered under the direction of Mr. J. J. King, assisted by much splendid talent, which is always at Blue Ridge during the month of August.

Special hours on play leadership will be conducted by instructors in Southern College, under the leadership of Professor Messing.

In addition to the series of class room lectures which will be delivered on such subjects as indicated above, there will be throughout the month of August the following nationally known leaders, who will give a course of lectures on the following subjects:



1. "Christianity and World Problems," Fletcher S. Brockman, New York City.
2. "Interracial Problems," Dr. W. W. Alexander, Atlanta, Ga.
3. "The Church and Rural Problems," Dr. Warren H. Wilson, New York City.
4. "Industrial Problems," Bishop Francis J. McConnell, Pittsburgh, Pa.



"To my mind, it is one of the best conceived and best developed plans to be found anywhere in the world. I question whether there has been any other investment of the kind in connection with which there has resulted such prompt and large success."—*John R. Mott.*

MOUNT MITCHELL, THE TOP OF EASTERN AMERICA

Mount Mitchell is situated 18 miles from Black Mountain, N. C., 35 miles from Asheville, 20 miles from Blue Ridge Association grounds. It is reached by a scenic motor road of splendor, beauty, grandeur and scenic magnificence, and presents opportunity for a wonderful journey to the top of Eastern America, and a picturesque mountain panorama on the journey and at the top of Eastern America, or the end of the trip, sunrise and sunset can be seen as nowhere else on this continent.

Aside from the stately mountain splendor, which is not excelled and seldom equalled in any country on the globe, the ascent to, and descent from Mount Mitchell, which is 6,711 feet altitude, the highest point east of the Rockies, presents to the eye an ever-varying panorama of plant life, nature having seemingly wasted itself in a riot of diversification. On every side flower and shrub, bush and tree, scatter a profusion of rich color, lending pleasing varieties of landscape. Laurel and rhododendron, nourished in the rich primeval forests, and fed by numerous streams that wind their way to the valleys, purling through the luxuriant grasses, chattering over the pebbles, cascading in a feathery mist like a "downward smoke" as they tumble over some sheer precipice, everywhere displaying their soft colorings of various hued patterns as pretty as can be made by millions of black-eyed Susans, gleaming amid starry cosmos and the larkspur of many tints against the background of ferns, while through all runs a gleaming of lichens and mosses as a darked web in nature's master tapestry.

In the lower altitudes tree life is chiefly of magnificent oak and spreading chestnut, while feathery spruce and balsam predominate in the upper stretch, over an undergrowth of sweet-scented wild cucumber, whortleberry and other fruit-bearing plants. Indeed, the constant change in colors adds much to the beauty and is considered by many as its chief attraction.

Visitors over the Mount Mitchell Motor Road are always lost in enchantment of the profusion of mountain floral offerings that send their gentle zephyrs through the wooded slopes.

A picture of a trip to Mount Mitchell can never be obliterated, and always remains fresh in the memory of those who have enjoyed viewing this transcending panorama.

The most attractive scenic view on the globe is obtained from the top of Eastern America, the grand sunset and sunrise from this point is alone worth ten times the cost of the trip.

The thousands who have visited Mount Mitchell are loud and lavish in their expressions of delight and praise of the grandest scenic trip on the globe, and never yet has there been a visitor who has gone to the top of Eastern America on a bright day who failed to declare the trip the greatest ever taken by him.

The Rev. J. Wilbur Chapman, one of the many thousands who has taken the trip, said: "Switzerland is wonderful, the Rockies, too, but neither one is quite so wonderful as the trip to Mount Mitchell. I have been around the world twice, and the trip to Mount Mitchell is the greatest I have ever taken."

Visitors to Blue Ridge, Black Mountain, or Asheville will always find parties daily taking this, the greatest scenic trip on the globe.



"In my opinion the most beautiful place and the greatest thing in the South."—*Senator W. R. Webb, of Tennessee.*

"Blue Ridge is making itself felt throughout the South as a dynamic center for Christian work."—*Dr. James I. Vance.*

Peace Through Understanding

ALVA W. TAYLOR

[Each year for the past few years the Southern Student Conference in session at Blue Ridge has adopted a most admirable method of extending its interest and friendship to the students of Europe. Two representative students from the Conference have been chosen to attend the Student Conference of Europe and to bear greetings from the students of the South. The following short address was delivered on the occasion of such a commission in June of last year.—EDITOR'S NOTE.]

THIS impressive little ceremony here this morning of giving a charge to your representatives who will carry good will to the students of Europe, gives me a text. *Peace will come only through understanding.* My prayers go with these two lads as they go on this mission of good will. But I pray more for you who cannot go, for these who go will meet our fellow students over there face to face, and can understand, while you who cannot go find it difficult to understand because you cannot meet them.

Three years ago a group of us were permitted the privilege of going into what, in those days, might have been called the heart of the enemy's country, to see what your Friendship Fund was doing. Your money was feeding and clothing the destitute students there, but that was the minor good. The food and the clothing that warmed their bodies were, after all, only tokens of that larger good—your friendship that warmed their hearts.

At Dresden we met a score of the student leaders of the new all-German students' union. All the men had been at the front, and many of them had won service medals for bravery. We asked them to talk frankly with us, for we believed that the youth of today must build the world of tomorrow in a better manner than their fathers builded yesterday. They must build for peace, where their father had builded for war, but there could be no peace if we lived on war's enmities. So we talked frankly for many hours, and all went to lunch together in smiling friendship. They told us how they had been taught that the "steel ring of bayonet and battleship" around their nation threatened their future, how they believed that European imperialism and colonialism was seeking to deny them their "place in the sun," and how they were made to believe the Russian armies had already invaded their country when the call to arms was sounded. We were not in the least convinced of the rightness of their cause, but we were enlightened as to the thing that moved them as young men and, understanding, we could root out prejudice and hate and turn our faces to the future as friends.

We found, also, that the revolution had done a great and good thing for the students of Germany. It had given them a new-found freedom to discuss things. Under the old regime their intellectual life was as regimentated as was their physical training. Today they discuss their problems freely, and the scope of that discussion is fairly terrifying to a well-regulated American mind, for it rages around such questions as to whether their government shall be republic or monarchy, and monarchist and communist may each speak freely. There is hope for the new Germany so long as



freedom of discussion and assemblage are permitted. There is grave danger to free institutions anywhere when those sacred rights are denied, for justice comes only through understanding, and understanding only through a free exchange of ideas.

Organized strife forbids understanding. It mobilizes its forces through partisanship, prejudice, class interest, and propaganda. Strikes and lockouts thrive on half truths. Wars can no more be fought without lying than without killing. Organized strife mobilizes even the spiritual forces of loyalty and sacrifice to do the work of hate and human destruction.

An American lad was sent out one dark, drizzling night to cut a barbed-wire entanglement. He was given a pair of wire cutters and a dirk. He crawled along in the mud and water, keeping flat to the ground so the star shells would not reveal him to an enemy lookout. Midway he met a German lad on a like mission. They did not know each other, had nothing against each other, and each, on his side, was motivated by the same spirit of loyalty to country and of willingness to die for its cause. It was not theirs to choose nor to act toward one another like two human beings with no personal enmity. So they grappled, parried, and stabbed, until they rolled into a pool of water, where fortune favored the American lad. The German boy's head went under as they rolled over in the struggle, and the Yankee blade was driven home. This American boy was a good Christian lad of fine feeling. The German boy was the same, and here in No-man's Land war had thrust them into a death struggle. Each in sacrificial spirit sought to sacrifice the other. The one who died left broken hearts back home, the other carries scars that he dreads to see mirrored because of the reminders they bring. Just because he is a Christian he thinks of the lad whose life he had to take, not as an enemy, but as a youth who, like himself, had a life to live with all that life means to youth. He thinks of a mother and loved ones bereft and a home that can never be. There was no malice in his heart, no murderous intent and thus no personal guilt, but there was fratricide. And war multiplied that death by millions.

There is a moral tragedy, as well as a physical tragedy, when the divine law of sacrifice in the hearts of two lads sends each out to practice it through taking the other's life. Yet so long as there is war it will be so, for war leaves no choice to the individual. It puts sacrifice to the perverted task of sacrificing others. In the name of humanity it destroys humanity.

Bernhardi called the Christian religion the divinest gift of God to man, because it taught men to serve causes greater than self interest and to die for things of more worth than their own lives. Human experience demonstrated, he said, that patriotism was the loftiest expression of the unselfish spirit of service and sacrifice. Men would leave home and children to die for their country, and mothers would count it a glory to give their sons for it. But he argued that the religion of Christ was a personal matter and had nothing to say about international relations. There, he said, the hand of God in history had sanctified war and promoted human progress through military conquest. Therefore, the young men of the Fatherland should be taught the Christian religion that they might know how to serve the Fatherland and to die for it.

So each land teaches its youth, and it is right so far as love of country is concerned, but what a moral tragedy it is that war should be tolerated when it can exist only by mobilizing the sacrificial in humanity for the organized business of destroying that humanity. It makes the Prince of Peace the King of war. It makes the cross a standard upon which to hang the battle flags of fratricidal strife. It puts personal sacrifice to its divinest test and submerges it in organized horror.

The greatest need of the world today is that of Christianizing our organized relationships. Organized groups do collectively what no man in them would do personally. If morality is to be confined to the personal, while sin and crime and all manner of evil are tolerated socially, then the very power of organized life will make evil triumphant. Wholesale killing by war



must be made a social crime, just as personal killing has been made a crime, or modern, scientific war killing will exterminate the race that is taught not to kill.

I was shown over the battlefield of Verdun by a poilu who had fought there for three and one-half years. More than three-quarters of a million brave men died there, and when asked to tell something about it, this fine young Frenchman said he could not—that it was like a nightmare to him. Wounded and captured, he had spent a year in a German prison camp. I asked him what he thought of the German people and of the German common soldier. He replied frankly that he had nothing against either—that he was not fighting them, but the government that dragged both them and

him into it. He said that had it been left to the common people of the two countries, there would have been no war, and that if it could be left to them in the future there would never be another war.

Wars are not made by the deliberate will of the common people. They drift into war through the failure of governments to provide the means of settling disputes as they arise. Wars will not be stopped until there are international laws and courts to adjust troubles as they arise. Conferences create understanding. Laws provide rules of conduct. Courts adjust differences. We cannot promote understanding through keeping war's acrimonies alive. Mass judgments are inevitable in war, for nations fight nations. But in peace mass judgments betray a lack in intelligence. All Germans are not war-makers. All Frenchmen are not militaristic. All Englishmen are not imperialists. There are good and bad everywhere. There are democratic lovers of peace in every civilized land. Peace will come through those of all lands who love peace, joining hearts and hands to procure it. Above all nations is humanity. The Christian youth have no higher mission than to cultivate friendship and understanding across international lines.

TWO TYPES OF RELIGION

(Continued from Page 3)

around the dying, and as they stoned Stephen, and as the stones struck him, he looked into his eyes, and something in the eyes of Stephen wouldn't die; something that must have loved, something in the breast of a soul all radiant and eternal like the eyes of Jesus, and then Stephen died, but the light did not fade, but was caught up in the eyes of others, and as they killed more and more of them, more radiant became that light, more wonderful that hope. And then Saul rode with all of the physical power and put to death this Christ idea in the world. He met no armed Christians. He met no physical catastrophe, but on the way to Damascus something happened; I care not what you call it, something took place, not on the outside of Saul, but something took place on the inside of Saul, and he cried out at last, "Who art thou?" "Lord, what shall I do?" The Christ had entered the citadel of Pharisaism and the Saul had become a Paul.

Young men, I come to you with all the earnestness of my heart's love for the Christ and His Kingdom this evening, welcoming you as comrades of the Christ as crusader in the Kingdom of God to beg of you that you shall quite understand clearly what a Jesus victor means. Physical force has never settled any question in all of the world. Physical compulsion can't advance the Kingdom of the Christ one moment, and I stand here in all reverence to say that whether that physical force be expressed by an organization of men, or by the God that sits upon the throne, the Jesus idea, the Jesus religion is spiritual, its conquests are made in the mind and hearts of men, its power is love, and its victories are made by the transformation of character from within. This religion of ours takes a sword and makes it a plow. No, it does not substitute a plow for a sword, it takes the sword and makes it a plow. It takes hatred and turns it into love. It takes the material side of human nature as it is and there is a rejuvenation, a new birth, and the old man becomes a new man— a Saul becomes a Paul.

So I salute you this evening and welcome you into comradeship and bid you go out into the world and try to destroy swords, not trying to beat down and kill enemies, but to go out in the world with a great faith in human life made in God's image, to believe in any man that any man in all the world can, by power of the love of God, become a Son of God, and warriors may become peacemakers, and of those who have been hurtful to the world may become the world's saviors. "All of these things," said Paul, "which were gain to me I count as lost, that I might gain Christ."

May God's richest blessings be yours, and as you go, "Lo, I shall go with you even to the end of the world."

WHAT THEY SAY ABOUT BLUE RIDGE

"My visits to Blue Ridge have been among the delightful pleasures of life. It is always so comforting, so inspiring, so restful. Nestled here in the bosom of these mountains we are all one and can commune together and never know a difference between us."—*Bishop Theodore D. Bratton.*

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PHYSICAL EDUCATION

(Continued from Page 9)

look away from ourselves to the source of power infinitely greater than our own.

I am not talking about mystery, not talking about superstition, or a matter of unreality. As proved by every test, there is the habit of victory, the habit of winning out over our temptations, especially within the realm of the thought life. Temptation begins there, no matter how fiercely it burns in the body, the victory is won in the thought life, and we men that are leading young men in the mazes need to have the habit of victory, and that reminds me, the habit of penitence. I mean when a man sees he has sinned, it has become a stained garment, that he look to the great Christ instantly.

So I say if we are to give priority to the religious emphasis, there must be certain habits that hold us with the clutch that does not let go in the trying hour.

I was requested that I speak out from my heart what I wanted to say, but if I only had one thing to say it would be this: That every man of us in the way that God leads him should give priority to the religious emphasis in what we do and what we say.



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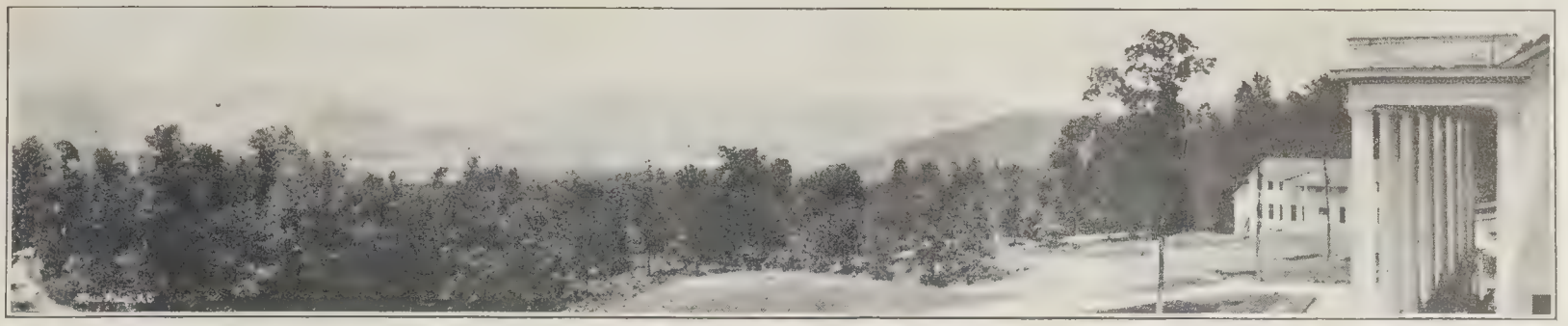
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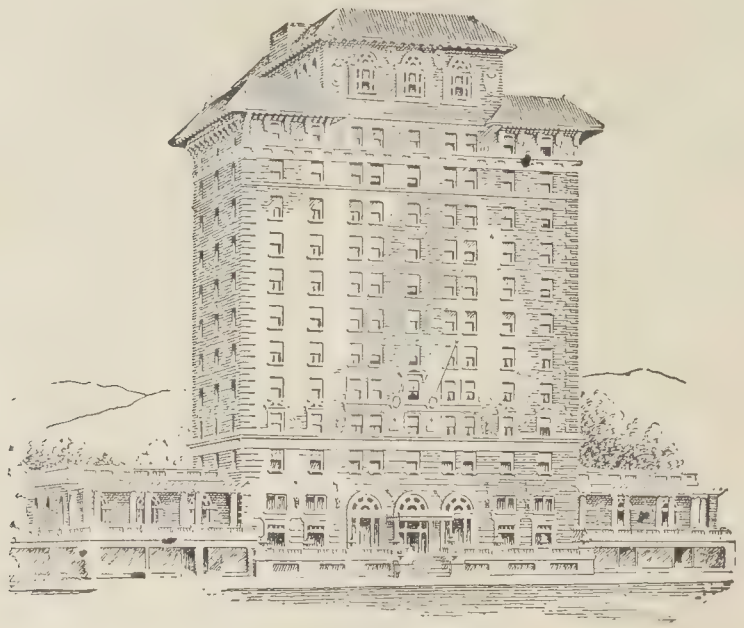
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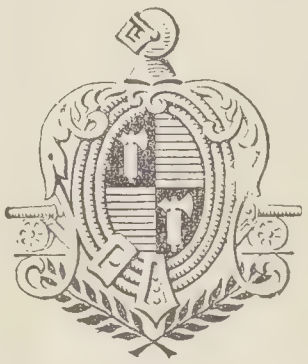
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